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NOTAE LATINAE

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NOTAE LATINAE

AN ACCOUNT OF ABBREVIATION IN LATIN
MSS. OF THE EARLY MINUSCULE PERIOD

(c. 700-850)

BY

all over the
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TO THE MEMORY
OF
LUDWIG TRAUBE

PREFACE

SOME apology is due from one who knows next to nothing of mediaeval history, for offering this book to the public. Many years ago, when occupied with an edition of Nonius Marcellus, I learnt the importance of a knowledge of Latin abbreviation for the emendation of Latin texts, and began to make a collection of the symbols used by eighth century scribes. That collection, published in 1908 ('Contractions in Early Latin Minuscule MSS.,' Parker, Oxford), provided a few signposts for textual emendation. But Traube had shewn the necessity for a much larger and more comprehensive account, in order to supply clues to the date¹ and the home of a MS. and to throw light on the history of the writing-centres, and their relations with each other. His 'Nomina Sacra' (Munich, 1907), on the symbols used in majuscule MSS., was the first volume of a projected History of Latin Abbreviation which he did not live to complete. After his death in 1907 no one seemed likely to continue this work, and that golden rule of scientific research became imperative: "If you want a thing done, do it yourself." With help from the Carnegie Research Fund my vacations for the last few years have been spent in amassing the necessary statistics at the libraries of Europe, and now the project has been fairly realized of examining every extant minuscule MS. of the eighth century and a sufficient number of the first half of the ninth².

¹ *Ego cum aetatem codicis sciscitor, statim me ad compendia verto* (Traube, Preface to Jerome's *Chronica*, p. vii).

² A limit like "c. 800" or the death of Charlemagne would have practically excluded Welsh MSS., Beneventan, Visigothic, etc.

This could not have been done without most generous assistance from librarians. To all who allowed me to work in their library for extra-hours, who admitted me in the library-vacations, who sent single MSS. to some convenient centre, who answered my many troublesome enquiries, my grateful thanks are due. The list of names is too large to set here, but I must pay a special meed of gratitude to that prince of librarians, Padre Ehrle.

For Burgundian minuscule my materials are not quite satisfactory. I had to visit Autun in a week of the library vacation and when the librarian himself was ill. The time allowed me was not sufficient for the examination of all the eighth century MSS. there. But the most harmful gap will probably be found in my statistics from MSS. in the Bibliothèque Nationale. The Old Catalogue, written before Delisle's time and containing nos. 1-8822, conceals many eighth century, or otherwise suitable MSS., under the jejune description 'nono seculo exaratus videtur.' To procure each MS. so described and examine it in the Salle de Travail would have been an endless task. The only feasible plan was to make a rapid inspection of the MSS. on the shelves and take a note of such as seemed likely to repay a closer study; but my two applications for this privilege were unsuccessful. The chief additions to my statistics (especially of French scriptoriums) will probably come from this part of the Paris collection.

But experience has shewn that, as often as a second examination of a MS. was possible, it never failed to yield some new fact which had escaped the first search. Any persons who have leisure for a thorough study of MSS. which I had to inspect hastily will sometimes be able to make useful additions and often to correct a statement like 'This symbol occurs only once in this or that MS.' Any such supplement, if sent to me, will be published at the first suitable opportunity. I would beg of them to use these precautions: (1) to make sure that the part of the MS. from which they quote really belongs to our

period, (2) to make sure that the symbol, in the form quoted, really comes from the scribe's pen and has not been tampered with by a later corrector, (3) to give the context (and the number of the page) in the case of abnormal symbols, so that one may be certain that the symbol actually has the meaning which they assign to it.

This book is entitled 'an account,' not 'a history.' Its main object is to provide statistics of the actual use of symbols in the early minuscule period, not theories of how or why this symbol is used here and that symbol there. Those who prefer it may galvanize a dull record of facts, such as: 'aġ for autem is found in English scriptoria earlier than Irish,' into a more animated statement such as: 'Irish scribes learned the use of aġ for autem from their English neighbours.' *Nec veto nec jubeo*. But let them remember that even the genius of Traube could not keep him (in his article on the abbreviation of 'autem') from some speculations which new material shews to be mistaken or improbable. His Summary History of Latin Abbreviation in 'Nom. Sac.', pp. 252-266, must be corrected here and there with the help of the tedious statistics furnished in this volume. These statistics have usually been printed in small type. If a reader is bored by details and wishes merely to get a general idea of how the symbols were used, he should skip the small-type passages.

All this mass of facts had to be printed briefly and inexpensively. To save space, the shelf-references to the MSS. have been shortened by the omission of words or symbols which denote that the MS. is Latin, and not Greek, and is written on parchment, and not paper. Thus a Paris or Berlin MS. is briefly designated '653' or 'theol. F 67,' instead of 'lat. 653' or 'lat. theol. F 67'; a Gotha or St Petersburg or Würzburg MS., as 'I 18' or 'F I 3' or 'th. F 69,' instead of 'memb. I 18' or 'F v. I 3' or 'Mp. th. F 69.' By 'Cambridge' is denoted the University Library, Cambridge; by 'Dublin,' the Trinity College Library, Dublin; by 'Montpellier,' the Bibliothèque de l'Uni-

versité, Montpellier; by 'Madrid,' the Biblioteca Nacional, Madrid; by 'Milan,' the Biblioteca Ambrosiana, Milan, and so on, only the smaller libraries at these towns being expressly named. The Museum Meermano-Westreenianum is meant by 'Hague'; the Bibl. Capitolare by 'Modena.' As regards the provenance of MSS., this is usually not mentioned when the place to which a MS. now belongs (e.g. Verona, Würzburg, St Gall, Cologne, Laon) was also its early home; so that a phrase like 'St Gall 70' is a short expression of 'St Gall 70 (St Gall)'; usually indeed of 'St Gall 70 (written at St Gall),' at least in the case of these five libraries. Although the fact that a MS. belonged formerly to this or that monastery-library (Freising, Fulda, Lorsch, etc.) does not necessarily imply that it was actually written in the monastery-scriptorium, yet that may be taken for probable in most cases where such a phrase as 'Fulda library' has not been substituted for 'Fulda.' To ensure accuracy, however, the reader should always consult the description of the MS. in the Appendix. As regards the dating of MSS., a phrase like "7-8 cent." has been used as a short expression of 'the appearance of the script makes it probable that this MS. was written either at the end of the seventh or at the beginning of the eighth century.' A phrase like "c. 700" was not available, being reserved for such a MS. as the Naples Charisius (all except the *Gesta Pontificum*), where there was an actual clue to the date, but one that was not quite certain.

To save the expense of cutting new types, description of symbols has been greatly (perhaps excessively) resorted to, and no attempt has been made, as a rule, to represent to the reader the actual form either of the abbreviation-stroke or of the letter. The essential feature, to take an example, of the symbol for 'ter' is the letter *t* accompanied by an abbreviation-stroke. This is printed as \bar{t} and the reader is left to imagine for himself (1) the different appearance that the letter will take in the hand of, let us say, a Spanish scribe, who makes the left-hand branch of

t descend in a loop to the line, and of an Insular scribe, who uses the form τ , (2) the different appearance of the abbreviation-stroke in all its varieties, horizontal (single or double or accompanied by a dot), perpendicular or oblique (in comma-form, in whip-form, etc.). Details of such variations belong to a book on Palaeography, not to a work of this kind. Besides, the same symbol is often written by the same scribe with two or three (often trivial) divergences of form. A too conscientious record of all these less important details would only bewilder the reader.

The grouping of certain French MSS. according to their type of script demands a word of explanation. The designation 'Corbie ab-type' is now fairly established. A photograph of the type and a list¹ of the extant MSS. will be found in 'Rev. Bibl.' 22, 405 sqq. For the 'Laon az-type' see 'Rev. Bibl.' 24, 15 sqq. for a list of MSS. and for photographs. The 'North-eastern France' group, perhaps an unreal combination, comprises these majuscule MSS.: Paris 2110, 2706, Vat. Reg. 11, 316, and these minuscule: Autun 20, Montpellier (Ville) 3, Oxford Douce 176 and frag. 1. For an explanation of the name see 'Rev. Bibl.' 24, 17.

The previous publication of the symbols current in the first two types has made it possible to shorten the wearisome series of statistics by a reference to the two articles cited. And the same applies to some other scripts. The Bobbio abbreviations have been published in 'Zentr. Bibl.' 26, 293 sqq., those of Verona in 'Zentr. Bibl.' 27, 531 sqq. and 28, 259-261, those of St Gall (at least, some of them) in 'Zentr. Bibl.' 30, 477 sqq., the Corbie symbols in 'Rev. Bibl.' 22, 406-410. Of Insular types the Breton symbols have appeared in 'Zentr. Bibl.' 29, 264 sqq., the Irish, Welsh and Cornish in my monographs 'Early Irish Minuscule Script' (Parker, Oxford, 1910) and 'Early Welsh Script' (Parker, Oxford, 1912). A long article in 'Zentr. Bibl.' of this year² shews the symbols current in Continental centres of Anglosaxon script (Echternach, Lorsch, Fulda, Mayence, Würzburg, Freising,

¹ Add to the list: Bordeaux 28; Cologne Stadtarchiv G. B. Kasten B 140. 141.

² [Alas! it was to have been printed this year, but 'Bellonae aliter visum.']

etc.), as well as the reasons for believing certain Anglosaxon MSS. to have been written abroad and not in England. For South Italian abbreviation-symbols I have been able to refer occasionally to Dr Loew's 'Beneventan Script.' Another recent publication, Dr Bannister's 'Paleografia Musicale Vaticana,' may be consulted for a fuller account of Roman MSS. than is given in my Appendix.

Finally let me anticipate the criticism: 'the book has no Index.' A book arranged like this does not need an Index.

W. M. LINDSAY.

August 1915.

ADDITIONS AND CORRECTIONS

These passages of chap. I should be in small type: § 256; § 267 from "Finally some abnormal"; § 277 from "The use of q̄nd" (p. 220, 3rd last line) to "Pal. 1447 has q̄ndo and q̄n" (p. 221, 12th last line); § 279.

p. 2. To the list in 'Zentr. Bibl.' 29, 57 of ancient Notae found in early marginalia add these (some of them mere capricious curtailments) from the marginalia of the Basilican Hilary (H), the Medicean Orosius (O) and the Medicean Virgil (V) (I omit the universal 'que' and 'bus'):

annos an̄ O 10^r

apud aḡ O 33^v 'Pisander a. Spartam'

consul(-les) coñs., coñss. O

est ē O 38^v 'natus e.'

filium fīm H 244^r 'nisi per f.'

in ī H 159^v 'inhabitare'; O 35^v 'inrumpere'; V (ad Ecl. 9, 65) 'iniusto'

modo m̄ H 204^r and 306^r 'quomodo'

nisi n̄ and the NS monogram (see p. 134) both in the same sentence: H 244^r 'nemo venit ad patrem nisi (n̄) per filium et nemo venit ad me nisi (the monogram) quem pater adtraxerit'

pater p̄r H 244^r 'quem p. adtraxerit'

per the usual symbol HO, e.g. O 35^v 'inrumpere'

post p' V 7^r 'postquam'

prae p̄ HO

pro the usual symbol O, e.g. 38^v 'prodigia'

qua q̄ O 47^r 'quattuor'

quae q̄ HO

quam. The first ancient Nota (see p. 215) appears in the first syllable of 'quanta' O 10^r 'q. | mala Romani perfessi sunt.' Also in the first of 'quando' O 38^v 'Alexander q. natus est'

ble of 'quanta' O 10^r 'q. | mala Romani perfessi sunt.' Also in the first of 'quando' O 38^v 'Alexander q. natus est'

quem q̄ H 244^r 'q. pater adtraxerit'

qui q̄ HO (47^r 'equitum,' 'quin-genti')

q' V 6^v 'aliquis'

quo q̄ HO

quod. The ancient Nota with barb (see p. 254) O 40^v 'auxere matronae q. coxerunt venenum'

sed s' O 35^v 'inrumpere voluerunt s. victis' (*leg.* sed victi sunt)

sunt (cf. 'sed')

testimonium t̄st H 150^r 't. apostoli vos estis corpus'; *t̄stm'* H. 239^r 't. apostoli'

vel l̄ 'bel' O 38^v 'bello Africano'

Syllable-symbols:

m In V the 'Irish' symbol (see p. 344) is written to the right of the preceding vowel, e.g. 'adulescentiam,' 'spem' (not unlike 'spes')

n (see 'in')

con o HV (cf. p. 324)

Syllable-symbols :

en m̄ H 150^r 'menbra'
er T with cross-stroke through shaft H 151^r 'pater,' 159^v 'corporaliter,' O 49^r 'iterum'; Alex-and^o cepit O 47^v; (cf. 'um' for 'exercitum')
ra t̄ H 231^r 'contra'
runt r̄ O, e.g. 34^r 'praefecerunt'
tio The 9-mark V 'significationem,' '-ne'; O 35^v 'profectionum'
um d̄ and d̄ V 'dum,' 'frigidum'
n V 'signum'

um r7 (the 7 traversing the toe of the R) O 35^v 'inrumperē'
t V 'centum' (also O), 'nepotum,' 'excutum' (for 'exercitum')
s V 'irsutum spinosum pilosum alibi' (so correct p. 359 end, and 'Zentr. Bibl.' 29, 57)
ur t' V 'tondentur,' O 'truditur'
us t' V 'Hesiodo scilicet quem imitatus Georgica scripsit'
p' H 150^r 'corpus'
d' V 'Parnassus mons Phocidos Pindus Tessaliae'

The Cagliari corrector of H uses the formulas : contuli in nomine dñi ihū xp̄i (14^r, 110^r, 288^r), emendavi in nomine dñi ihū xp̄i (228^r), contuli in nomine dñi n̄i ihū xp̄i (82^r). The marginalia with ancient Notae are not by this hand but are apparently before our period. The Orosius marginalia are apparently contemporary with the text. They are by the same hand as has written the page-headings.

p. 4. To the list in 'Ir. Min.' § 17 of ancient Notae transcribed in MSS. of our period from a "7th century" original, add these in a Lorsch MS., Vat. Pal. 1753 foll. 1-62 Marius Victorinus, of the "9th century" (with t' 'tur'). The original was a majuscule MS. and the Lorsch scribes (at least those who transcribed the first half of the treatise) have reproduced these symbols in majuscule form.

apud aḡ
autem aḡ
contra The symbol resembles a large 2 (descending below the line) with an abbreviation-stroke above. The St Amand transcriber (Valenciennes M 6. 10) of the Lorsch MS. mistakes it for 'quae,' 'quoque' (see Keil pref. p. xii)
deinde d̄d 26^v 'd. longissimos id est tetrametros' (= Keil p. 78, l. 25)
enim The first ancient Nota (see p. 63, below)
ergo eḡ
etiam eḡ
idem id̄ 4^r 'i. vos perducite' (= Keil p. 13, l. 25)

igitur iḡ
inter The ancient Nota (see p. 111)
magis mḡ (more than once)
modo m̄
nam (On fol. 46^r 'non' is corrected to 'nam')
nihil The monogram of N and L
nisi The monogram of N and (minuscule) S
nobis nḡ
nunc n̄c
potius (On 3^r an erasure in the text and 'potius' in the margin)
quae q̄
quamvis qū (cf. p. 219)
quasi q̄s
quia qā (more than once)
quibus q̄b
quidem q̄d (more than once)

<i>quod</i> The ancient Nota for 'quam'	<i>tamen</i> t̄m
(see p. 254)	<i>vel</i> ū (15 ^v 'v. quia familiariter hic
<i>quomodo</i> q̄m	rythmus')
<i>quoniam</i> q̄n	<i>con</i> the 9-symbol (see p. 325)

The original from which were taken (by the corrector) the marginal supplements (denoted by Keil by the symbol *a*) of foll. 71^v-74 'Maximus' Victorinus de Ult. Syll. was of the same kind. These supplements shew e.g. q̄a 'quia' (fol. 72^r=Keil p. 231, ad v. 6) 'quia omnis dictio,' the first ancient Nota for 'enim' (fol. 72^v=Keil p. 234, ad v. 4) 'quidam enim hoc lacte,' reproduced in the majuscule form of the original.

p. 10. Ap' 'apud' occurs also in a Micy MS. of the middle of the 9th cent., Paris 1862 (on fol. 52^r 'apud hebreos'); in a MS. written somewhere in France in 813, Paris 2796 (e.g. on fol. 80^v more than once); in a Péronne (?) MS. of "beg. 9 cent.," Paris 13026 (also cap' 'caput').

p. 12. The symbol ā also in Cava 2 Isidore's Etymologies (Beneventan script of end of 8 cent.), according to Loew.

pp. 24-25. The disappearance of aū after our period is exaggerated. So read on p. 24 (8th last line) "this symbol has yielded to aū," and on p. 25 (10th line) "So that the use of aū in a French," etc.

Since aī in Paris 7530 occurs in the part containing Bede, it may (like the gloss *forbotan*) come from the Fulda (?) original. So may its 'haec' symbol (§ 108 end) and its 'tantum' symbols (§ 388 end).

p. 37. Also Vat. Pal. 177 (Ags. of Lorsch, "beg. 9 cent."), fol. 54^r 'in mare h̄s seculi.'

p. 38. In a Reichenau MS., Carlsruhe Reich. 119 ("beg. 9 cent.") ēs twice appears for 'eius' (according to Souter), a contraction made after the pattern of ēs, h̄s.

p. 44. In line 11 read "the Weingarten Itala."

p. 46. Another MS. with dē 'dicit' is Paris 13026 (Péronne ?, "beg. of 9 cent."), where it is used by one of the scribes (e.g. fol. 139^v).

p. 70. It is not the 'est' symbol but merely a 'signe de renvoi' which appears in St Columba's Psalter.

p. 96 (2nd last line) read "hāt 'habet'."

p. 100 § 108. Ivrea 42 (of 813), with correct form of symbol, fol. 24^r 'haec de Tyle aliter scribit Solimus,' fol. 31^r 'haec de tante auctoris excerpere dictis libuit.' (Rather 'haec' than 'hoc.') Since these occur in the part containing Bede, they may come from an Insular original. It is in this part that the Insular 'quia' symbol is used; also (fol. 38^v) p̄ 'post'; also the 'tantum' symbol (§ 388 end).

§ 111 end. h' 'haec' appears also in a Fleury (?) MS., Paris 5543 (mid. 9 cent.), fol. 133^v 'haec umbra,' fol. 150^r 'haec aequinoctia,' and so may be a peculiarity of this region of France.

p. 128 § 156. In Vat. Reg. 1997 (Chieti "8-9 cent."), miša, mišm.

p. 155 § 197. Paris 17227 (written at Tours, before 834), nrt, ūrt.

p. 156 § 198. For "Traube adds," etc., substitute: Vat. Reg. 1997 (Chieti, "8-9 cent.") has usually *n̄r*, rarely *n̄* (with *n̄i*, sometimes *n̄i*).

p. 160. An early example of *nc* (without abbreviation-stroke) is Paris 13368 fly-leaf ("6 cent.") '*nunc autem iam non ego operor illud*' (= Rom. 7, 17) (cf. Delisle 'Cab. MSS.' pl. iv, 5).

p. 178. In Vat. Pal. 177 (Ags. of Lorsch, "beg. of 9 cent.") *p'* 'prae' (exactly like the Continental 'post' symbol).

p. 207. *q̄* 'quae' in the palimpsest Asper 'Grammatica Vergiliana' of Paris 12161 (see Hagen's edition in vol. v of Thilo's edition of Servius).

p. 252 § 314. *q̄s* 'quis' in the Stowe Missal (along with *q̄d* 'quid').

p. 266 § 335. The suspension from which the contraction *qūm* is derived appears in the cursive marginalia of an uncial MS. which belonged to Bobulenus, abbot of Bobbio c. 640, Vat. lat. 5758, on p. 146 *qū ipse liberavit nos*.

p. 311. The symbol *ū* 'vel' is frequent in Vat. Reg. 846 Juristica varia (Orléans, before 814). Bede ('de Orthogr.' 261, 15 K.) misunderstands the 'velut' symbol: *V geminata cum virga iacente superposita* "verbi gratia."

p. 328. The *e*-symbol is wonderfully frequent in Vat. Reg. 846 Juristica varia (Orléans, before 814), e.g. '*de*,' '*lege*,' '*praecepimus*,' '*-ne*,' '*-re*' (*r̄* denotes '*-re*,' not '*-runt*'), '*clericorum*,' '*naturale*,' *cedr̄* '*cedere*,' etc., etc.

p. 345 § 431. Traube says that the oldest Latin MSS. do not 'abbreviate' *n*, but only *m*: (Pref. to Jerome's Chronica, p. vii) "Haec lineola, quamquam profecta est a *ny* littera in graecis libris similiter notata, in latinis tamen maioris vetustatis signum est, ubi nondum aut promiscua figura aut distincta *n* praeter *m* significat."

p. 348. *Nō* 'non' in the Beneventan script of Florence Laur. LXXIII 41 ("beg. 9 cent.").

p. 358 § 448. The 7-mark for 'um' (also 'us,' etc.) may be the old punctuation-sign (as in the Bembine Terence; see Kauer in 'Wien. Stud.' 22, 59). Hence its antique character.

p. 376. Vat. Reg. 846 (Orléans, before 814), the apostrophe; Vat. Reg. 1484 (written by Tours scribes and corrected by Lupus of Ferrières), the apostrophe in 'tur,' the 2-mark (by one of the scribes) in 'mur' (Lupus substitutes the 2-mark in 'tur' with great persistence). In Vat. Pal. 1773 Liber Glossarum the apostrophe is normal, but one scribe (of 90^r sqq.) uses a *z*-mark like the tachygraphic expression of *n* (§ 434). His '*alatur*,' etc., would readily be mistaken for '*alant*,' etc.

p. 389 § 481 (6th last line). In the Liber Diurnus *m'* denotes 'mur' in '*precamur*,' '*circumveniamur*,' while '*mus*' (in '*gerimus*') is expressed by *m* with downward cross-stroke through the 'tail' of the letter.

CITATIONS, ETC.

- 'Anc. Chart.': Ancient Charters in the British Museum.
'Ben. Scr.': Loew 'Beneventan Script.'
Chroust: Chroust 'Monumenta Palaeographica.'
'Ir. Min.': Lindsay 'Early Irish Minuscule Script.'
'Mon. Pal. Vind.': Monumenta Palaeographica Vindobonensia.
'Nom. Sac.': Traube 'Nomina Sacra.'
'Pal. Soc.': the Palaeographical Society Publications.
'Rev. Bénéd.': Revue des Bénédictines.
'Rev. Bibl.': Revue des Bibliothèques.
Shipley: F. W. Shipley 'Certain Sources of Corruption in Latin Manuscripts.' New York (the Macmillan Company). 1904.
'Wel. Scr.': Lindsay 'Early Welsh Script.'
'Zeitschr. Celt. Phil.': Zeitschrift für Celtische Philologie.
'Zentr. Bibl.': Zentralblatt für Bibliothekswesen.
-

ant.: anterioris (-re).

beg.: beginning.

cent.: century.

d. or † (before a date): died.

ex.: exeuntis (-te).

in.: ineuntis (-te).

med.: medii (-io).

mid.: middle.

post.: posterioris (-re).

saec.: saeculi (-lo).

s. n.: sine numero.

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CHAPTER I

NOTAE COMMUNES

1. Origin of minuscule symbols. The ancient Notae.

An ancient MS. of a pagan author, let us say the codex Mediceus of Virgil (before 494), writes every word of the text in full with these exceptions: at the end of a line *n* and *m* may be expressed by a suprascript stroke; in any part of the line *b·* may denote the final syllable 'bus' and *q·* the word 'que.' The stroke for *n* or *m* is a mere calligraphic device for avoiding a faulty syllable-division like 'qui | ntus,' 'a | mplius,' but *b·* and *q·* are abbreviation-symbols of the type technically called 'suspension.' The scribe 'suspends' his writing, stays his pen, after he has written only a part of the syllable or word. An early MS. of a Christian author, let us say the Corbie half-uncial MS. of Augustine's 'City of God' (Paris 12214 + St Petersburg Q I 4, of "6 cent."), adds to these symbols some others: *d̄s* 'Deus,' *x̄ps* 'Christus,' *ihs* 'Iesus,' *d̄ns* 'Dominus,' *s̄ps* 'Spiritus,' *s̄cs* 'sanctus,' etc., all of them symbols of 'nomina sacra.' These are of the type technically called 'contraction.' While abbreviation by suspension writes only the first part of a word or syllable, abbreviation by contraction adds to this the last part of the word also. Traube in his 'Nomina Sacra' (Munich, 1907) has shewn that these symbols were not really devised to lighten the labours of the scribe, but rather to shroud in reverent obscurity the holiest words of the Christian religion. When 'deus' refers to a pagan deity, the word is written in full; so with 'spiritus' in the sense of 'breath,' 'dominus' in the sense of 'owner,' and so on. In fact, in these early MSS. (for the distinction was lost sight of later) *d̄s* and *deus* differ as our 'God'

and 'god.' The Roman Christian scribes borrowed this practice from the Greek, who, in their turn, had borrowed it from the Hebrew. It originated in MSS. of the Bible.

When however we turn to a minuscule MS., we find, in addition to b. 'bus' and q. 'que' and these symbols of 'nomina sacra,' a certain number of others (e.g. \bar{n} 'non,' \bar{p} 'prae,' \bar{e} 'esse'); and if the MS. is in Insular¹ script (especially Irish), we are sure to find quite a large number. What is the origin of these minuscule symbols? Another class of ancient MSS. helps us to the answer, legal MSS., such as the Verona Gaius ("5 cent."). In these we find not only the Notae Juris, for technical terms of law like 'actio,' 'stipulatio,' 'res privata,' 'res publica,' but also Notae for ordinary words, e.g. \bar{n} 'non,' \bar{e} 'esse,' \bar{p} 'prae.' Legal scribes, since they were entitled by custom to the use of Notae Juris, felt themselves at liberty to employ also the symbols used in everyday writing, which were excluded (all but the most universal pair, b. 'bus' and q. 'que') from other calligraphic MSS. Luckily Egypt has preserved for us a specimen of a non-calligraphic MS. of an ancient author in the papyrus fragments of certain speeches of Cicero (Oxyr. Pap. 1097 + 1251 + Pap. greci e lat. 20). These shew \bar{n} 'non,' \bar{e} 'esse,' etc. And even in a calligraphic codex these Notae Communes were sometimes admitted into marginal scholia where the space was limited, such as the two MSS. of Virgil and Augustine mentioned above and the Bembine Terence (cf. 'Zentr. Bibl.' 29, 57), so that we have fairly continuous evidence of their use from the time of the Verona Gaius to the beginning of our period. Irish minuscule scribes employ every conceivable device for saving vellum; the letters are small; subscript letters are frequent; the words are crowded together; the laws of syllable-division between lines are neglected; the smallest space left blank at the end of a line is utilized for the words that follow the end of the subsequent line, and so on. No wonder then that these same scribes broke down the barriers so completely, which excluded from the bookhand of the text the familiar symbols of daily use. The same thing was done by the minuscule scribes of other

¹ That is to say, Irish or Anglosaxon or Welsh or Cornish (also Breton, although most extant Breton MSS. are in Caroline minuscules and not in the Insular type). The Bretons were Cornish emigrants.

countries, but not to the same extent, either because the economy of vellum was not practised in other countries to the same extent as in Ireland, or for some other reason. In calligraphic MSS. it is chiefly at the end of a line that these symbols gain admission, just as it is at the end of a line in majuscule script that the new minuscule letters first shew themselves. For a careful scribe could not be guilty of faulty syllable-division between lines and preferred, when it was possible, to end a line with a complete word.

Although therefore to anyone who confines his attention to such MSS. as these two of Virgil and Augustine on the one hand, and some minuscule MS. in Insular script on the other, these symbols seem to have suddenly come into existence along with minuscule script, a wider view shews us that they were in continuous use in non-calligraphic writing, and that it is only the loss of early writing of this kind which hides the continuity from us. Indeed, even if we had not the evidence of the papyrus Cicero fragments and of these marginalia, we might guess that the symbols for 'bus' and 'que' in early majuscule were merely two out of a host of symbols in daily use. And the amount of similarity and dissimilarity between the minuscule symbols and the ancient Notae of the Verona Gaius seems to be such as we should expect to find in the case of abbreviations which had gradually altered under the hands of successive writers and to be inconsistent with any theory¹ of a sudden resuscitation of quite obsolete symbols at the beginning of our period. The development of abbreviation in Insular script we can trace from about the beginning of the eighth century, with the help of the Book of Mulling (St John's Gospel written by St Moling, † 696), the Naples Charisius and Vienna 16 (both written at Bobbio), etc., but the seventh century is dark. Two eighth century MSS. seem to lift the veil and give us a glimpse into this dark period by preserving for us some of the symbols found in their originals. One (Milan C 301 inf.) was transcribed at Bobbio, the monastery in North Italy founded in 614 by the Irish missionary, St Columban; and it is not unlikely that the original was a MS. written by the founder himself. Of the other (Boulogne 63-64), transcribed at St Bertin,

¹ A mistaken theory of this kind (by Steffens in 'Mélanges Chatelain') I have criticized in 'Zentr. Bibl.' 29, 56.

we have no clue to the original. The obsolete symbols preserved in these two MSS. will be found in my 'Early Irish Minuscule Script,' § 17. A half-uncial MS., Paris 2706, with apparently contemporary marginalia (ascribed to "N.E. France" and "7 cent."), is also helpful. It preserves the Nota Juris for 'quaestio' and the ancient Nota for the ending 'tio' (e.g. in 'definitio'). Indeed every early MS. which admits to its pages an abbreviation-symbol enables us to tap the flow of development at some early stage. The stages through which most symbols passed may be roughly described as (1) the suspension-stage (e.g. \bar{n} 'nostro,' 'nostra,' 'nostris,' 'nostros,' etc.), (2) the contraction-stage (e.g. $n\bar{o}$ 'nostro,' $n\bar{a}$ 'nostra,' $n\bar{s}$ 'nostris' or 'nostros'), (3) the finishing stage, which adds precision to a symbol (e.g. $n\bar{i}s$ 'nostris,' $n\bar{o}s$ 'nostros'), removes the possibility of confusion between similar symbols (e.g. between $n\bar{o}$ 'nostro' and $n\bar{o}$ 'non'), and discards all awkward signs which spoil the look of a written text or give needless trouble to the writer. The details of the early development of each symbol will, we may hope, be more clearly seen when we acquire certainty in the dating of early MSS., and when all the mediaeval lists of ancient Notae have been published¹ and their origin explained. Inscriptions are most untrustworthy witnesses, for the limited space caused the curtailment of words (which were in no danger of being mistaken by a reader) to take capricious forms. The same is true of title-headings and the items of Indexes in MSS.

This seems a suitable place for a warning to readers of the lists of statistics in this chapter. The argument 'ex silentio' is not always safe in the case of abbreviation-symbols. If this or that symbol does not appear in a MS. or in a small batch of MSS. from one scriptorium, it is not always safe to infer that the symbol was unknown to the scribe or not used at the scriptorium. Calligraphy, even in minuscule MSS., demanded (at least outside of Ireland) a sparing use of symbols. Often a scribe confines himself to a few of the most current, until he is pressed for space. (Examples of this are given in my article in 'Rev. Bibl.' of 1912.) Often a non-calligraphic MS. reveals to us a wealth of symbols which we should not otherwise have attributed to the scriptorium,

¹ Unpublished, but used for this book, is a list in Escorial T II 24 ("10 cent."). The chief published collection will be found in vol. iv of Keil's 'Grammatici Latini.'

e.g. Oxford Douce 25 (Murbach), Munich 6330 (Freising) and 14470 (Ratisbon). Arno of St Amand, who became Bishop of Salzburg, went to Rome in or about the year 798. A commonplace book written by two of his companions is extant, Vienna 795. The second scribe, freed from calligraphic trammels, revels in abbreviation (see Chroust I vii, pl. 3). Another thing to bear in mind is the difficulty presented by the isolated occurrence of an early type of symbol in a MS. Are we to regard it as evidence that the type had not yet wholly gone out of fashion? Or is it to be explained as the blind transference of an unintelligible symbol from an early original? The latter explanation seems warranted when the symbol appears at the first occurrence only of the word. On the other hand Shipley (p. 55) tells us of the transcription by Tours monks of the Codex Puteaneus (P) of Livy: "The scribe Landemarus, after having made all sorts of errors by wrongly expanding these signs of contraction, finally avoided further blunders by making in his copy uncial facsimiles of the abbreviations in P."

List of Notae.

(This list of Notae Communes omits all Notae Juris, all technical terms of Grammar, such as 'syllaba,' 'participium,' 'plusquamperfectum,' 'genetivus'; of Calendars, Martyrologies, Chronologies or works on the Computus, such as 'Quadragesima,' 'mensis,' 'October,' 'vigilia,' 'feria,' 'natalis,' 'obiit,' 'hebdomas,' 'embolismus'; all designations, such as 'praefectus,' 'comes,' 'magister,' 'notarius,' 'clericus,' 'confessor,' 'augustus,' 'amicissimus,' 'reverendissimus,' 'Baptista'; all proper names, e.g. 'Augustinus,' 'Vergilius'; all symbols of coins, weights or measures, such as 'solidus,' 'denarius,' 'uncia,' 'libra,' 'pedes,' 'milia passuum'; all recurrent formulas or words of liturgies, such as 'vere dignum,' 'vivit et regnat,' 'oblatio'; of Canons, e.g. 'subscripsit'; of medical treatises, e.g. 'morbus,' 'dolor'; of commentaries or glossaries, e.g. 'significat,' 'interpretatur,' 'Graece,' 'Latine'; of notarial documents, e.g. 'testis'; of Penitentials, e.g. 'poeniteat,' 'peccatum'; of mathematical works, e.g. 'figura,' 'demonstro': in fact, all symbols which are confined to one

particular class of MSS. and are not in general use. These 'technical' symbols, so far as they claim treatment, are treated in chapter III.

It omits too everything that does not belong to the text of a MS., all marginal signs, such as 'quaere' or 'quaerendum,' 'require' or 'requirendum,' 'nota (bene),' 'attende diligenter,' 'contuli,' 'hic deest'; all headings such as 'salutem dat,' 'datum,' 'capitulum,' 'lectio,' 'incipit.' Also the capricious curtailments of a repeated word or phrase, of a quotation, of an item in an Index, etc.; for these are not current usages. Also numeral and appellative symbols like C 'centum,' X 'decem,' M. 'Marcus'; for these are sufficiently known from our Latin Grammars, and their variations of form are rather subject for Palaeography.)

abbas, abbatissa (see chap. III).

adeo (see 'ideo').

2. aduersus, acceptus. The ancient Nota adū of the Verona Gaius may have left some trace of itself in the MSS. of our period, but I have failed to find it in any text (for a title-heading like Hieronymus adū Iouinianum is no evidence). The same applies to the acē 'acceptus,' '-ta,' etc., of the Turin legal fragment.

3. alius, etc. The symbol al̄ 'alius,' 'alias,' 'aliter,' etc., can hardly be called a 'nota communis,' until it is found outside of Glossaries (e.g. Berne 611 fol. 17^r Vastus magnus ingens al̄ desertus profundus), Title-headings (e.g. Oxford Douce f. 1 item al̄) and marginal entries of variants (e.g. in the Theodulphus Bible sometimes al̄ and sometimes *alibi*). The alib̄ 'alibi' of Paris 10588 Canons ("8 cent.") fol. 72^v 'quod *alibi* legitur' is a mere capricious curtailment, like misericordā 'misericordia' (fol. 12^r).

alleluia (see chap. III).

amen (see the Syllable-symbol 'en').

4. amplius. That eighth century MS. of Augustine's Letters in Anglosaxon script of St Bertin, Boulogne 63-64, whose scribe has transferred unintelligently a large number of ancient Notae from an early original, offers the three-letter suspension amp̄

'amp(lius),' on fol. 25^v of no. 63 (= Migne 460. 16). It may have been a mere capricious suspension.

angelus (see chap. II).

anima, animus (see the Syllable symbol 'm.' The word symbols, e.g. *aīna* in Munich 15826, seem to be later than our period).

5. annus. The ancient Notae (for any case) *ann* (in the Verona *Gaius*) and *an* (in mediæval lists of ancient Notae) are frequently found in our MSS., but usually in Chronologies, *Gesta Pontificum* and works of that kind, so that it is doubtful whether they can be called 'notae communes.' Still they occur now and then in ordinary texts. For instance, the Naples *Charisius*, our sole authority for this fragment, cites a line from a lost part of the 'Bacchides' of *Plautus*:

quia *ann* viginti absens a patria adit.

The line refers to Ulysses. Keil, in his edition of *Charisius*, printed '*annis*' under the belief that the symbol could denote only this case; but '*annos*,' the case required by *Plautine* syntax, is probably meant. In the Verona *Gaius* it denotes '*annorum*.'

Of other occurrences of the symbol a few may be mentioned to illustrate the various denotation:

(Insular) Milan C 301 inf. (Bobbio), *an* '*annos*' ; Vienna 16 (Bobbio), *ann* '*annos*,' '*annum*,' '*anno*' (fol. 6^r '*permultos annos floruit*,' fol. 1^v and 6^r '*ad ultimum annum*,' fol. 5^r and 6^r '*eo anno*'), *an* '*annum*' ; St. Petersburg Q 1 15 (Péronne or Corbie), fol. 37^r '*quod a xxx an sacerdos officiat*' ; Oxford Laud. lat. 22 (Würzburg), *ann* '*annos*' (in chronological extracts), *annr* '*annorum*' ; St. Gall 759 *Medica*, qt. *ans* '*quot annos*' (more than once) ;

(Continental) Paris 8921 (Corbie ab type), *ann* '*annum*' (fol. 40^v) ; Paris 12168 (*Laon az* type), *an* '*annos*' (fol. 36^r '*si mihi centum annos habenti nasceretur*' ; Berne 611 (Merovingian), *ann* '*annos*,' *annr* '*annorum*' ; Brussels 8780 93, *ann* and *an* '*annos*' (in repetitions in a *Posnitentiale*) ; Brussels 10127-41 (Ghent), *an* (the same) ; Montpellier 409 *Psalter* (Auxerre), fol. 88^v post xxx *an* desolutionis ; Brussels 9403 *Gregory of Tours* ("8 9 cont."), *an* '*annus*,' '*anno*' (fol. 58^v *cum iam septimus an esset*, fol. 70^v VII regni sui *an* mortuos est) ; Berlin Phill. 1735 *Breviarium Alarici* ("beg. of 9 cont."), *an* '*annos*,' '*annum*,' '*annis*' (e.g. '*post xxv annos*,' '*intra annum nuperit*,' '*vir a xv annis*'), *ann* '*annos*' ; Vienna 430* *Annales Laurissensoen* (Fulda), *an* '*annos*' (normally), '*anno*' (fol. 8^v) ; Bale P III 15 (Fulda), *an* '*anno*' (in repetitions, fol. 55^v) ; Cassel theol. Q 10 (Fulda), *ann* '*annum*' (fol. 11^v), *anni*' (fol. 34^v), '*annos*' (fol. 57^v) ; Munich 14470 *Homilieu* (Ratisbon), *Anna*

in evangelio LXXXIII a \bar{n} castissima; Munich 6330 (Freising), a \bar{n} n 'annos' (fol. 44^r 'per annos v,' in a repetition); Brussels 8216-8 Paschasius (St Florian, Austria), a \bar{n} 'annorum' (fol. 251^v); St Gall 907 Glossary, e.g. a \bar{n} sunt 'anni,' a \bar{n} integrum 'annum'; Verona 52, a \bar{n} and a \bar{n} n 'annos'; Berlin Phill. 1831 Beda (Verona), a \bar{n} n 'anni' (fol. 56^v), a \bar{n} 'annos' (in Genealogies), ann \bar{n} 'annorum' (fol. 104^r); Berlin Phill. 1896 Jornandes (Verona), a \bar{n} n 'annos' (often in the formula 'annos regnavit'), a \bar{n} 'annis' (fol. 19^r 'annis nullis'); Rome Casanat. 641 (Beneventan script, of 811-812?) fol. 45^r habens a \bar{n} s.. habens a \bar{n} n.. hab \bar{n} a \bar{n} n.. habens a \bar{n} , 'annos.'

6. ante. The ancient Nota (a \bar{n}), e.g. in the marginalia of the Vatican Codex Theodosianus (Reg. 886; cf. 'Mélanges Chatelain,' p. 155), was extensively used by Irish scribes and their close imitators, the Welsh (and Cornish); but rarely in Anglosaxon script of our period. In a Wessex Charter in the British Museum (Cotton Aug. II 28) of "829" (but really later) we find the phrase 'in villa regia a \bar{n} uiaegenweoras'; in the 'Moore Bede' (i.e. the MS. of Bede from Bp Moore's Library) from Le Mans, now at Cambridge (Kk v 16, written about the year 737) a \bar{n} a \bar{n} 'ante annos' in a chronological paragraph (see Pal. Soc. I, pl. 140) might be a mere capricious suspension; but it certainly is used in a St Bertin MS. at Boulogne (no. 63-64), whose Insular script should probably be described as Anglosaxon.

Considering the extensive use of the symbol in Irish (and Welsh) script from the earliest times, e.g. in the Book of Mulling [St John's Gospel] of saec. vii ex., it is strange that it should be absent from the earliest Bobbio specimens (the Naples Charisius, Vienna, 16; though not from the eighth century Milan Ambr. C 301 inf., etc.). To give examples of its use is needless here. Enough will be found in my 'Early Irish Minuscule Script.' It occurs, with other Insular symbols, in the Cologne minuscule of an Insular (probably Irish) monk of Cologne in Archbishop Hildebald's time (saec. viii-ix), a part (foll. 110-125) of Cologne 83 II; also (with other Insular symbols) in Namur 11 Bede's History (St Hubert, Ardennes, "9 cent.").

We may guess that it stood in the archetype (presumably a Monte Cassino MS. in Beneventan script) of our MSS. of Paulus' Epitome of Festus, for their strange error 'Anacreon' instead of 'Antehac' (7, 24) can hardly be explained except through A \bar{n} ac 'Antehac.' The guess, if wrong, may at least give oppor-

tunity of remarking how often 'Insular' symbols shew themselves in Beneventan script, a fact which suggests that they were known in many a scriptorium of the intervening regions, although excluded by the scriptorium tradition from bookhand. For Beneventan script was of cursive origin (see below on 'est,' 'enim,' 'con').

On the occasional expression of the final vowel of 'ante' by the syllabic 'e'-symbol, see below, s.v.

apostolus (see chap. II).

7. apud. The ancient Nota ($a\bar{p}$), found in the Verona Gaius, the Autun palimpsest, etc., is universal in Irish script, both at home (as early as the Book of Mulling [St John] of the end of the seventh century) and on the Continent (as early as the Bobbio minuscule of the Naples Charisius and Vienna 16). It is universal too in Welsh (and Cornish). Examples will be found in my 'Early Irish Minuscule Script' and 'Early Welsh Script' (hereafter designated 'Ir. Min.' and 'Wel. Scr.'). In Anglosaxon script its occurrences are few. Of home specimens, the Northumbrian Pauline Epistles MS. at Cambridge (Trin. Coll. 216, "de manu Baedae") has it occasionally; also the Northumbrian Psalter in the Vatican Library (Pal. 68, with Irish as well as Northumbrian glosses). Of Continental specimens of Ags. script I have found only three with this symbol: a St Bertin MS. (Boulogne 63-64), a Würzburg MS. (theol. Q 31, e.g. on fol. 2^r), a St Gall MS. (no. 913, probably rather Ags. script than Irish). Breton scribes use the symbol freely, whether they write Caroline or Insular minuscule (for examples see 'Zentr. Bibl.' 29, 266).

It is not included among the stock of abbreviations (of Insular, probably Ags. origin) employed in the Corbie ab-script, although $ca\bar{p}$ 'caput' is current, and $a\bar{p}$ actually occurs in one MS. of this type, Cambrai 633 (e.g. fol. 23^r). The appearance of $a\bar{p}$ 'apud' in other Continental script may be referred to Insular influence; and, after the details given above, we may say rather to Irish than to English (but Namur 11 Bede's History, from St Hubert in the Ardennes, probably owes the symbol to a Northumbrian original). It is found in the early cursive of the Bobbio MS., Vienna 17; in the Merovingian script of Berne 611 (on fol. 30^r); in the Bobbio minuscule and cursive of Milan L 99 sup.; in Vat. Pal. 216, part

ii; in Berne AA 90, frag. 16. In another Bobbio MS., Milan I 6 sup., it has a slightly different¹ form (ap'), a form found also (according to Traube) in a Mayence MS., written before 813, at Rome (Vat. Pal. 1447). In the Cambrai Canones Hibernenses of 763-790, transcribed from an Irish original, the Irish symbol has suffered at the hands of the Cambrai transcriber. He substitutes for the second letter sometimes the Continental 'per' symbol, sometimes the 'pro' symbol. This may mean that, since aṗ suggested to him nothing else than 'aprae' (or 'apre'), he tried to elicit sense from this 'vox nihili' by writing 'aper' or 'apro'; for in a Cologne MS. (no. 210), according to Wattenbach 'Lat. Pal.' p. 85, the symbol has actually been transcribed 'apre.' Or else it may be a mere careless reproduction of a symbol belonging to an alien script; for in the Caroline minuscule of a Breton scribe, Paris 12021, foll. 33-139, the symbol is written with the abbreviation-stroke not above the *p*, but traversing its lower shaft. An early (eighth century?) corrector of the Gatién Gospels (of St Gatién, Tours) inserts aṗ 'apud' on fol. 8^r 'amen dico vobis <quia apud> nu<llum> inveni.' That the symbol was known to the Tours transcribers of the codex Puteaneus of Livy is clear, for they write (Vat. lat. 762) 'apud scipionem livio' for the 'aṗ (= a *Publio*) scipione m. livio' of their original (according to Shipley).

By the addition of the final letter the suspension aṗ was turned into the contraction aṗd (or aṗđ). This form of the symbol appears, for example, in the Anglosaxon script of Cambridge Trin. Coll. 368 (written in 833, probably on the Continent); in the marginalia of Cambrai 836 (e.g. fol. 41^r); in Leyden Voss. F 58 (e.g. fol. 149^r); in Paris 1853 (along with aṗ). Also in a Reichenau MS., Bamberg A II 53 (before 846); see Chroust I, xix, pl. 1. But it may be more naturally explained by the conventional expression of suprascript *u* by means of a mere stroke, so that it is not really an abbreviation.

8. atque. Since the letter *t* is in cursive script often expressed by the right-hand branch alone, it is difficult to say

¹ In the same MS. *p'* denotes 'post' (the symbol also of 'pus' or even 'pos'). The two symbols, for example, occur in the same sentence on fol. 16^v '*apud Aquilam post clypeum et gladium.*' In Florence Ashb. 60 (Bobbio?) on fol. 13^r *apōs eos*, which should mean 'apostolos eos,' has been substituted for 'apud eos.'

whether the scribe of Verona 62 (in North Italian cursive) wrote 'at' followed by the 'que' symbol (*q* with oblique cross-stroke) or merely *a* followed by the 'que' symbol.

Among the numerous antique abbreviation symbols in a Bobbio MS. in Irish script at Milan (C 301 inf.), a syllabic suspension of 'atque' (*āq*) is very common. The form of the abbreviation stroke seems to preclude us from believing it to be a mere cursive *t*-stroke. The suspension may be compared with *nq* 'neque' (see below, s.v.).

In an eighth century North Italian (Veronese?) MS. at Carlsruhe (Reich. 57) *aque* (or *aq*;) for 'atque' is not uncommon, and once *amque* (see Holder in 'Mélanges Chatelain,' p. 636). Whether this points to some abbreviation of 'atque' in the original or is merely a wrong-headed substitution of 'aque' (i.e. 'aquae') for 'atque' is not clear.

9. aut. The ancient Nota (*ā*), which appears not only in the extant ancient legal MSS. but also in the marginalia of the Bembine Terence (ad Haut. 397, 430, 443, Ad. 377, 610, 790, as Prof. Kauer tells me), was most fully preserved in Insular script (at least the Celtic branch, for it is not frequent in Anglosaxon), and in Continental script shews itself, as a rule, under Insular influence. Still it occurs elsewhere too, especially in Glossaries.

Irish examples will be found in 'Ir. Min.,' Welsh and Cornish in 'Wel. Scr.,' Breton (both in Insular script and in Caroline minuscule) in 'Zentr. Bibl.' 29, 266. The following list shews only a few examples of these three classes, but fairly full statistics of Anglosaxon script and Continental (other than Breton).

(Irish) the Book of Mulling [St John], of the end of the seventh century, and the rest of the volume; Fulda Bonif. 3 Gospels (time of St Boniface); the Stowe St John's Gospel fragment (Dublin, Royal Ir. Acad., Stowe D II 3); the Book of Dimma; the Book of Armagh (beg. of 9 cent.); the Garland of Howth; the Stowe Missal;

The earliest Bobbio minuscule of Vienna 16 and the Naples Charisius, both assigned to "c. 700";

(Welsh, etc.)

The Cambridge Juvencus ("9 cent."), fol. 13^v; Berne 671 (Cornish, "9 cent."). (Anglosaxon.)

To take the home specimens first, it appears in the Corpus Glossary, Cambridge Corp. Coll. 144 (Canterbury, half-uncial) fol. 4^r 'Abigelus qui tollit servum *aut* pecus alienum'; in contemporary (?) glosses in Cambridge Trin. Coll. 216 Pauline Epistles ("de manu Baedae").

Foreign specimens of Ags. script: the Épinal Glossary (Moyenmoutier

half-uncial) fol. 7^r cum sorore aū filia ā cognata ; Boulogne 63–64 Augustine's Letters (St Bertin, "8 cent."); Paris 9527 Jerome on Isaiah (Echternach, "mid. of 8 cent."), frequently ; Paris 16668, foll. 41–52 (Lorsch, "9 cent.") fol. 51^v 'aut sanus est *aut* aeger' ; Vat. Reg. 1209 (unknown provenance, "9 cent."), often.

On fol. 38^r of a MS. in early Anglosaxon script from Freising, Munich 6298 Augustine's Homilies, justly described as "vel ipsius sancti Corbiniani vel certe eius successoris immediati," this symbol (or else the letter *a* without abbreviation-stroke) has been expanded by a corrector. The symbol ā appears (in a marginal supplement) in the beautiful Anglosaxon minuscule of a MS. which almost wholly avoids abbreviation, Florence xlv 15 Tib. Claud. Donatus' commentary on Virgil ("beg. of 9 cent.").

10. (Continental, of scriptoriums, under Insular influence.) Martin the Irishman who became teacher at Laon uses it in a MS. written a few years after the close of our period, Laon 444. Other examples are :

Brussels 10127–41 Canons (Ghent, "8 cent.") ; Leyden Voss. F 26 Glossary (Ghent, "8–9 cent."), passim ; Cambrai 619 Canones Hibernenses (transcribed from an Irish original between 763 and 790), e.g. fol. 23^v 'aut oratione aut elimosina' (expanded by the corrector) ; Montpellier 69 Gregory's Moralia (Corbie ab-type, with many Insular abbreviations), fol. 66^r 'micantes stellas plyadas *aut* girum arcituri' ; Bâle F III 15^s (Fulda, "end of 8 cent."), frequently (also a feature of the original, as we see from the scribe's error on fol. 43^v ut *am* deserantur a dō ā flagilli inmanitate disperant) ; Munich 6228 Jerome's Glossary of Hebrew names (Freising, "8 cent."), e.g. fol. 2^v 'fixus *aut* absceisus' ; Munich 14470 Homilies (Ratisbon, "8 cent.," swarming with abbreviations), e.g. fol. 27^v 'aut vinum optimum redolet *aut* respendit' ; Leyden Voss. Q 69 (St Gall, "8 cent.") fol. 46^r 'aut quia plurimum ex arido misceatur ille vapor *aut* quia' ; St Gall 238 Collectaneus Winitharii (mid. of 8 cent.) p. 13.

Bobbio MSS., e.g. Vienna 17 (early cursive), Vienna 954, Milan C 105 inf., Milan L 99 sup.

Also Vat. lat. 6018 Glossary, Leyden 67 E Glossary (both of unknown provenance, but with some Insular abbreviations, "9 cent.").

(Other Continental.)

St Gall 730 + Zürich A 317 + C 389 + Carlsruhe Reich. frag. Edictus Rothari (N. Italy?, "end of 7 cent."), passim ; Paris 7530 Grammatica (Beneventan script of end of 8 cent.), passim ; Vat. lat. 3321 Glossary (S. Italy, uncial), passim ; Berne A 92 frag. 3 Glossary (in Visigothic script perhaps later than our period).

The expression āt (e.g. Cambrai 633, 'aut minuit *aut* auget' fol. 69^r; St Petersburg F VI 3, 'in latus *aut* in lumbus' fol. 17^r), is not an abbreviation-symbol. The word is written in full, the stroke being a conventional rendering of a suprascript *u*. Since āt is properly an 'autem' symbol, this expression would cause error in transcription.

In Munich 6402 Juvencus (Freising, "8 cent.") *aū* (properly the symbol for 'autem') appears on fol. 13^v. 'Non erugo tineaeve illos *aut* horrida furum'; similarly in the Épinal Glossary (fol. 7^r). The scribes may have found in their original the cursive form of *t* (see above, on 'atque').

11. autem. The commonest ancient Nota is the syllabic suspension *aṫ* 'a(u)-t(em),' but a three-letter suspension *auṫ* 'aut(em)' appears in the Rainer fragment and occasionally in the Verona Gaius. Mediaeval lists of ancient Notae add a third, a two-letter suspension *aū* 'au(tem).'

The first ancient Nota was liable to confusion with 'ater,' if the abbreviation stroke was put over the *t* (see below, on the Syllable-symbol 'er'), and with 'aut' (written with suprascript *u*), if it was put above the *a*. It maintained its existence however, though not very vigorously, in Insular (especially Anglosaxon) script and also still shews itself in a few early MSS. of the Continent. But the favourite Insular symbol was a shorthand sign (*h*), which we may suppose to have been allowed in cursive script, in the same way that the symbol & (really the Latin 'et' ligature) is allowed to represent 'and' in our letters and memoranda but not in our books. Like some other shorthand signs (see below, on 'et'), it was promoted by Insular scribes from cursive to bookhand. The 'tail' appended to this *h*-mark, like the similar 'tail' appended to the letter *p* in the Insular 'per' symbol (see below, s.v.), seems to be a mere suspension-stroke. The Cambrai monks who, between the years 763 and 790, made a transcript (Cambrai 619) of the *Canones Hibernenses* from an Irish original, substitute for it a sinuous horizontal stroke to the right of the *h*-shaft; the Tours scribes of a still earlier MS. of Eugippius (Paris nouv. acq. 1575) substitute *h̄*. The 'tail' was evidently regarded as a mere indication that only part of the word had been expressed in shorthand. That part scribes interpreted as 'au,' for when they have occasion to expand the symbol, they do it by adding the letters 'tem.' This shorthand symbol is rightly called 'par excellence' the Insular symbol, for its supremacy is scarcely challenged by the other until the danger of confusion with the 'hoc' symbol (see below, s.v.) alarmed ninth century scribes. In this paragraph however it will be best to call it the *h*-symbol and to combine with it the symbol *aṫ* under the phrase 'the two Insular symbols.'

We may similarly term *aū* and *aut̄* 'the two Continental symbols,' for they are found in rivalry in most parts of the Continent, except in South Italy where, we may almost say, *aū* alone is current, and in Spain where a contraction formed from this two-letter suspension is in vogue (*aūm*).

One mediaeval list of ancient Notae shews *ā* 'autem' (Keil, 'Gramm. lat.' IV 277), but that is a mere error of the scribe who had miscopied '*ā aut aī autem*.' The discovery of a more correct transcript of the list (*ibid.* p. 611) revealed the error.

12. The problems offered by these symbols, especially as regards the rivalry between *aū* and *aut̄*, are so complicated that a long list of statistics is necessary. For convenience of reference it is arranged (like the others in this book) geographically rather than historically.

INSULAR SCRIPT.

(Irish.) The Domnach Airgid MS., Dublin R.I.A. 24 Q 23 (said to have been given by St Patrick to the Bishop of Clogher), the *h*-symbol; the Bangor Antiphonary, Milan C 5 inf. (of 680-691), the *h*-symbol; the Book of Kells, Dublin A 1 6, the *h*-symbol; Oxford B.N. Rawlinson. 167 Gospels, the *h*-symbol; Cambridge Kk 1 24 Gospels, the *h*-symbol; the Book of Mulling, the *h*-symbol both in St John's Gospel (written by St Moling, +696) and in the Synoptic Gospels (also in the Gospel fragment bound up with this MS.; but *aī* always in the Preface, which may be later); the Book of Dimma (minuscule and cursive), the *h*-symbol; Fulda Bonif. 3 Gospels (cursive of St Boniface's time), the *h*-symbol; the Schaffhausen Adamnan (written in Iona before 713), the *h*-symbol; London Cotton Otho C v (half-uncial), the *h*-symbol; the Stowe Missal, Dublin R.I.A. Stowe D II 3, the *h*-symbol; the Stowe St John's Gospel fragment (bound up with the preceding), the *h*-symbol; the Garland of Howth, Dublin A IV 6 (half-uncial), the *h*-symbol; the Macregol (or Rushworth) Gospels, Oxford Auct. D 2. 19 (half-uncial of c. 800), the *h*-symbol; the Book of Armagh (of the year 808), the *h*-symbol along with *aī* and *aū* (these three appear also in the Macdurnan Gospels, now in Lambeth Palace Library, which were written at Armagh c. 900); the St Gall Priscian (c. 850), the *h*-symbol and (by one scribe) *aī*.

Bobbio MSS.: the Naples Charisius ("c. 700"), the *h*-symbol; Vienna 16 Varia theologica et grammatica ("c. 700") the *h*-symbol and *aū* (the grammatical part has always *aū*, never the *h*-symbol); Milan C 301 inf. ("8 cent."), the *h*-symbol; Milan F 60 sup. ("8 cent."), the *h*-symbol (*aū* on fol. 58^v may be later); fragments at Turin (F IV 1), nos. 5, 6, 7, the *h*-symbol; Florence Ashb. 60 and Vat. lat. 491 (Bobbio?, "8 cent."), the *h*-symbol and (sometimes) *aū* (both in neighbouring lines on fol. 13^r of the Florence MS.); flyleaf ("8-9 cent.") of Nancy 317 Grammatica, the *h*-symbol.

Laon MSS.: Laon 26 ("beg. of 9 cent."), $\text{a}\bar{\text{t}}$ and (rarely) $\text{au}\bar{\text{t}}$ (the flyleaves, from a different MS. of "8-9 cent," shew $\text{a}\bar{\text{t}}$ and the h-symbol).

The Johannes Scottus marginalia in Laon 81 and Rheims 875 and Bamberg HJ iv 5 and Q vi 32 shew $\text{au}\bar{\text{t}}$ and (sometimes) $\text{a}\bar{\text{t}}$.

St Gall MSS.: St Gall 51 (half-uncial), the h-symbol; St Gall 60 (half-uncial), the h-symbol.

Reichenau MSS.: the Carlsruhe Priscian ("beg. of 9 cent."), the h-symbol; the Carlsruhe Augustine ("beg. of 9 cent."), the h-symbol and (fol. 35^r) $\text{a}\bar{\text{t}}$; the Carlsruhe Bede (of 836-848), the h-symbol and (fol. 37^v) $\text{a}\bar{\text{t}}$; St Paul (Carinthia) 25. 3. 31^b ("9 cent."), $\text{a}\bar{\text{t}}$.

The Sedulius group of MSS. use the h-symbol (cf. 'Ir. Min.' p. 47 for details).

The Leyden Priscian, Leyden 67 (of the year 838), $\text{a}\bar{\text{t}}$ and (sometimes) $\text{au}\bar{\text{t}}$ and (sometimes) the h-symbol; Paris 17177, foll. 9-12 ("8 cent."), the h-symbol; Würzburg th. F 12 Pauline Epistles ("beg. of 8 cent."), the h-symbol.

(Welsh and Cornish.) The Douce Primasius, Oxford Douce 140 (Cornish or Anglosaxon) fol. 75^v the h-symbol; the St Chad Gospels in Lichfield Cathedral Library (Welsh or Irish), the h-symbol; the Hereford Gospels (Welsh or Anglosaxon), the h-symbol; the Llandaff marginalia (from "beg. of 9 cent.") in the St Chad Gospels, the h-symbol; the Liber Commonei, Oxford Auct. F iv 32 (of 817-835), the h-symbol; Berne 671 (Cornish cursive of "9 cent."), the h-symbol.

(Breton.) Breton scribes use the h-symbol along with the Continental symbols, whether they write in Insular or in French minuscule. (For details see 'Zentr. Bibl.,' 29, 266.) The ninth century Caroline minuscule of Oxford Auct. F. iv 32, foll. 1-9 Eutyches, uses $\text{a}\bar{\text{t}}$. Paris 12281 (Breton?, "beg. of 9 cent.") has all four symbols.

13. (Anglosaxon.) The Lindisfarne Gospels, London Cotton Nero D iv ("before 698"), the h-symbol (frequently); the Cambridge St Luke and St John (half-uncial), the h-symbol; the Corpus Homilies, the h-symbol; Cambridge Trin. Coll. 216 ("de manu Baedae"), the h-symbol; Durham A ii 16 and 17, the h-symbol; Durham B ii 30, the h-symbol; London 2 Reg. A xx ("8 cent."), the h-symbol (passim); London Reg. 1 B vii ("8 cent."), the h-symbol (very frequently); the Canterbury Gospels, London Reg. 1 E vi ("end of 8 cent."), the h-symbol (passim); the Book of Cerne, Cambridge Ll i 10, the h-symbol; Oxford Selden sup. 30 Acts of Apostles (Kent, before 752), the h-symbol; St Augustine's Psalter, London Cotton Vesp. A i (Canterbury, "c. 700"), the h-symbol; the Book of Nunnaminster, London Harl. 2965 (Winchester, "8 cent."), the h-symbol and $\text{a}\bar{\text{t}}$; Vat. Pal. 68 (Northumbria, "8 cent."), the h-symbol; London Cotton Tib. A xiv Bede's History ("8 cent."), $\text{a}\bar{\text{t}}$ (passim); London Cotton Tib. C ii Bede's History ("8 cent."), the h-symbol (passim); London Cotton Vesp. B vi, foll. 104-109 (Mercia, of 811-814), the h-symbol; Oxford Digby 63 (Winchester, c. 850), the h-symbol.

Charters: e.g. the h-symbol in Kent charters of 693-731 and 811 and

838, in Mercia charters of 767 and 779 and 808, in a Wessex charter of 845; but \bar{a} in a Mercia charter of 811 (Details in 'Ancient Charters').

The Maeseeyck Gospels (written at Aldeneeyck, Belgium, in "728"), the h-symbol;

Echternach MSS. have the h-symbol and later the Continental: e.g. Paris 9389 the Codex Epternacensis (time of St Willibrord), the h-symbol (in a contemporary marginal addition on fol. 70^r); Paris 9527 ("mid. of 8 cent."), the h-symbol; Paris 9538 ("8 cent."), the h-symbol; Paris 9565 ("8 cent."), the h-symbol and $\bar{a}\bar{u}$ (both in neighbouring lines on fol. 10^r); Paris 9525 (of 798-817), the h-symbol and $\bar{a}\bar{u}$ and (rarely) $\bar{a}\bar{u}$;

St Bertin MS.: Paris 9561 Gregory's Pastoralis Cura (uncial hardly of Insular type), the h-symbol; Boulogne 63-64 Augustine's Letters ("8 cent.," with many ancient Notae), $\bar{a}\bar{t}$ and the h-symbol (the latter also doing duty for 'hoc');

Cambrai and Arras MSS.: Cambrai 441 Philippus' Commentary on Job (half-uncial), the h-symbol; Boulogne 10 Gospels (St Vaast, Arras, "8-9 cent."), the h-symbol and (sometimes) $\bar{a}\bar{u}$;

Laon MS.: the Salaberga Psalter, Berlin Ham. 553 (half-uncial), the h-symbol;

Cologne MS.: Cologne 213 (half-uncial), the h-symbol;

The Trèves Gospels, the h-symbol;

Metz MSS.: the Maihingen Gospels (half-uncial, Metz?), the h-symbol; Metz 76 ("9 cent."), $\bar{a}\bar{u}$ and (sometimes) the h-symbol;

Corbie MSS.: St Petersburg F 1 3 Philippus on Job and Jerome on Isaiah (half-uncial and minuscule), the h-symbol; St Petersburg Q 1 15 (Péronne or Corbie, "early 8 cent."), the h-symbol (sometimes written without lifting the pen, the last stroke of \bar{h} being continued to the left in a loop and finishing with the 'tail' of the symbol, e.g. fol. 22^r *sunt autem divini ymni*; see below, § 67);

Beauvais MS.: Paris 10861 ("8 cent."), $\bar{a}\bar{t}$;

Tours MSS.: the Gatien Gospels, Paris nouv. acq. 1587 (rude imitation of Insular half-uncial), the h-symbol; London Egerton 2831 ("8 cent."), the h-symbol (passim; but in the part in Continental script the word is written in full); Cologne 106 (Tours?, time of Alcuin), the h-symbol (but in the Continental part $\bar{a}\bar{u}$ and $\bar{a}\bar{u}$);

The Moore Bede, Cambridge Kk v 16 (Le Mans, c. 737), the h-symbol;

Wolfenbüttel Helmstedt. 496^a ("9 cent."), $\bar{a}\bar{u}$ more often than $\bar{a}\bar{u}$;

Lorsch (minuscule) MSS. have all four symbols: e.g. Vat. Pal. 202 ("8-9 cent."), the h-symbol, $\bar{a}\bar{u}$, $\bar{a}\bar{u}$; Vat. Pal. 220 ("beg. of 9 cent."), the h-symbol and (sometimes) $\bar{a}\bar{u}$ and (fol. 32^v) $\bar{a}\bar{t}$. (According to Traube, Vat. Pal. 829 Orosius has $\bar{a}\bar{t}$, taken from the original and found also in Breslau Rehdiger. R 108 Orosius); Vat. Pal. 195 ("9 cent."), the h-symbol, $\bar{a}\bar{u}$, $\bar{a}\bar{u}$ (and the same trio in the part in Continental script); Paris 16668 ("9 cent."), the h-symbol (but $\bar{a}\bar{u}$ in the Continental part);

Werden MSS. have the two Insular symbols and (later) the Continental: e.g. Berlin theol. F 356 and 366 (both of Liudger's time), $\text{a}\bar{\text{t}}$ and the h-symbol (in neighbouring lines, e.g. 356 fol. 82^v, 366 fol. 30^r); Berlin theol. Q 139 ("9 cent."), $\text{au}\bar{\text{t}}$ and (fol. 9^r) $\text{a}\bar{\text{u}}$;

Fulda MSS. have the h-symbol and (later) also the two Continental: e.g. Cassel theol. F 21 (half-uncial), the h-symbol; Bâle F III 15^f (half-uncial), the h-symbol; Cassel theol. F 24, foll. 51-72 (half-uncial), the h-symbol; Bâle F III 15^l ("8 cent."), the h-symbol; Cassel theol. Q 2 ("8 cent."), the h-symbol (passim); Bâle F III 15^a and 15^c (all of "8 cent."), the h-symbol and (sometimes) $\text{a}\bar{\text{u}}$; Cassel theol. F 22 ("8-9 cent."), the h-symbol; Cassel theol. F 30 ("9 cent."), the h-symbol; Cassel theol. F 54 ("9 cent."), the h-symbol and $\text{au}\bar{\text{t}}$ (in the part in Continental script, $\text{au}\bar{\text{t}}$); Cassel theol. Q 6 ("9 cent."), the h-symbol by one scribe, $\text{au}\bar{\text{t}}$ by another; Bamberg E III 19 (Fulda?, "9 cent."), the two Insular symbols; Milan L 85 sup. (Fulda?, "9 cent."), $\text{a}\bar{\text{t}}$ usually, $\text{au}\bar{\text{t}}$ sometimes, the h-symbol rarely;

Mayence MS.: Vat. Pal. 577 ("9 cent."), the h-symbol and (rarely) $\text{au}\bar{\text{t}}$;

Würzburg MSS.: e.g. Würzburg th. F 27 ("7 cent."), the h-symbol; Würzburg th. F 69 ("beg. of 8 cent."), the h-symbol by one scribe, $\text{au}\bar{\text{t}}$ by another; Würzburg th. F 13 and F 17 and F 61 (all of "8 cent."), the h-symbol; Würzburg th. F 67 ("8 cent."), $\text{au}\bar{\text{t}}$ and $\text{a}\bar{\text{u}}$; Oxford Laud. lat. 92 (of 832-842), the h-symbol and $\text{au}\bar{\text{t}}$; (in Würzburg th. F 78 of "8-9 cent." $\text{a}\bar{\text{t}}$ is frequent, e.g. fol. 3^r shews both $\text{a}\bar{\text{t}}$ and the h-symbol);

Freising (etc.) MSS. shew the h-symbol soon yielding to the Continental: e.g. Munich 6298 (Freising, time of Corbinian?), the h-symbol and (sometimes) $\text{a}\bar{\text{u}}$; Munich 6237 and 6297 (Freising, of Bp Aribio's time, c. 780), $\text{au}\bar{\text{t}}$ and $\text{a}\bar{\text{u}}$; Munich 6433 (Freising, "8-9 cent."), $\text{au}\bar{\text{t}}$ (passim); ($\text{au}\bar{\text{t}}$ appears, on fol. 31^r, but elsewhere the h-symbol, in an Augsburg MS. of "8 cent.," Munich, 3731); Munich 14096, foll. 1-99 (Ratisbon, "8 cent."), $\text{a}\bar{\text{u}}$ and (sometimes) $\text{au}\bar{\text{t}}$ and (fol. 78^r) the h-symbol; Munich 14653 (Ratisbon, "8 cent."), $\text{a}\bar{\text{u}}$; Munich 14080 (Ratisbon, "8 cent."), $\text{a}\bar{\text{u}}$ and (fol. 88^r) $\text{au}\bar{\text{t}}$; Munich 14210 (Ratisbon, "9 cent."), $\text{au}\bar{\text{t}}$;

The Cutbercht Gospels, Vienna 1224 (= Salzburg 32), the h-symbol; Vienna 2223 (= Jur. Can. 116), the h-symbol and $\text{au}\bar{\text{t}}$;

Murbach MSS.: Colmar 38, foll. 173-238 ("8 cent."), the h-symbol; St Paul (Carinthia) 25. 2. 16 ("8 cent."), the h-symbol;

St Gall and Reichenau MSS.: e.g. Carlsruhe Reich. frag. 88 (half-uncial), the h-symbol; St Gall 759 ("8-9 cent."), $\text{a}\bar{\text{u}}$ and $\text{au}\bar{\text{t}}$ (e.g. both within three lines on p. 2); St Gall 761 ("9 cent."), $\text{au}\bar{\text{t}}$ and (sometimes) the h-symbol;

Of unknown provenance: Vat. Barb. 570 (half-uncial), the h-symbol; Vat. Pal. 259 ("7-8 cent."), the h-symbol and (fol. 16^r) $\text{a}\bar{\text{u}}$; Vat. Pal. 554, foll. 5-12 ("8 cent."), $\text{a}\bar{\text{t}}$ (frequently); St Petersburg Q I 18 Bede's History ("8 cent."), $\text{a}\bar{\text{t}}$; the Weinheim Isidore fragments ("8 cent."), the h-symbol; Paris 9382 (Anglosaxon or Irish, "8 cent."), the h-symbol; Paris 1771, foll. 1-51

("8 cent."), the h-symbol (but aū in the part in Continental script); Berlin Phill. 1662 ("8-9 cent."), the h-symbol and (fol. 35^r) aū and (fol. 49^v) aū; Florence S. Marc. 611 ("8-9 cent."), the h-symbol and (fol. 43^r) aū; Florence XLV 15 ("beg. of 9 cent."), the h-symbol; Cambridge Corp. Coll. 183 ("beg. of 9 cent."), the h-symbol; Cambridge Trin. Coll. 368 (of the year 833), the h-symbol and aū; Leyden Voss. F 4 ("9 cent."), the h-symbol; Berne 47 (fyleaf, "9 cent."), the h-symbol; Vat. Reg. 1209 ("9 cent."), the h-symbol and aū.

14. CONTINENTAL SCRIPT.

(Beneventan): Paris 7530 (Monte Cassino, end of 8 cent.), aū and (rarely) aū and (fol. 296^r Titus Libius *autem* inberbis singulariter) ā; Cava 2 (Monte Cassino or Benevento, end of 8 cent.), aū; Bamberg HJ XIV 15 ("8 cent. late"), aū; Rome Casanat. 641, part i (Monte Cassino, of 811-812?), aū and aū (both on same page, fol. 25^v); Naples VI B 12 ("beg. of 9 cent."), aū. (Fuller details in Loew 'Benev. Script.'). A minuscule corrector ("8 cent.") on fol. 230^r of London Add. 5463 (S. Vincenzo, near Benevento) writes aū.

(Spanish.) Escorial R II 18 the Codex Ovetensis (Toledo; the minuscule part before 779), aūm; Madrid Tolet. 2, 1 Bible (Seville, "end of 8 cent."), aūm; Madrid Tol. 15, 8 Isidore's Etymologies ("end of 8 cent."), aūm; Madrid Acad. Hist. 20 Bible (San Millan, "beg. of 9 cent."), aūm; Escorial & I 14 ("9 cent."), aūm; Madrid Acad. Hist. 60 (San Millan, "9 cent."), aūm and aū (sometimes both on same page, e.g. fol. 16^r); Escorial R III 25, foll. 1-166 ("9 cent."), aū and aūm; Escorial a I 13, foll. 1-187 (of 912 or 812), aūm; Escorial P I 7 and T II 25 (Salamanca, beg. of 10 or 9 cent.), aū and aūm;

London Add. 30852 (Silos, near Burgos, "9 cent."), aūm;

Paris 609 (Limoges, "8-9 cent."), aūm and aū; Paris 4667 (of the year 828), aū and aūm; Albi 29 ("9 cent."), aūm; Paris 2994 A, foll. 73-194 ("9 cent."), aū; Paris 12254 ("9 cent."), aūm and (sometimes) aū (e.g. both on same page, fol. 18^r, fol. 30^r); Lyons 443 (372) Origen on Genesis, the part in Visigothic minuscule ("9 cent."), aū frequently and (e.g. fol. 77^v) aūm.

15. (Of the rest of the Continent.)

The Corbie ab-type shews usually the h-symbol, occasionally the Continental symbols. (Details in 'Rev. Bibl.' of 1912.) In the Laon az-type the practice is reversed, the Continental symbols being usual, the h-symbol occasional (cf. 'Rev. Bibl.' of 1914). In a group assigned to North-eastern France the h-symbol is succeeded by aū: e.g. Paris 2706 ("7 cent.") and 2110 ("7-8 cent."), the h-symbol (in both, with the 'tail' turned round into a loop, as once in a Cologne MS. of Hildebalde's time, Cologne 41, so that the symbol resembles *h* with *o* standing at its shoulder); Vat. Reg. 11 the Regina Psalter (uncial), aū; Autun 20 ("8 cent."), aū; Montpellier Bibl. Ville 3 ("8 cent."), aū; but in Vat. Reg. 316 ā (frequently).

Ghent MSS.: Brussels 10127-41 ("8 cent."), aū and aū (e.g. in neighbouring lines on fol. 101^v); Leyden Voss. F 26 Glossary ("8-9 cent.") fol. 48^v aū;

Stavelot MSS. : Brussels 8780-93 ("8 cent."), *aū* (fol. 128^r), the *h*-symbol (fol. 111^v); Berlin Ham. 253 ("8-9 cent."), *aūt*;

Brussels 9403 ("8-9 cent."), *aū* by one scribe, *aūt* by another; Brussels 8302 ("9 cent."), *aūt*;

St Trond MS. : Liège 306 (of the year 834), *aūt*;

St Hubert (Ardennes) MS. : Namur 11 ("9 cent."), *aūt* and *aū* and (fol. 4^r) the *h*-symbol;

Echternach (ninth century) MSS. have *aūt* and *aū*: e.g. Paris 9528 ("8-9 cent."), *aūt* and (rarely) *aū*; Luxemburg 68 ("beg. of 9 cent.") fol. 20^r *aū*; Luxemburg 44 ("9 cent. early"), *aūt* and once *aū*; Paris 9530 ("9 cent."), *aūt* and (often) *aū* (e.g. both on the same page, fol. 137^r);

Trèves MSS. : Munich 28118 (Trèves ?, end of 8 cent.) and Vat. Pal. 1448, foll. 1-44 (of the year 810), *aūt* and *aū*;

Cologne MSS. have *aū* (earlier?) and *aūt* and even occasionally the *h*-symbol: e.g. Cologne 91 ("8 cent."), *aū*; Cologne 210 ("8 cent."), *aū* and (rarely) *aūt*; Cologne 43 ("8 cent.") fol. 94^r (end of line) *aū*; Cologne 76 ("8 cent."), *aū* and *aūt*; the Hildebald group (8-9 cent.), *aūt* more often than *aū* and (sometimes, e.g. Cologne 41, fol. 22^r, fol. 94^r and Cologne 55, fol. 89^r) the *h*-symbol; Cologne 40 ("9 cent."), *aū* and *aūt*; Cologne 39 (of 850-863), *aū* (according to Chroust II vii, pl. 3);

Schola Palatina (?): the Dagulf Psalter, Vienna 1861, *aū*; the Harleian Codex Aureus *aūt* and (sometimes) *aū*; the Godescalc Gospels (of 781), *aūt* and *aū*; (according to Traube, the Trèves Ada Gospels have *aūt*);

Bamberg M v 12, part ii (end of 8 cent.; provenance unknown), *aū*;

Rheims MSS. have only *aūt*: e.g. Berlin Phill. 1743 ("8 cent."), *aūt*; Leyden Voss. Q 60 ("8-9 cent."), *aūt*; the Utrecht Psalter, London Cotton Claud. C 7 ("9 cent."), *aūt*; Leyden 114 ("9 cent."), *aūt* and (fol. 6^r) *aū*; MSS. of Johannes Scottus' time, *aūt*;

Metz MSS. : Metz 134 ("8 cent.") and 7 ("8-9 cent."), *aūt* oftener than *aū*;

St Amand MSS. (of Charlemagne's time): Paris ("end of 8 cent."), *aū* by one scribe, *aūt* by another; Paris 2109 and Vat. Pal. 161 (both under Lotharius scriptor), *aūt* and (rarely) *aū*;

St Bertin MSS. (same time): Boulogne 66 Augustinus contra Cresconium ("beg. of 9 cent."), *aūt*; St Omer 15 ("beg. of 9 cent."), *aūt*; Boulogne 52 Augustini opuscula (before 823) fol. 124^r *aūt*;

Cambrai and Arras MSS. : the Rado Bible, Vienna 1190 (Arras, of 790-808), *aūt* (according to Chroust I xi, pl. 6); Cambrai 619 Canones Hibernenses, written at Cambrai from an Irish original in 763-790), *aūt* and (sometimes) the *h*-symbol; Laon 201 ("9 cent."), *aūt* (fol. 104^r).

Douai 12 Gospels (Marchiennes Abbey, "8-9 cent."), *aūt*; Paris 12048 (Rebais, c. 750), *aūt*; Bamberg B v 13 (Amiens, before 812), *aūt*;

MSS. of Corbie have *aūt* and (rarely) *aū* (see Rev. Bibl. of 1912): always in the Maurdramnus Bible of 772-780 (Amiens 9 fol. 43^r, fol. 129^r; Amiens 12, fol. 4^r, fol. 189^r); the *h*-symbol (rarely) in Amiens 10 ("8-9 cent.").

St Denis MSS., etc.: Paris 17371, foll. 1-153 (of 793-806), aū and aū; Paris 1153 ("beg. of 9 cent."), aū; Paris 1451 (St Maur-lès-Fossés, of 796), aū;

Paris 13359 (St Riquier, 796-810), aū by one scribe, aū by another; Paris 11504-5 (of the year 822), aū; Paris 17451 (Compiègne, "end of 8 cent."), aū by all the scribes; Manchester 194 (Beauvais, "9 cent."), aū.

Laon (9th cent.) MSS. have aū and (rarely) aū: e.g. Laon 68 ("beg. of 9 cent.") and 288 ("beg. of 9 cent."); Laon 319 ("beg. of 9 cent."), aū.

Fleury MSS.: Paris nouv. acq. 1597 ("8 cent."), aū; Orléans 146 Prosper ("8-9 cent."), aū;

Montpellier 61 (Troyes, "9 cent."), aū; Épinal 6 (Moyenmoutier, "8 cent."), aū and (by one scribe) aū; Leyden Voss. Q 110 (Micy, 840-859) aū;

Tours MSS. have the h-symbol and (later) the Continental symbols: e.g. Paris nouv. acq. 1575 (minuscule and cursive of "beg. of 8 cent."), the h-symbol (changed by the Merovingian corrector to ā on fol. 27^r); Cologne 106 (Tours ?, time of Alcuin, aū and aū; London Egerton 609 (Marmoutier, "beg. of 9 cent."), aū and (sometimes) the h-symbol (aū in the London Alcuin Bible and, according to Traube, in the Bamberg Alcuin Bible and the Vivian Bible);

Montpellier 409 (Auxerre, of 772-795), aū and (sometimes) aū; Berne 263 (Strassburg, 9 cent.), aū and (sometimes) aū; St Gall 731 (Besançon?, of the year 794), aū; Paris 9575 (Poitiers, of 811), aū and (sometimes) aū;

Burgundian MSS. have aū and aū (earlier ā): e.g. Autun 4, foll. 25-end (uncial, Flavigny), ā more than once, but usually written in full; Autun 21 ("8 cent."), aū more often than aū; Montpellier 55 ("8-9 cent."), aū and aū; Autun 23 ("8-9 cent."), aū always; Leyden Scal. 28 (Flavigny, of the year 816, with many Insular abbreviations), aū and the h-symbol.

Autun 3 ("Vosevio," of the year 751) fol. 20^r aū (at end of line); the Lons-le-Saulnier Bede (St Claude, Jura, of 804-815), aū and aū (e.g. both within four lines on fol. 166^r):

Limoges MSS.: Paris 2843 A ("8 cent."), aū; Paris 1012 ("8-9 cent."), aū; Paris 528 ("beg. of 9 cent."), aū and (sometimes) aū;

Lyons MSS. (from Charlemagne's time) have aū: e.g. Lyons 608 and 610 (both presented by Leidrad), aū; Lyons 449 ("9 cent."), aū; Autun 5 (of 840-852), aū; (according to Traube the Leidrad MS. with the Pères Maristes at Lyons has aū).

Paris 11631 (St Maurice?, "beg. of 9 cent."), aū and aū; Berlin Ham. 131 (Albi, "9 cent."), aū and (fol. 65^v) aū.

French MSS. of unknown provenance: Troyes 657 ("end of 8 cent."), aū and aū; the Hamilton Gospels in the Pierpont Morgan library ("beg. of 9 cent."), aū (never ā, although the *au* written in ligature often resembles *a*); Cheltenham 17849 ("8 cent."), aū and sometimes (in the somewhat later part) aū; Glasgow Hunt. T 4. 13 aū and (less frequently) aū (e.g. in neighbouring lines on fol. 69^v); Oxford Bodl. 849 (of the year 818), aū; Paris nouv. acq. 1619 ("7-8 cent."), aū and aū (e.g. both on same page, fol. 97^v) and sometimes the h-symbol; Paris 10588 ("8 cent."), aū; Montpellier 141,

fol. 1-80, 95-135 ("beg. of 9 cent.," with some Insular abbreviations), $\bar{a}t$ (passim); Berne 611 (Merovingian, France ?), the h-symbol and $\bar{a}t$.

16. Vat. Pal. 212 (Germany, "8 cent."), $\bar{a}u$; Vat. lat. 553 Eucherius (Germany ?, "8 cent."), $\bar{a}u$; London Harl. 3034 (Germany, "8 cent."), $\bar{a}u\bar{t}$; Berlin Phill. 1716 (Germany, "8-9 cent."), the h-symbol, $\bar{a}u$, $\bar{a}u\bar{t}$; Berlin Phill. 1667 (Germany ?, "beg. of 9 cent."), $\bar{a}u$;

Lorsch MSS. (from Charlemagne's time) have $\bar{a}u$ and (subsequently) $\bar{a}u\bar{t}$: e.g. Vat. Pal. 574 ("8 cent. late"), $\bar{a}u$; Vat. Pal. 238 ("8-9 cent."), $\bar{a}u$; Vat. Pal. 966 ("beg. of 9 cent."), $\bar{a}u$ (passim); Vat. Pal. 822 ("early 9 cent.") $\bar{a}u$ and (sometimes) $\bar{a}u\bar{t}$; Vat. Pal. 834 (of the year 836 ?), $\bar{a}u\bar{t}$; Vat. Pal. 172 ("9 cent."), $\bar{a}u\bar{t}$ and (sometimes) $\bar{a}u$; Vat. Pal. 201 ("9 cent."), $\bar{a}u\bar{t}$ and (sometimes) $\bar{a}u$; Vat. Pal. 200 ("9 cent., later"), $\bar{a}u\bar{t}$ more often than $\bar{a}u$ (e.g. both on same page, fol. 114').

Wolfenbüttel Helmstedt. 513 ("8 cent."), $\bar{a}u$; Wolfenbüttel 67. 5 Aug. 8^o Annales Guelferbytenses (c. 813), $\bar{a}u$; Berlin theol. F 354 (Werden library, "8 cent."), $\bar{a}u$;

Fulda MSS. (from Charlemagne's time) have the h-symbol, $\bar{a}u$ and $\bar{a}u\bar{t}$: e.g. Cassel theol. Q 10 ("8 cent."), $\bar{a}u\bar{t}$; Bâle F III 15^s ("end of 8 cent."), the h-symbol; Bâle F III 15 ("8-9 cent."), $\bar{a}u$ and $\bar{a}u\bar{t}$ (e.g. both in neighbouring lines on fol. 6^r) and (fol. 5^r) the h-symbol; Munich 4115 ("8-9 cent."), $\bar{a}u$, $\bar{a}u\bar{t}$; Paris 2440 (of 819), $\bar{a}u\bar{t}$ (fol. 107^v $\bar{a}u$); Cassel th. F 49 ("9 cent."), $\bar{a}u\bar{t}$ and (fol. 4^r) the h-symbol; Cassel th. Q 24 (time of Lupus of Ferrières), $\bar{a}u\bar{t}$ and $\bar{a}u$; Vat. Reg. 124 (before 847) $\bar{a}u\bar{t}$ and (rarely) $\bar{a}u$ and (rarely) the h-symbol;

Mayence MSS.: Vat. Pal. 237 ("beg. of 9 cent."), $\bar{a}u\bar{t}$ (in the part in Continental script); Vat. Pal. 1447 (before 813), $\bar{a}u\bar{t}$ and (sometimes) the h-symbol;

Würzburg th. F 64^a (Merovingian), $\bar{a}u$ (in a contemporary interlinear addition on p. 65); Würzburg th. O 1 ("8 cent."), $\bar{a}u$;

Freising (etc.) MSS. have $\bar{a}u$, $\bar{a}u\bar{t}$ and (occasionally) the h-symbol: e.g. Munich 3514 (Augsburg, "7-8 cent."), $\bar{a}u$ and $\bar{a}u\bar{t}$; Munich 6228 (Freising, "8 cent."), $\bar{a}u$ by one scribe, $\bar{a}u\bar{t}$ by another; Munich 6239 (Freising, "8 cent."), $\bar{a}u\bar{t}$ and (sometimes) $\bar{a}u$; Munich 6382, part ii (Freising, "8-9 cent."), $\bar{a}u$ and (rarely) $\bar{a}u\bar{t}$; Munich 6220 (Freising, "8-9 cent."), $\bar{a}u$ and $\bar{a}u\bar{t}$ (often on same page, e.g. fol. 11); Munich 6244 (Freising, "8-9 cent."), $\bar{a}u\bar{t}$ and (rarely) $\bar{a}u$; Munich 6273 (Freising, of 812-834), $\bar{a}u$ and (sometimes) $\bar{a}u\bar{t}$; Munich 14470 (Ratisbon, "8-9 cent."), $\bar{a}u$ and $\bar{a}u\bar{t}$ and the h-symbol; Munich 14437 (written by two Ratisbon scribes in 823), $\bar{a}u$ and $\bar{a}u\bar{t}$; Munich 14468 (Ratisbon, of 821), $\bar{a}u\bar{t}$. The Kisyla group at Munich have $\bar{a}u\bar{t}$ and $\bar{a}u$ ($\bar{a}u\bar{t}$ favoured by Hengilhart, $\bar{a}u$ by Chadold, and so on): e.g. Munich 4542, $\bar{a}u\bar{t}$ and $\bar{a}u$; Munich 4547, $\bar{a}u$ and (sometimes) $\bar{a}u\bar{t}$; Munich 4549, $\bar{a}u$ and (e.g. fol. 18^r) $\bar{a}u\bar{t}$; Munich 4554, $\bar{a}u$; Munich 4564, $\bar{a}u$ and (e.g. fol. 128^r) $\bar{a}u\bar{t}$; Munich 4577, $\bar{a}u$ and $\bar{a}u\bar{t}$; Munich 4614, $\bar{a}u$ and $\bar{a}u\bar{t}$;

Brussels 8216-8 (St Florian, of the year 819), $\bar{a}u$ and $\bar{a}u\bar{t}$ (both often on the same page, e.g. fol. 13^r, fol. 29^r); Cheltenham 8400 Homiliary of Otten-

beuren ("8 cent."), aū; Munich Univ. 8^o, 132 *Leges Baiuuariorum* ("beg. of 9 cent."), aū (passim); London Add. 18332 (*Carinthia*, "9 cent."), aū and (sometimes) aū; Munich 210 (*Salzburg*, of 818 ?), aū;

Of unknown provenance: Munich Univ. 4^{to}, 3 ("8-9 cent."), aū (passim); Vat. Pal. 187 (*Lorsch library*, "8 cent."), the h-symbol and aū; Vat. Pal. 1547 (*Lorsch library*, "8-9 cent."), aū (passim); *Wolfenbüttel Weissenburg*, 99 (*Merovingian*), aū.

17. *Murbach MSS.* have the h-symbol and the Continental symbols: e.g. *Manchester* 15 ("8 cent."), aū; *Oxford Jun.* 25 ("8 cent.," omitting foll. 60-86^r), aū and (sometimes) aū and (sometimes) the h-symbol (*h* followed by an apostrophe); *Colmar* 38, foll. 1-172 ("8 cent."), aū and aū (e.g. both in the same line of fol. 8^r; but some scribes use only aū); *Colmar* 39 ("8 cent."), aū and (sometimes) aū; *Geneva* 21 ("8-9 cent."), aū and (sometimes) aū; *Gotha* I 85 *Canones Murbacenses*, aū and (sometimes) aū and (rarely) the h-symbol; *Colmar* 82 ("beg. of 9 cent."), aū; *Paris* 1853 (*Murbach?*, "8 cent."), aū and the h-symbol and (rarely) aū.

St Gall MSS. have aū, with which aū hardly competes until after our period (cf. 'Zentr. Bibl.' of 1913), rarely the h-symbol: *St Gall* 7 (*flyleaf* in *Merovingian script*), aū; *St Gall* 11 (time of *Winithar*), aū and (sometimes) aū; *St Gall* 70 (written by *Winithar*), aū; *St Gall* 907 (in the *Winithar script*), aū; *St Gall* 912 the *Kero Glossary*, aū; *St Gall* 44, pp. 1-184 *Bible* (of 760-781), aū and (less often) aū (both on p. 67); *Leyden Voss. Q* 69 ("8 cent."), aū and (fol. 42^r) aū and (once) at̄ and (rarely) the h-symbol; *Zürich Stadtbibl. C* 12 ("8-9 cent."), aū (passim); *Zürich Stadtbibl. C* 68 ("8-9 cent."), aū; *St Gall* 125 ("8-9 cent."), aū; *St Gall* 276, pp. 1-149 (of 841-872), aū and aū;

Reichenau MSS.: e.g. *Carlsruhe Reich.* 222 ("end of 8 cent."), aū; *Carlsruhe Reich.* 221, foll. 1-53 ("end of 8 cent."), aū; *Carlsruhe Reich.* 191 ("8-9 cent."), aū; *Carlsruhe Reich.* 248 ("8-9 cent."), aū and aū; *Bamberg A* II 53 (*Reichenau*, before 846), aū (according to *Chroust* I, xix, pl. 1).

Paris 11710 *Canons* (of the year 805, unknown provenance), aū and aūm and aū; *Einsiedeln* 281, pp. 1-178+199, pp. 431-526 ("mid. of 8 cent."), aū; *Einsiedeln* 18 and 157 and 347 (all of "8-9 cent."), aū; *Einsiedeln* 264, foll. 1-125 ("9 cent."), aū and (fol. 125^v) aū; (according to *Traube*, *Einsiedeln* 236 has at̄ and aū); *Schaffhausen Min.-bibl.* 78 ("end of 8 cent."), aū; *Zürich Cantonsbibl.* 140 (*Rheinau*, "8 cent."), aū and (occasionally) aū; *Stuttgart HB* VI 113 (*Constance*, "8 cent."), aū, but *HB* VII 39 (*Constance*, 811-839), aū oftener than aū; *St Gall* 348 (*Chur*, c. 800) p. 68 aū;

18. *North Italian MSS.*: *Cheltenham* 12261 ("8 cent."), aū and (rarely) aū; *Paris* 653 ("8 cent."), aū and (rarely) aū (both on the same page, fol. 141^r); *St Paul* (*Carinthia*) 25. 4. 8 *Lex Salica* (of 817-823), aū and aū.

Bobbio MSS. have the h-symbol, aū, aū: e.g. *Vienna* 17 (*cursive*, "c. 700"), the h-symbol and (fol. 8^r) at̄; *Milan C* 105 inf., the h-symbol and

aut̄; Milan O 212 sup. and L 99 sup. and D 268 inf., the h-symbol; Milan I 1 sup., aū; Milan B 31 sup. (not later than beg. of 9 cent.), the h-symbol (with abbreviation-stroke above, as in I 61 sup.) and aū; Milan H 150 inf. (about the year 810) fol. 160^r (end of line) aut̄; Milan I 6 sup. aut̄ and (fol. 59^r) aū; Nancy 317 Grammatica ("9 cent."), aū and (rarely) aut̄; Vienna 954 (Bobbio?, "8 cent."), aū;

Verona MSS. shew aut̄ and aū, the former gradually asserting itself: e.g. Verona majuscule has both aū (Verona 55) and aut̄ (Verona 53; Vat. lat. 1322); Verona minuscule prefers aut̄ to aū (cf. 'Zentr. Bibl.' 27, 531, with the corrections in 28, 259-261), until aū almost disappears after the close of our period (ibid. 27, 540).

Novara MSS.: Novara 84 ("mid. of 8 cent."), aū; Milan Trivulz. 688 (before 800), aut̄;

Ivrea MSS.: Ivrea 42 (of the year 813), aut̄; Ivrea 92 ("9 cent."), aū;

Vercelli MSS.: Vercelli 202 ("8-9 cent."), aū (passim); Vercelli 104 ("9 cent."), aut̄; (in nearly all the MSS. later than our period which I examined aut̄ stood alone);

Rome Vitt. Eman. 2095 (=Sess. 38; written at Nonantola, 825-837), aū (passim); Modena O 1 11 (of the year 800), aū (passim); Paris 4568 (N. Italy, "8-9 cent."), aū; Lucca 490 (of c. 800), aū and (sometimes) aut̄; Vat. Barb. 671 (uncial, of Settignano library), aū and (sometimes) aut̄; Vat. Barb. 679 (uncial of Farfa, Umbria), aut̄; (according to Traube, Rome Vitt. Eman. 1372 [= Sess. 39, uncial, probably written at Rome in 7 cent.], aut̄); Vat. lat. 3321 Glossary (uncial of S. Italy), aut̄ (fol. 212^r *corbona autem interpretatur oblatio*).

19. These statistics establish some facts with certainty. They shew the h-symbol to be an Insular symbol. It is the only symbol used in all the early MSS. of Ireland, in nearly all of England, and in all the Welsh and Cornish MSS. of our period, and it is predominant in the Insular script (especially the earlier) of the Continent. Its appearance in Continental script is always patently due to Insular influence. One possible exception is the Tours Eugippius (cursive and bookhand) with ĥ 'autem'; but if we consider the part played by early English monks in France, we are inclined to regard this form as an English importation rather than a solitary relic of an ancient use of the shorthand symbol (in a book) on the Continent; another is that "7 cent." half-uncial MS. of "N.E. France," Paris 2706, but here too the same explanation is quite likely.

They shew however that the symbol ā, the commonest ancient Nota for 'autem,' had an independent existence on the Continent in early times. It appears once in one of our earliest specimens

of Beneventan script (Paris 7530), in an uncial MS. of Burgundy (Autun 4), etc. In such cases Insular influence is out of the question. In Irish minuscule our statistics suggest that it does not shew itself until the ninth century, whether in Ireland (e.g. the Book of Armagh and the St Gall Priscian) or on the Continent (e.g. at Laon and Reichenau and the [Dutch?] scriptorium where the Leyden Priscian was written in the year 838); and we may almost venture to pronounce the Preface in the Book of Mulling to be not earlier than the ninth century, because it uses this symbol. In English charters it appears about the same time (in a Mercia charter of 811). But, unless the accepted datings are erroneous, it shews itself earlier in England (in the Book of Nunnaminster and in London Tib. A xiv), and in the Anglosaxon script of Continental scriptoria, e.g. Boulogne 63-64 (St Bertin), Paris 10861 (Beauvais), Vat. Pal. 554, foll. 5-12 (unknown provenance), etc. (To the examples of $a\bar{t}$ add Paris Baluze 270, foll. 132-148 [Italian minuscule?, "beg. of 9 cent."], $a\bar{t}$ and rarely $au\bar{t}$. This MS. has also the Ags. symbol $p\bar{t}$ 'post.')

They shew too that $a\bar{u}$ must have been an ancient Nota although our scanty relics of ancient legal MSS. do not offer an example of this suspension. For $a\bar{u}$ is the leading symbol, not merely in South Italy, where it persisted till long after our period, but in Switzerland and (to a less extent) Germany, and is the form out of which the Spanish contraction $a\bar{u}m$ has been created.

What is harder to establish is the precise relation of $a\bar{u}$ to $au\bar{t}$. The history of Latin abbreviation shews a continual movement in the direction of greater precision. We should therefore expect to find the less precise $a\bar{u}$ gradually supplanted by the more precise $au\bar{t}$. And that is what we do find in most regions where both symbols are current. In South Italy indeed Beneventan script clung tenaciously to $a\bar{u}$, but everywhere else this symbol has by the tenth century practically become non-existent. The exact stage which this movement had reached before the close of our period cannot be determined until fuller statistics of the practice at the several scriptoria are available. The published statistics of the Verona practice (see 'Zentr. Bibl.' 27, 531 and 540, with the corrections in 28, 259-261) and of the St Gall practice (*ibid.* 30, 477 sqq.) shew indeed that $au\bar{t}$ did not banish $a\bar{u}$ before the end of

the 9th century, but are not sufficient to provide an infallible rule for dating. Until more details are forthcoming, we may use the rough and ready precept that (at least in Switzerland and most parts of Germany) the predominance of *aū* suggests an earlier, of *auī* a later date. But we must not forget that *auī* was an ancient *Nota*, and that it is current in Verona majuscule MSS. (Verona 53, Vat. lat. 1322) along with *aū* (Verona 55). France is the favourite home of *auī*. For some French centres, e.g. Rheims, our statistics are almost full enough to shew that *aū* was unknown at all periods. So that, although it is true that in France, as elsewhere (except South Italy, and, I think, Spain), *aū* has disappeared by the tenth century, the use of *auī* in a French MS. is no evidence that the MS. comes late in our period.

So many of the older MSS. of the Continent write the word in full that it seems doubtful whether we can ever trace with certainty the incidents of the struggle between the two Continental symbols and determine, without resorting to mere guess-work, why it was that *auī* asserted itself here and *aū* there. Some clever speculation will be found in Traube's famous account of the 'autem' symbols in the 'Neues Archiv f. deutsche Geschichtskunde' 26, pp. 232 sqq., where some additional statistics from MSS. are furnished.

Our statistics shew clearly that *aūm* is a Spanish symbol. Its appearance outside of Spain (and Aquitaine, or wherever Visigothic script was in vogue) must be due to Spanish influence. Thus it is at first sight mysterious to find it in the Anglosaxon script of a Murbach MS., Gotha II 193 (p. 2 yperbaton *autem*, p. 3 similitudo *autem* tribus modis fit); but when we find that the fragment contains a work of Julianus Toletanus, a re-casting of Isid. Etym. 1, 36 and 38, the mystery is explained. Other occurrences of *aūm* are: Oxford theol. d 3 (unknown provenance, "8-9 cent."), where it is used by one scribe (probably a Spaniard), while the others use *aū* (e.g. *aū* and *aūm* on the same page, fol. 114^r) and (rarely) *auī*; Paris 11710 Canons (of the year 805), *aū* and *auī* and *aūm*; (according to Traube, Munich 23591, of unknown provenance, *aū* and sometimes *aūm*; Zürich Cantonsbibl. 104, *aū* and once *aūm*).

20. bene. The ancient Nota was the initial letter suspension, possibly evolved from the common BF· ‘beneficium.’ We find, for example, in the Verona Gaius BFICIUM (with suspension-stroke above B). Mediaeval lists of ancient Notae, not always quite reliable witnesses, shew also the syllabic suspension bñ ‘b(e)n(e)’ and the two-letter suspension bē ‘be(ne).’ The latter is found, I am told, in Montpellier 69.

The first ancient Nota remained the Insular symbol, the suspension stroke usually transecting horizontally the upper shaft of the *b*, but sometimes being written on the right.

The syllabic suspension appears in an 8th cent. St Bertin MS. in Anglosaxon script, Boulogne 63–64.

(Insular.) Only the few occurrences in Anglosaxon script need be mentioned, since cross-barred *b* for ‘bene’ is found in practically every specimen of Irish and Welsh (or Cornish) minuscule of our period (see ‘Ir. Min.’ and ‘Wel. Scr.’ for details). It is also freely used by Breton scribes, not only in their Insular script, but also in their Continental (cf. ‘Zentr. Bibl.’ 29, 266). The home Anglosaxon examples come from the North of England, where Irish influence prevailed: Cambridge, Trin. Coll. 216 (“de manu Baedae”), in apparently contemporary glosses; Durham B II 30 (fol. 7^r); Vat. Pal. 68 (Northumbria, “8 cent.”).

For Ags. abroad: The Moore Bede (Le Mans, c. 737); MSS. of Echternach, e.g. Paris 9527 (“mid. of 8 cent.”), fol. 149^r, and 9565 (“8 cent.”).

Since a suprascript stroke might denote *e* (see below on the Syllable-symbols), some Irish scribes interpreted *ḃ* as ‘be’; and so we find in Fulda Bonif. 3 (Irish cursive of the time of Boniface) the symbol followed by the letters *ne* on fol. 10^r (also in a Reichenau Insular fragment at Carlsruhe).

In the Book of Armagh *ḃ* is followed by the last two syllables of ‘(be)nignus.’ More correctly the ‘bene’ symbol represents the first three letters of ‘(ben)ignus’ in Bâle A VII 3 and other Irish MSS. (see ‘Ir. Min.’).

(Continental.) In Continental script the presence of *ḃ* ‘bene’ seems always due to Insular influence. The Bobbio Sacramentary, Paris 13246 (uncial), which may have been written at Luxeuil, shews this symbol on fol. 293^r; also Nancy 317 (Bobbio, “9 cent.”) fol. 21^r ‘bene scriptum’; London Egerton 609 (Marmoutier, Tours, “beg. of 9 cent.”); Gotha I 85 (Murbach) fol. 39^r ‘benedictionem’; St Gall 44, pp. 1–184 (of 760–781), p. 161 (in a repetition).

caelum (see chap. II).

calendae (see chap. III).

calumnia (see chap. III).

21. caput. The ancient Notae are initial and three-letter suspensions, *k* 'k(apat),' *kaḗ* 'kap(ut),' both, of course, denoting any case. In the Corbie ab-type *caḗ* 'caput' (Nom. Acc. Sing.) is used occasionally (details in 'Rev. Bibl.' of 1912), and the same symbol appears in the Book of Mulling (fol. 62^v *oleo caḗ meum non unxisti*) and the St Gall Priscian. In Vat. lat. 6018 Glossary ("9 cent.") *Vertex caḗ homi* 'Vertex caput hominis' there may be capricious suspension. One cannot avoid the suspicion that the analogy of *aḗ* 'apud' (often spelled 'aput') may have had something to do with the presence of the symbol in the Book of Mulling (in which the word, when written in full, is spelled 'capud') and in the other Irish MS. In Paris 1853 (unknown provenance) along with *apḗ* 'apud' (usually *aḗ*), we find *caḗd* 'capud' on fol. 206^r 'ut Christum *capud* | habeam,' perhaps a mere use of the suprascript stroke as the equivalent of *u*. The same symbols *k̄* and *kaḗ* (or *c̄* and *caḗ*) can also denote (in title-headings, marginal indexes, etc.), 'capitulum' (see Traube in 'Neues Archiv' 27, 270).

22. carissimus and dilectissimus. The abbreviation of the two superlatives in MSS. is practically confined to the formulas 'fratres carissimi' and 'fratres dilectissimi.' These formulas recur over and over again in MSS. of Homilies, of Canons, of Liturgies, and are therefore liable, like all repetitions of a word or phrase, to capricious curtailment. The scribe, knowing that his readers could not possibly fail to understand what he meant, would accommodate the words to the limited space at his disposal, say at the end of a line in a Service-book, by cutting them down to the smallest compass. Often he would, through sheer aversion to monotony, indulge in arbitrary varieties of the current symbols.

As specimens of capricious treatment we may take four MSS. :

The Corpus Homilies, with *fr̄s* (and *fr̄as* and *ff*) *cr̄is* and *c̄r̄s* and *cār̄s* and *cār̄*, etc. ;

Bâle F III 15^c, with *fr̄s* (and *ff* and *f̄r̄*) *k̄r̄m* and *k̄ām* and *k̄m̄* and *k̄r̄*, etc. ;

Wolfenbüttel Weissenburg. 99 Augustine's Homilies (Merovingian script), with *k̄r̄* and *k̄m̄i* and *k̄r̄mi* and *kār̄m* and *kār̄mi*, etc. ;

Munich 6330, with *fr̄s* (and *ff* and *ff̄r̄s*) *dl̄m̄* and *dl̄i* and *dl̄im̄* and *dl̄imi*, etc.

In the case of 'fratres,' a word which is found in other contexts, it is easy to discriminate between current and arbitrary abbrevia-

tion, but with the two superlatives we are at a loss. However we can be sure of one symbol of *carissimi* ('*karissimi*'),

k̄mī, found in MSS. of all countries, and by far the most frequent of all the symbols.

To it may perhaps be added

k̄rmi, found in many MSS., usually along with *k̄mī*: e.g. Paris 1012 (Limoges, "8-9 cent."); Florence, S. Marc. 611; Carlsruhe, Reich. 221 and 222; the Kisyla group at Munich (often *krīmi*); Cologne 76; London Add. 30852.

And for *dilectissimi* we may select the pair most frequently found, often in the same MS. (e.g. in the Sacramentary of Gellone); *dil̄mī* and *dl̄mī* (or with cross-stroke through the *l*).

Of varieties which we thus rule out as arbitrary, the following lists may suffice:

Of '*dilectissimi*': *dī*, *dīl*, *dli*, *dilec̄*, *dilh̄*, *dilect̄*, *dilec̄m̄*, *dilec̄mi*, also (in a Merovingian MS., Paris 14086) *đlets* (fol. 118^r), and (in a Spanish MS., Madrid Bibl. Acad. 20) *dl̄tsmi*;

Of '*carissimi*': *k̄k̄*, *k̄*, *kā*, *cāi*, *cār*, *carīs*, *k̄m̄*, *kī*, *k̄r̄m*, *kar̄mī*, *karīsmi*, and (in Paris 14086) *k̄rī*.

But some of these perhaps deserve recognition; especially *k̄k̄* '*carissimi*,' for *ff̄ k̄k̄* has all the appearance of an ancient Nota and is found in some early MSS., e.g. in the Barcelona Gregory's Homilies (with *ff̄ k̄rī*), Vat. lat. 3835-6 (Rome, uncial) (along with *d̄d̄ ff̄* '*dilectissimi fratres*'), Vat. lat. 5758 (see Ehrle and Liebaert, pl. 8), Vienna 16 ("c. 700") (cf. *f̄r̄s k̄k̄* in Montpellier 141). The uncial Bobbio Sacramentary, Paris 13246, supposed to have been written at Luxeuil, has *ff̄ k̄mī* and *ff̄ k*, *ff̄ dli* and *ff̄ dī*. Traube ('*Nom. Sac.*' p. 254) cites *d̄d̄* '*dilectissimi*' from the half-uncial Hilary, Rom̄e Basilic. D 182 (of the year 509).

Outside of the formulas mentioned the two superlatives do not often appear in MSS. In the Leon palimpsest we find *parens k̄mē* and (rather a capricious suspension in repetition than an ancient Nota) *p̄ k̄*; in Cologne 91 *dil̄mō filio nostro*; in Paris 1853 *k̄mō* and *medicus k̄m̄s*; in Madrid 10007 *k̄mō*; in Verona 44 *k̄mē*, and so on; in Cologne 76 *kr̄mō*.

Mediaeval lists of ancient Notae offer *k̄* '*karissime*,' and Velius Longus (or some Christian interpolator) speaks of the use of the two-letter suspension *kā* in correspondence (Keil, *Gram. lat.* VII 53, *unde etiam religiosi quidam epistulis subscribunt 'karissime' per k et a*).

causa (see chap. III).

cautio (see chap. III).

23. certe. In Boulogne 63 Augustine's Letters (Ags. script of St Bertin, "8 cent."), that repository of obsolete symbols, we find more than once *c̄t* 'c(er)t(e),' e.g. fol. 26^v 'et *certe* secundum hanc pulchritudinem' (= Migne 462, § 20). A transcriber would probably write 'cetera.'

24. cetera, reliqua. In a mediaeval list of ancient Notae (cf. 'Hermes' 25, 153) we find the syllabic suspension *c̄tr* 'c(e)t(e)r(um).' Scribes of our period abbreviate, we may say, only 'cetera' and only in the phrase 'et cetera.' The ancient Nota survives in the Ags. half-uncial of a fragmentary Reichenau MS., Carlsruhe Reich. fr. 88; but the usual symbol is the three-letter suspension (*c̄t̄*). Scribes however often follow their own caprice in curtailing this recurrent phrase and its parallel 'et reliqua' (see below). A contraction derived from the ancient Nota, *c̄tri* 'ceteri,' appears in the Visigothic minuscule of the Codex Toletanus of Isidore's Etymologies ("end of 8 cent.").

The word may, of course, also be written with the help of the 'er' symbol (see below, s.v.) *cēta*.

Examples are:

(Insular.) Durham B II 30, *c̄t̄*; the Moore Bede (Le Mans, c. 737), *c̄t̄*; Paris 9527 (Echternach, "mid. of 8 cent."), *c̄t̄*; Boulogne 63 (St Bertin, "8 cent."), *c̄t̄* (fol. 34^r); Cambrai 441 Philippus' commentary on Job (half-uncial), *caet̄* and *caeter̄* (fol. 3^v); St Boniface's autograph marginalia in Fulda Bonif. 1, *c̄t̄*; the Maihingen Gospels (Metz?, half-uncial), *c̄t̄* (fol. 3^v; in Index, so perhaps a capricious suspension); St Petersburg Q I 15 (Corbie or Péronne, "beg. of 8 cent."), *caet̄*; Cassel theol. F 22 (Fulda, "8-9 cent."), *c̄t̄* and *c̄t̄* (both frequently); Cassel theol. F 24 (Fulda, half-uncial), *c̄t̄* (fol. 58^r); Cassel theol. F 25 (Fulda, "9 cent. late"), *c̄t̄* frequently; Carlsruhe Reich. frag. 83 (Reichenau, half-uncial), *c̄t̄*; the Naples Charisius, *c̄t̄*; Milan F 60 sup. (Bobbio, "8 cent."), *c̄t̄* (fol. 65^v);

(Continental.) Liège 306 (St Trond, of 834), *c̄t̄* (fol. 41^v); Paris nouv. acq. 1575 Eugippius (Tours, "beg. of 8 cent."), *cit̄e* (fol. 105^v); Montpellier 409 (Auxerre, 772-795), *c̄t̄*; Leyden Scal. 28 (Flavigny, Autun, of the year 816), *c̄t̄* (fol. 100^r); the marginalia of Paris 11641 (Narbonne), *caet̄*; Lyons 608 (Lyons, time of Leidrad), *c̄t̄* (fol. 164^v);

Bâle F III 15 (Fulda, "8-9 cent."), *c̄t̄*; Vat. Reg. 124 (Fulda, before 847), *c̄t̄* 'ceteris' (fol. 35^r qui *ceteris* omnibus plura de ea scripsit); Munich 6330 (Freising, "8-9 cent."), *cet̄r* (fol. 35^v, fol. 37^v);

Oxford Jun. 25 (Murbach, "8 cent."), *cē* and *cet̄*; Geneva 21 (Murbach, "8-9 cent."), *cē* and *cet̄* (fol. 50^r) and *cē* (fol. 19^r, at end of line); Paris 1853 (Murbach?, "8 cent."), *cē* and *cet̄* (fol. 102^r); St Gall 876 ("8-9 cent."), *cē*;

Berlin Phil. 1831 (Verona, "8-9 cent."), *cē* (fol. 36^r); Verona 44 ("9 cent."), *cē* (frequently); Verona 45 ("9 cent."), *cē* (fol. 44^r); Verona 68 ("9 cent."), *cē* (fol. 68^r); Verona 16 ("9 cent."), *et̄* 'et cetera'; Ivrea 42 (of "813"), *cē*; Milan I 1 sup. (Bobbio, "9 cent."), *cē* and *cēe*.

Of unknown provenance: Vienna 743 (=theol. 136), *cē* (fol. 2^r).

25. Of *reliqua* (in the phrase 'et reliqua') the abbreviation shews even greater licence. Épinal 6 (Moyenmoutier, "8 cent.") may illustrate this, with its *reliq* and *reli* and *relq* and *rlq* (with a cross-stroke through the shaft of the *q*) and *rel*. Of all these the last has perhaps a claim to be called a 'nota communis,' for it is found in a fair number of MSS. And we may certainly call *rl* the Insular symbol.

Examples of *rl* in Irish and Welsh script will be found in 'Ir. Min.' and 'Wel. Scr.'; in Breton MSS., in 'Zentr. Bibl.' 29, 269; in Ags. script of the Continent, in 'Zentr. Bibl.' of this year. Examples from England are Durham B II 30, Vat. Pal. 68. Both *rel* and *rl* appear in the St Gall minuscule of St Gall 125 ("8-9 cent."), with other varieties, which are worth quoting, in order to emphasize the capriciousness of this abbreviation: *reliq* and *rlq* and *relq* and *rlq* (the 'que' symbol is usually substituted for *q* in all of these).

Christus (see chap II).

26. circum, circa. A mediaeval list of ancient Notae offers *cē* 'c(ir)-c(um)' and the symbol is thought to occur in a Fulda MS. of Ammian, which however is rather later than our period (Vat. lat. 1873), in this sentence: *gerebantur haec in ea parte Sarmatiae quae secundam prospectat Pannoniam, parique fortitudine circa Valeriam opes barbaras urendo rapiendoque occurrentia militaris turbo vastabat?* However a contraction from the same suspension (*cēi*, etc.) with the sense of 'cuncti,' etc., is freely used in a Welsh MS., also later than our period, Berne C 219 frag. 4 (e.g. fol. 1^r *cēa quae sunt...dans cēis*).

civis (see chap. III).

27. civitas. In MSS. of Concilia, or other MSS. where this word is persistently recurrent, it is natural to find a suspension,

such as *ciū* or *ciui* or *ciuiġ* (e.g. Berne 645 of "7-8 cent.," Verona 58 of "9 cent.," Vat. Pal. 577 of "beg. of 9 cent.," etc., etc.). And it is not impossible that such MSS. are the source from which these suspensions sometimes find their way into other texts. In some Irish MSS. of the Gospels (where capricious suspension is frequent), e.g. St Boniface's pocket-copy, now at Fulda, *ciui* 'civitas' occurs so often that it seems like a current symbol. In Glossaries too it appears, e.g. *ciū* and *ciuiġ* in Leyden Voss. Q. 69 (St Gall?, "8 cent."), but Glossaries are notoriously prone to capricious suspension. Suspension too is frequent in a Northumbrian Commentary on the Psalms, Vat. Pal. 68 ("8 cent.") which has *ciui* and *ciuiġ* (e.g. fol. 28^r *et constituerunt ciuiġ habi* 'civitatem habitationi'), and in Lucca 490 (written at Lucca c. 800) which has *ciui* on fol. 171^v (expanded to 'civitates'). Geneva 21 (Murbach, "8-9 cent.") has *ciuiġ* once or twice; Verona 53 (half-uncial) has *ciuis* 'civitates' or '-tis'; and so on. All this variation confirms the suspicion that there is no 'nota communis' for the word, except possibly *ciui* in Insular (Irish) script.

It is natural to find this suspension in charters, e.g. in a Beneventan charter of 810 'civitatis' (Piscicelli Taeggi, pl. 34).

constitutio (see chap. III).

consul, consultum (see chap. III).

28. contra. Early legal MSS. shew a variety of ancient Notae, hardly distinguishable from the 'con' symbols: in the Verona Gaius, of a Z-form or a 7-form; in the marginalia of Vat. Reg. 886 and in the Verona fragment de iure fisci, of a narrow S-form, and so on. All these appear with or without an abbreviation-stroke above. Mediaeval lists of ancient Notae do not always reproduce symbols with fidelity, and have to be tested by the actual survivals in the practice of mediaeval scribes. We find in one such list (in a tenth cent. MS. at Berlin) C transected by a horizontal stroke, in another (Paris 10588) C followed by a horizontal stroke which is hooked at each end (the same sign doing duty also for 'cum'), in a third (Escorial T II 24) C transected by a horizontal stroke, and so on. We can be sure that the last expression of the ancient Nota (c) is correctly rendered. For that is the symbol used by many Insular scribes.

It is evidently a variation of the syllable symbol for 'con' (see below, s.v.); and from the bewildering variety of signs offered by the ancient legal MSS. for 'con' and for 'contra' it seems possible to extract a law that was as often honoured in the breach as in the observance, viz. that the same sign as was used for 'con' could represent 'contra' when an abbreviation-stroke was added. The form in the Paris list is not unlike the symbol which appears in Meginfrit's MS. of Jerome on the Book of Proverbs, Bamberg M v 12, part ii (c followed by a 7-mark). This MS is in Continental script with many Insular abbreviations.

This ancient Nota O (i.e. the 'con' symbol) transected by a horizontal stroke must have been found inconvenient by the Insular scribes. It was so easily confusable with (æ) the 'eius' symbol, a reversed uncial E (like O touched at its centre, but not transected, by a horizontal stroke; see below, s.v. 'cuius'). It was natural to substitute for it some other modification of the 'con' symbol which offered less danger to readers and transcribers. The favourite device was to double the 'con' symbol (œœ), and make two reversed C's denote 'contra,' while one reversed C denoted 'con.' Another was to write a reversed C followed by an ordinary C and either to put an abbreviation-stroke above (œc) or to join the two at the centre by a horizontal stroke (œ-c). In that interesting commonplace book of an Irish monk of Reichenau, St Paul (Carinthia) 25. 3. 31^b ("8-9 cent.") œ with abbreviation-stroke above is the symbol employed. How many of all these Insular rivals of transected œ were inventions of Insular scribes and how many were ancient Notae we cannot say. Certainly the variety in mediaeval MSS. tallies with the variety in early legal MSS.

Of course the word 'contra' could also be expressed by the two symbols, the 'con' symbol and the 'tra' symbol (see below on the syllable-symbol 'ra'); and this is often done, both in the ancient legal MSS. (e.g. the marginalia of Vat. Reg. 886) and in the Insular script of our period (and later); e.g. the Sedulius group of MSS. (the Codex Boernerianus, etc.) always shorten the word thus. In Continental script (and Insular too) the last syllable may be written in full and the 'con' symbol used for the first (c̄tra in Continental; œtra in Insular, e.g. in the Schaffhausen

Adamnan). The novel $\text{o}\bar{\text{t}}$ in the Ags. script of a Fulda MS., Cassel theol. F 22 ("8-9 cent.") fol. 28^r *quid coḡ oṯ dñm* 'quid cogitent *contra* Dominum,' is perhaps a capricious suspension, for it occurs in the quotation of a text. But it is confirmed by the curious $\text{o}\bar{\text{t}}$ in the Continental script of a Murbach MS., Gotha I 101, fol. 40-end ("9 cent."), fol. 43^r '*contra* expectationem.'

29. A fairly full list of statistics will be useful to shew the practice of Insular scribes at different times and places.

(Ireland.) Transected o appears in the Book of Dimma [St John]; the Book of Armagh (of the year 808), *passim*.

The symbol o in the Book of Mulling [St John, etc.] (end of 7 cent.); the Book of Dimma [Synoptic Gospels].

(Wales, Cornwall.) Transected o in Berne 671 (Cornish cursive of "9 cent."); Cambridge Corp. Coll. 153 Martianus Capella (probably later than 850) fol. 31^r '*contraria*.'

The symbol o in the Liber Commonei (probably of 817), sometimes with the abbreviation-stroke above.

(Irish centres on the Continent.)

Transected o in Milan C 301 inf. (Bobbio, "8 cent."); Laon 26, fly-leaves (Laon, "8-9 cent."); Laon 26 (Laon, "beg. of 9 cent."); St Gall 1395 frag. 8 (St Gall ?, "9 cent.") '*quod contra esse debuit*.'

The symbol o in the earliest Bobbio minuscule of Vienna 16 and the Naples Charisius (both "c. 700"); the Carlsruhe Priscian (Reichenau, "beg. of 9 cent."); the Carlsruhe Bede (Reichenau, of 836-848); the Leyden Priscian (Egmont Abbey, of the year 838); Laon 26, fly-leaves (Laon, "8-9 cent."); Laon 26 (Laon, "beg. of 9 cent."), with or without abbreviation-stroke above; Nancy 317, fly-leaf (Bobbio, "8-9 cent."); Milan F 60 sup. (Bobbio, "8 cent."), nearly always with abbreviation-stroke above; Milan A 138 sup., fly-leaf (Bobbio, "9 cent."); Milan C 301 inf. (Bobbio, "8 cent."), with abbreviation-stroke above; Vat. lat. 491 (Bobbio ?, "8 cent.") fol. 34^r;

(Brittany.) The symbol o in Orléans 193 Canons (semi-Insular script of "8-9 cent."), frequently (also $\text{o}\bar{\text{t}}$ p. 54);

The symbol $\text{o}\bar{\text{c}}$ in Orléans 193 (p. 24);

The symbol $\text{o}-c$ in Vat. Reg. 296 (frequently).

30. (England.) Transected o in Cambridge Trin. Coll. 216 Pauline Epistles ("de manu Baedae"); London Cotton Vitell. C viii, foll. 86-90 (probably after our period), frequently.

The symbol o in the Corpus Glossary (Canterbury); Vat. Pal. 68 (Northumbria, "8 cent."), with abbreviation-stroke above (rare).

(Anglosaxon centres on the Continent.) Transected o in Paris 9527 (Echternach, "mid. of 8 cent.") fol. 15^r (bis); Paris 9565 (Echternach;

"8 cent."), frequently; Gotha I 75 (Murbach, half-uncial) fol. 10^r 'conconnato (for 'convocato') *contra* Dominum Caipha praesidente concilio.'

The symbol ∞ in Vat. Pal. 554, foll. 5-12 (Lorsch, "8 cent.") fol. 10^r; Vienna 430* Annales Laurissenses (Fulda, of the year 816) fol. 8^r; Vienna 2223 (= Jur. Can. 116) Poenitentiale (unknown provenance, "8-9 cent."); Vat. Pal. 554 foll. 5-12 (unknown provenance, "8 cent.");

The symbol ∞ -c in the Gatien Gospels (Tours, half-unc.) fol. 25^r (perhaps by a corrector); in St Gall 759 Medica (St Gall, "8-9 cent.").

The symbol ∞ in Bamberg E III 19 'Scriptores Historiae Augustae' (Fulda?, "9 cent."), often without the abbreviation-stroke; Milan Ambr. L 85 sup. Columella (Fulda?, "beg. of 9 cent.").

I have not found the word abbreviated in MSS. of Würzburg nor of Freising (but in the MS. "of Corbinian's time," Munich 6298, the corrector has erased something on fol. 35^r beginning with the letter *c* and has written the word in full). Munich 14210 (Ratisbon) has ∞ (with stroke above).

31. In Continental script the symbol appears only under Insular influence.

In MSS. of the Corbie ab-type transected ∞ is the symbol but is rarely used. Paris 12155, 38^r '*contraria*,' fol. 223^r; Montpellier 69, frequently (often with oblique transection); Cambrai 633.

Transected ∞ appears also in the Cologne minuscule of Cologne 83ⁱⁱ fol. 110-125 (time of Hildebald; these pages are full of Insular abbreviations);

The symbol ∞ in Namur 11 (St Hubert, Ardennes, at or after the close of our period), frequently; Vat. Pal. 834 (Lorsch, perhaps of 836) fol. 46^r '*contrarius*' (with abbreviation-stroke above); Cassel theol. F 49 (Fulda, "9 cent."); Bâle F III 15^s (Fulda, "end of 8 cent.") fol. 43^r (at end of a line); Vat. Reg. 124 (Fulda, before 847) fol. 34^r '*contra Deum*' (with abbreviation-stroke above).

32. cor. The nota Tironiana, *c* with a dot inside the curve, is used (in more than one form) in an early MS. in Anglosaxon script of St Bertin, Boulogne 63-64, which abounds in the ancient Notae (cf. 'Ir. Min.' p. 70).

33. cuius, eius, huius. Of these three Genitives 'eius' is more often symbolized than the other two, and the 'eius' symbol seems to have had some influence on the 'cuius' and 'huius' symbols. The ancient Notae shew two types of suspension:—

(1) Omission of all letters except the first. This type is used in the symbol for 'eius' (e'), a symbol used throughout the Verona Gaius and the Verona fragment de iure fisci, also in the Vienna

Ulpian fragments, the Vatican fragments of ante-Justinian law, etc.¹ That c' and h' do not appear for 'cuius,' 'huius' in any extant legal MS. is easily explained by their use for 'cum' and 'hoc' (see below, s.vv.). But a mediaeval laterculus has c' 'cuius,' and the existence at least of this type of suspension of 'huius' is proved by the Irish usage (see below), and by the symbol transferred unintelligently (see 'Zentr. Bibl.' 26, 302) from his original by the scribe of Milan Ambr. C 301 inf., h̄m 'huiusmodi' (wrongly expanded to 'hominum' by the corrector of the MS.); also by h̄mī 'huiusmodi' of another Bobbio MS., Milan I 6 sup. (Continental script of "8-9 cent.") fol. 14^r 'quaerit *huiusmodi* distinctionem.' Chroust (I, xix, pl. 1) cites h' 'huius' from a Reichenau MS. written before 846, Bamberg A II 53 Liturgica. (This symbol usually denotes 'hoc' in our period.)

(2) eī 'eius,' found in mediaeval laterculi of Notae Juris. This may be regarded either as a syllabic suspension 'e-i(us)' or 'e(i)-i(us)' or else as an omission of the termination 'us.' In the first aspect, its parallel symbols for 'cuius' and 'huius' would be cī 'c(u)i(us),' hī 'h(u)i(us),' symbols not preserved in any extant legal MS., but whose survival in North France is attested by two St Bertin MSS., Boulogne 63-64 in Insular script of "saec. viii" (with cī 'cuius' hī 'huius,' frequently used), St Omer 91 of "saec. ix" (with hī 'huius,' e.g. fol. 106^r *secundum elementa huius mundi*). In the second aspect, its parallel symbols would be cui 'cui(us),' hui 'hui(us),' symbols found throughout the Verona Gaius and other ancient legal MSS.

34. Of the Insular symbols of these Genitives the **eius** symbol ϵ (a reversed uncial *e*) is the most widely used. It is found in practically every specimen of Irish and Welsh script, in very many of Anglosaxon script and in the solitary specimen of Cornish script of our period (Berne 671, of "saec. ix"). A Breton MS. in semi-Insular script, Orléans 193, shews it in an apparently

¹ The corruption 'quem emittit' (for 'quod eiusmodi sit') in the second family of MSS. of Isidore 'Etymologiae' (3, 71, 15 *propter flammae candorem, quod eiusmodi sit ut prae ceteris lucere videatur*) perhaps points to some symbol of 'eiusmodi' (after a 'quod' symbol) in the archetype such as e'mī (cf. e'm̄ 'eiusmodi' in the Notae Vaticanae printed in Keil, 'Gram. Lat.' iv, p. 306), which produced 'quem emisit.'

contemporary addition on p. 47. The older form of the symbol has the 'tongue' hanging down, e.g. (1) Irish: in the Book of Mulling [St John] at Dublin, of saec. vii ex., in the Boniface Gospels at Fulda, of saec. viii in., in the early Bobbio minuscule of Vienna 16 and the Naples Charisius¹, and even as late as the beginning of saec. ix, occasionally in the Book of Armagh at Dublin, (2) Anglosaxon: in the Pauline Epistles "de manu Baedae" at Cambridge (Trin. Coll. 216). Sometimes an abbreviation stroke is drawn above the symbol, e.g. (1) Irish: in the Book of Dimma at Dublin (by the scribe of foll. 2^r-3^r), in the Carlsruhe Augustine (on fol. 22^v), (2) Anglosaxon: in the half-uncial Durham A II, 17 of "saec. viii" (in the final sentence of the Breves Causae, 'et resurrectio eius'), an irrational use of the abbreviation-stroke which is not unknown in Insular script (see on the 'contra' symbol above). In the Salaberga Psalter the suprascript-stroke on fol. 41^r seems due to a corrector, not to the scribe.

In Continental script the first ancient Nota survives in a St Gall Bible of 760-781, St Gall 44, pp. 1-184, e' 'eius' (along with ei' 'eius'), e.g. p. 140 pater e' et mater ei' qui genuerunt eum, and still earlier in the uncial of Vat. Reg. 316 Gelasian Sacramentary ("N.E. France") e.g. fol. 49^v 'qui in baptisate eius sanctificemur,' fol. 52^r 'ad eius plenitudinem.' Whether the reversed uncial *e* should be regarded as an Insular modification of it is not clear.

We need not however hesitate to refer to this type the Irish **huius** symbol (h̄), which is found in the early Bobbio minuscule of the Naples Charisius, in a St Gall Fragmentum Artis Metricae (1395, no. 8, disciplinae huius doctissimi fuerunt), in the Caroline minuscules of an Insular scribe of part (foll. 110-125) of a MS. written at Cologne (83ⁱⁱ, time of Hildebald), and in the Corbie ab-script of Montpellier 69 of "saec. viii." This suspension was so dangerously like the 'haec' symbol (see below, s.v.) that

¹ In the North Italian Cursive of the Liber Pontificalis (c. 700) bound up with the Charisius, the 'tongue' is straight, but does not touch the curve, or rather the 7-form which is substituted for the curve. In the sentence 'tunc iussit os eius cum plumbatis caedi' (Mommson 'Gesta Pontif. Rom.' I, 31) we find a 9-like symbol; but, I fancy, the scribe meant by this not 'eius,' but 'ei.'

most Irish scribes preferred to substitute for it the more precise contraction (h̄s). This contraction is constantly used in the minuscule of Ireland from the earliest times, e.g. in the Book of Mulling [St John], in the Boniface Gospels, etc., and of Irish monasteries on the Continent, e.g. in Bobbio MSS. such as Milan Ambr. C 301 inf., F 60 sup. (but not in the earlier trio, the Naples Charisius, Vienna 16, Vienna 17), in St Gall 51 (half-uncial) and 1395, no. 8 (along with the suspension), in ninth century Reichenau MSS. such as the Carlsruhe Bede, Augustine and Priscian, and St Paul (Carinthia) 25, 3, 31^b, in fact, in MSS. from all the Continental centres of Irish script.

In Welsh (and Cornish) it is equally prevalent. In MSS. of English monasteries I have found no example except in a Northumbrian MS., Vat. Pal. 68 ("8 cent.," with Irish glosses as well as Northumbrian), and in Continental specimens of Anglo-saxon script only in Vat. Pal. 202 (Lorsch, "8-9 cent."), where it occurs frequently. (On its occurrence in the Continental script of Fulda, etc., see below.)

Like the 'huius' contraction is the Insular symbol for **cuius** (c̄s) and equally common in Irish and Welsh (with Cornish) MSS. In Anglosaxon script it is very rare. I noted it in Vat. Pal. 68 and in a contemporary gloss of the Pauline Epistles at Cambridge, said to be written by Bede (Trin. Coll. 216), but not in any MS. in Ags. script emanating from Continental centres. Its occasional appearance however in the Continental script of these centres (see below) proves that it was not wholly unknown there. In the Caroline minuscule of Breton scribes our material suggests that both c̄s 'cuius' and h̄s 'huius' do not occur till after our period, but that is unlikely to be true (for details see 'Zentr. Bibl.' 29, pp. 266-267).

35. These Insular symbols appear in Continental script only under Insular influence. In the Merovingian cursive of Berne 611 (unknown provenance, with many Insular signs) the 'eius' symbol has an uncouth form, with the curve replaced by a 9-figure and the 'tongue' not horizontal. In the Merovingian bookhand of London Harl. 5041, foll. 79-99, the 'tongue' becomes an oblique stroke traversing the curve (cf. Paris 12281, fol. 128^v),

as in an Insular 'contra' symbol (see § 28), so that it is not surprising to find in another London MS., Harl. 3034 Extracts from Isidore ("8 cent.") the words 'eius' and 'contra' repeatedly confused. Among the clues, various and contradictory, to the provenance of that puzzling Bodleian MS., Lat. theol. d 3 ("8 cent."), is its use of the Insular 'eius' symbol in its normal form (fol. 109^r, preceded and followed by a dot) and with the 'tongue' hanging down (fol. 111^r). Other examples of this symbol in Continental script are: Montpellier 69 (Corbie ab-type); London Add. 31031 (Laon az-type); Paris 528 (Limoges), fol. 105^r; Vat. Pal. 1447 (Mayence, of c. 813); Oxford Jun. 25 (Murbach) fol. 152^v. (Traube cites another Murbach MS., Gotha 1 101.)

Namur 11 (St Hubert, Ardennes) Bede's History has c̄s 'cuius' more than once (also h̄s 'huius'). The scribe seems to have found the symbol in his (Northumbrian?) original, for on fol. 17^v a corrector has substituted 'de cuius' for his dic̄s (i.e. 'dicens') in the sentence 'de cuius vita et verbis.' Other examples of c̄s 'cuius' and h̄s 'huius' in Continental script (always under Insular influence) are: Bâle F III 15 Isidore's Etymologies (Fulda, "end of 8 cent.") fol. 4^v 'huius' (= Isid. Etym. 2, 9, 18); Brussels 8216-8 (St Florian, of 819), 'huius'; St Gall MSS., e.g. St Gall 225 ("8 cent."), 'huius,' and St Gall 165 (of 841-872), 'alicuius'; Bamberg A II 53 (Reichenau, before 846), 'cuius' (see Chroust I xix, pl. 1); Vienna 795 Bp Arno's common-place book (of c. 798), 'cuius,' 'huius' (see Chroust I vii, pl. 3).

It is apparently some 'eius' symbol (probably the Insular) which a corrector has effaced in a passage of the Maurdramnus Bible (Amiens 9, written at Corbie in 772-780) on fol. 52^v.

36. In Continental scripts the second type of the ancient Nota (with suspension of the final 'us') is perpetuated; at least in the case of 'eius,' for 'cuius' and 'huius' are rarely symbolized. This 'eius' symbol we find in the normal form (eī) in various parts of Europe. In the 'Utrecht Psalter' (Brit. Mus., Cotton Claud. C 7), written at Rheims in rustic capitals in the ninth century, it is fairly frequent, and is found throughout a St Riquier MS. of c. 800 at Paris (Bibl. Nat. 13359). It is common in Brussels 8302-5 of "saec. ix" and occurs in a Stavelot MS. of the

Gospels at Berlin (Ham. 253, of "saec. viii-ix"). Of the MSS. written at Cologne in Archbishop Hildebald's time (saec. viii-ix), it is frequent in no. 41 of the Cologne Cathedral Library. It is equally frequent in a Laon MS. (no. 68, of "saec. ix in."), and Leyden Voss. Q 110 (Micy, 840-859). Also in London Add. 18332 (Carinthia, "9 cent."), Stuttgart HB VII 39 (Constance, 811-839), etc., etc. Traube reports its use in Cambrai 624 of saec. vii-viii. In various Continental monasteries of Insular origin it competes with the Insular symbol (even in Insular script), such as Fulda (e.g. once in the Anglosaxon part of Bâle F III 15^e), Würzburg (e.g. in Oxford Laud. Lat. 92 and throughout Würzburg theol. F 67), Freising (e.g. on fol. 22^r of Munich 6297), Murbach (e.g. in Oxford Jun. 25 and on fol. 111^r of Geneva 21). It is used in the non-Insular portion of Vat. Pal. 216 (of unknown provenance). In Metz 76 (in Anglosaxon script) it is much more frequent than the Insular symbol.

In Italy we find it occasionally¹ in the normal form in ninth century Veronese minuscule, Verona 16 (fol. 195^r in *typum eius qui dicitur*), Verona 53 (fol. 23^r *ut non solum sit eius operatio utilis*), Verona 82 (fol. 96^v in *memoriam eius*). It appears on fol. 92^v of the *Liber Diurnus* ("Rome, c. 800"). But both in Italy and in Spain the normal form usually suffers a modification. In Beneventan and Visigothic script *j* (the y-sound) and *i* are distinguished. The *j* of 'ejus' is projected below the line in Beneventan (like our *j*), but is expressed by *i* longa in Visigothic (like our capital *I*). The abbreviation-stroke traverses the letter below the line in Beneventan, but in its upper part in Visigothic. Both these forms of the 'eius' symbol appear in Lucca 490, the Visigothic on fol. 51^r, the other on fol. 147^r. Beneventan script merely perpetuates (after our period) the usage of other parts of Italy, for its characteristic symbol appears in early MSS. of N. Italy, such as a British Museum MS. (Cotton Nero A II, foll. 14-45) written in "743," Carlsruhe Reich. 57 ("8 cent.") and (according to Loew) Milan B 31 sup. (Bobbio, not after beg. of 9 cent.), some Nonantola MSS. and a Lucca charter of 807. Since the same symbol appears in the rude script of Cassel theol. Q 10 of "saec. viii" (e.g. fol. 2^r *segregantes de volumine*

¹ In 'Zentralbl. Bibl.' 27, 540 for 'formula comune' read 'formula non comune.'

eius) and in a Merovingian cursive entry in Paris 256, we may conclude that it was a feature of cursive script and was adopted, with other cursive features, by the Italian scribes. Similar is the symbol on fol. 105^v of Vat. Pal. 172 (Lorsch, "9 cent.").

In Visigothic script the symbol (with *i* longa) never gained the firm footing which it had (after our period) in Beneventan (with *j*); but 'cuius' and 'huius' have occasionally symbols of the same pattern in Visigothic script. The Visigothic symbol (eI with cross-stroke through the upper part of the I) occurs in the half-uncial Vat. Reg. 1024 (e.g. fol. 119^v *quattuor eiusdem meriti servos*), in Verona 89 (on fol. 11^v) of "saec. viii," and in Escorial R III 25 (foll. 1-166) Basilius, of "saec. ix." The same Escorial MS. offers examples of the corresponding 'cuius' and 'huius' symbols (cuI and huI with cross-stroke through the upper part of the I); and since Spanish symptoms are not uncommon in the Isidore glosses of the Liber Glossarum MSS., we may ascribe to Spanish influence the employment of this 'cuius' symbol in the Paris MS. (in Corbie ab-script) of this work (Bibl. Nat. 11529-30, e.g. on fol. 73^v of 11529 *cuius generis*), although it is true that the same MS. offers in its Caroline minuscule portions eī 'eius.' But most Spanish scribes preferred to substitute the 'us' symbol (see below) for the abbreviation-stroke, and the scribes of other parts of the Continent did the same; so that it is only in the Beneventan script of South Italy that the suspension persisted in usage (for details see Loew 'Ben. Scr.', p. 199). In Insular script too the 'us' symbol may be employed in writing all three words, 'cuius' (cui; or cuiꝝ), 'eius' (ei; or eiꝝ), 'huius' (hui; or huiꝝ). Some would find in the ei' of Continental scribes (often with the apostrophe not to the right, but over the *i* or even the *e*), not an employment of the 'us' symbol, but a variation of the ancient Nota eī (with substitution of apostrophe for the suspension-stroke). This theory receives some support from the use of c' beside c̄ for 'con' (really 'cum'), and from isolated cases of scribes who write ei' 'eius' but do not elsewhere employ the apostrophe-symbol for 'us.'

To return to the suspensions of 'cuius,' 'huius,' we have still to mention the use (by an early corrector) of huī 'huius' on fol. 73^r of a Rheims MS. at Berlin (Phill. 1743, of "saec. viii"), and the

use of both *cui* 'cuius' (on fol. 16^r) and *hui* 'huius' (in the word '*huiusmodi*') in a Bobbio MS. in Continental script, now at Nancy (no. 317, of "saec. ix"). The Spanish 'huius' symbol appears in the Beneventan script of Paris 7530 (end of 8 cent.).

37. cum. The true ancient Nota seems to have been *c'* or *c* or *c7* (for details see below, on the Syllable 'um' symbol), but in the marginalia of Paris 12214 + St Petersburg Q 1 4 the *c* is followed by a sinuous vertical stroke. In the Verona Gaius the apostrophe-symbol is usual, but we find also what seems to be a mere suspension symbol *c*. (cf. *q*. 'que,' *b*. 'bus'). The common form in MSS. of our period is *c̄* 'cum,' but that this is a direct transmission of an ancient Nota (with a suprascript stroke as a suspension symbol) is by no means certain. It may be a development of the dot-symbol. Mediaeval scribes may have turned *c*. 'cum' into *c̄*. 'cum' and have subsequently omitted the dot. It might also be referred to the apostrophe symbol, the apostrophé having been written above, instead of to the right of the *c*, and having subsequently been replaced by a horizontal stroke.

The 'cum' symbol in its various forms was adopted by Continental scribes for a 'con' symbol (see below, s.v.). Insular scribes, on the other hand, used for 'con' the ancient Nota (*Ϸ*) and put the 'cum' symbol to its proper use.

In MSS. of our period we find these forms:

(1) *c* followed by a 7-mark (*c7*).

In Boniface's pocket-copy of the Gospels, Fulda Bonif. 3 (with Irish glosses, perhaps transcribed from an original), but more often *c̄* 'cum'; Vat. lat. 491 (probably Bobbio, "8 cent."), fol. 41^r 'exultans *cum* tremore'; Book of Mulling [St John]; the Leyden Priscian (along with *c̄* 'cum').

(2) *c* followed by a sinuous vertical stroke (*cj*).

In the earlier Bobbio minuscule, e.g. Vienna 16 and 17 (along with *c̄*), the Naples Charisius (along with *c'*), Milan L 99 sup. Isidore's Etymologies (of "middle of 8 cent."), and another copy of the same work in very similar script at Modena (O 1 17). In 'Codici Bobbiesi' 1 pl. viii will be found an example from the North Italian cursive of a Bobbio MS., Turin A II 2 Julius Valerius. Plate 2 of Schiaparelli (in 'Bull. Ist. storico Ital.' 1909)

shews a Lombard charter of 758 in the Piacenza Archives with this symbol in more than one form.

(3) *c* followed by an apostrophe (*c'*).

Naples IV A 8 Charisius (Bobbio, "c. 700"; also *c̄m* 'cum,' but this is not an abbreviation; see below); Brussels 10127-41 Canons (Ghent, "8 cent."); Paris 528 (Limoges "beg. 9 cent."); Vat. Reg. 316 Gelasian Sacramentary (probably North-eastern France, "8 cent."), fol. 83^r 'et ideo *cum* angelis.' (For the similar 'con' symbol in some Corbie MSS., see below, s.v.)

38. But the usual and universal symbol in the Insular script of our period is

(4) *c* with suprascript stroke (*c̄*). The stroke is usually the 'm'-stroke, i.e. hooked at each (or one) end. For Irish and Welsh examples see 'Ir. Min.' and 'Wel. Scr.'; for Breton, 'Zentr. Bibl.' 29, 266; for Anglosaxon of Continental scriptoriums, 'Zentr. Bibl.' of this year.

A few examples from the home Anglosaxon script may be mentioned here:

The Corpus Glossary (Canterbury); Cambridge, Trin. Coll. 216 Pauline Epistles ("de manu Baedae"); Vat. Pal. 68 (Northumbria, "8 cent.").

Examples of this Insular 'cum' symbol in Continental script are:

Breton MSS. (see 'Zentr. Bibl.' 29, 266); Bobbio MSS., e.g. Milan C 105 inf. (with the stroke sometimes hooked at each end, sometimes not); Cologne MSS., e.g. Cologne 40, '*secum* iunxit' fol. 7^r; Brussels 10127-41 (Ghent, "8 cent."), *c'* and sometimes *c̄* 'cum'; Paris 2843^A (Limoges, "8 cent.") '*quaecumque*' fol. 37^r; Namur 11 Bede's History (St Hubert, Ardennes, "9 cent."). The second scribe of Vienna 795, written by the companions of Bp Arno of Salzburg on his journey to Rome about the year 798, uses *c̄* both for 'cum' (its Insular use) and 'con' (its Continental use), according to Chroust I vii, pl. 3.

With *c̄* 'cum' we may class *nōbc* 'nobiscum,' and similarly *vōbc* 'vobiscum': e.g. Paris 12048 Sacramentary of Gellone (probably Rebais, near Paris, c. 750); Brussels 8216-8 (St Florian, of the year 819), 'nobiscum' fol. 126^r; Munich 14437 (written by Ratisbon scribes in the year 823), 'nobiscum'; Oxford Jun. 25 (Murbach, "8 cent."), 'nobiscum,' 'vobiscum.'

Common in Spain, but rare elsewhere is:

(5) *c* with a downward cross-stroke, a stroke passing down through the lower curve. This stroke is the Visigothic symbol for 'um,' but elsewhere denotes 'us' (see below, on the syllable 'um')

symbol). We find 'cun' so expressed in an early Bobbio MS., Vat. lat. 5763 Isidore's Etymologies ("beg. of 8 cent.").

Lastly may be mentioned two abnormal expressions of 'cum.' The Leyden Priscian (Irish minuscule of the year 838) has (beside \bar{c} and $c7$) $c-$ for 'cum' on fol. 206^r. The much earlier Anglosaxon script of a St Bertin MS., Boulogne 63-64, shews (beside \bar{c}) c with an appendage like the 'tail' of the Insular 'per' symbol.

But the $c\bar{m}$ of, e.g., the early Bobbio minuscule of the Naples Charisius is not, properly speaking, an abbreviation, since the supra-script stroke is nothing but a conventional equivalent of the letter u .

cuncti (see 'circum').

Dauid (see chap. II).

39. de. The symbol \bar{d} 'de' is common in an eighth century MS. from Fulda library, Cassel theol. Q 10, both for the Preposition and for the syllable (final, e.g. 'cord \bar{e} ,' or initial, e.g. 'designare'). This MS. symbolizes any e by a suprascript stroke over the preceding letter (e.g. $ip\bar{s}$ 'ipse,' $si\bar{n}$ 'sine,' $si\bar{u}$ 'sive,' $fa\bar{m}$ 'fame,' etc.), as is explained below in the paragraph on the Syllable-symbol 'e.' The symbolism of 'de' really belongs to that paragraph rather than to this. Another MS. in which this symbol is current is Munich 14470 (Ratisbon). In Spanish minuscule it appears often, e.g. in Madrid Tol. 15, 8 Isidore's Etymologies and Tol. 2. 1 Bible ("end of 8 cent."), e.g. 'deambulantem' fol. 206^r, Madrid Bibl. Acad. Hist. 20 Bible (passim). (For other details see the 'e' symbol, below.)

40. dedit, deinde. A symbol which looks like an ancient Nota $\bar{d}\bar{d}$ 'dedit' appears in a Fulda MS. of Isidore's Etymologies, Bâle F III 15 ("end of 8 cent.") on fol. 163^v (= Etym. 14, 6, 39). A transcriber would be apt to write 'dixerunt' (see s.v. 'dico') or 'David' (see chap. II). As an ancient Nota this symbol denotes 'deinde' in the Rainer papyrus legal fragment.

deus (see chap. II).

diaconus (see chap. III).

41. dico, etc. The ancient Nota was an initial-letter suspension (d with cross-stroke), used for various parts of the verb. The

cross-stroke cuts the lower end of the shaft of the *d*, obliquely, rising from left to right, in the marginalia of Vat. Reg. 886 Codex Theodosianus (where it means 'dicit,' e.g. fol. 68^v '*dicit* de Gildonis praediis,' in the note opposite the paragraph IX xlii, 16, a paragraph which treats of the 'possessiones Gildonis') and in the marginalia of Paris 12214 + St Petersburg Q 1 4 (where it means 'dicit,' e.g., in the St Petersburg portion, on fol. 3^v 'Platonius Platonicus lumen quod intelligibiliter lucet *dicit* quod inluminet animas'; on fol. 5^r 'quae enumeravit haec *dicit* Deo debitam servitutem'; on fol. 28^v 'non Deus cordis et carnis *dicit* (*dicitur* ?), sed Deus cordis'). In the marginalia of the Weingartner Itala another form of the nota (*d.*) is used for 'dicunt' (cf. Lehmann's facsimile in the Sijthoff series). A very early occurrence of the usual form is in a bilingual papyrus of 322 or 323 (see 'Archiv f. Papyrusforschung' 3, 340 sqq.) containing a judicial decision. It there expresses 'dixit,' 'dixerunt.'

The defects of this primitive type of abbreviation, the initial-letter suspension, are clearly seen in this symbol. For besides 'dicit,' 'dixit,' etc., it can also denote 'divus,' 'dies,' 'dat,' 'donat' and other words, as well as the final syllables '-dem,' '-dam,' '-dum.' To indicate the plural verb, 'dicunt,' 'dixerunt,' etc., the nota was doubled, and this double *d* was equally vague. For it might indicate also 'deinde,' 'dedit,' 'dederunt,' and other words (e.g. in Christian writings 'David,' 'dilectissimi'). Again, especially when the stroke traversed the body of the letter, a transcriber might mistake it for an obliterated letter and omit it altogether.

In spite of these drawbacks this ancient Nota, both in its single and its doubled form, maintained its footing in most parts of civilized Europe for a long time. I give a list (not a full one) of examples, beginning with the British Isles:

London, Add. 15350 Pelagius fragments (Winchester, uncial), 'dixit'; Oxford, Digby 63 (Winchester, c. 850), fol. 51^r 'Theofilus episcopus *dixit*';

Paris, nouv. acq. 1575 Eugippius (Tours, "saec. viii in."), frequently 'dixit'; London, Egerton 2831 (Tours, "8 cent."), frequently in the part in Aps. script 'dicit Dominus'; Brussels 9850-2 Caesarius (written at Soissons, 695-711, uncial), frequently 'dixit,' but also, on fol. 105^r, 'dixerunt.' (The errors on fol. 67^r 'quid mihi' for 'qui dixit mihi' and 'dixit' for 'dix-

erunt' suggest that this Nota was so used in the original too); Cambrai 441 Philippus' Commentary on Job (Insular half-uncial), e.g. fol. 84' 'dicit' ('dixit' ?); Leyden, Voss Q 60 Pontificale (Rheims, "8-9 cent."), fol. 74' 'paratos se esse *dixerunt*' (the doubled Nota); Paris 12217 Augustine (Corbie, "saec. viii ex."), fol. 184' 'dixit'; Paris 2843^A Liber Scintillarum (Limoges, "8 cent."), 'dicit,' in repetitions on fol. 1', etc.;

Cologne 138 Ordo Romanus (Cologne, "9 cent.") 'dixit' ('dicit' ?);

Cassel, Th. F 22 Jerome (Fulda, "8-9 cent."), frequently 'dicit' ('dixit' ?); Cassel, Th. O 5 Homiliae in Apocalypsin (Fulda, "8 cent."), fol. 79' 'dicit' ('dixit'); Würzburg, th. F 13 Sententiae (Würzburg, in rude half-uncial and minuscule Anglosaxon script of "8 cent."), frequently 'dixit,' especially in the opening pages, so that we may infer that the Nota was used in the original; Munich 6239 Job, Tobias, etc. (Freising, "8 cent."), frequently 'dixit' ('dicit' ?); Munich 6250 Isidore's Etymologiae (Freising, "9 cent."), fol. 222^r *dd* 'dixerunt'; Munich 14437 (written by two Ratisbon monks in 823), frequently 'dicit'; Munich 14252 Glossary (Ratisbon, "8-9 cent."), fol. 186^r *dd* 'dixerunt.' In Munich 6330 (Freising, "8-9 cent.") it denotes 'dicentem' on fol. 47^r 'audire mereamur Dominum *dicentem* habitabo in illis.' But this MS. swarms with capricious suspensions.

Cheltenham 12261 Augustine and Commodian (S. Croce, Rome; probably written in N. Italy, "8 cent."), e.g. fol. 46' 'hominem *dicit* quia ratione uti potest.' In the earlier MSS. written at Verona the single Nota 'dixit' and the doubled Nota 'dixerunt' are frequent, e.g. Verona 53 Facundus Hermianus, Verona 46 Gregory's Dialogues, Verona 59 Vigilius Tapsensis. Of the older Bobbio MSS. may be mentioned Turin G v 15 Ambrose on St Luke, e.g. fol. 38^r and fol. 44^r (see Codici Bobbiesi, i pl. 22); Milan, C 77 sup. (2) Severiani Sermones, e.g. fol. 240^r 'qui *dixit* tu es Petrus.' In the Irish minuscule of a Bobbio MS., which has taken many ancient notae from its original, Milan C. 301 inf. Commentary on Psalms, this Nota is sometimes used for 'dicit,' e.g. fol. 41^r 'tam suorum quam populi *dicit*.' The use of the Nota in other parts of Italy is shewn by Paris 7530, a MS. of Grammatical contents, written at Monte Cassino at the end of the 8th cent., with the single symbol for 'dixit' and the doubled for 'dixerunt,' both in frequent use; also Lucca 490 and Rome Vallicell. A 14.

The single Nota for 'dixit' and the doubled for 'dixerunt' were greatly affected in MSS. of Canons and Lives of Saints, and were often accompanied by similar Notae for 'respondit' (*R* or *r* with cross-stroke through the toe of the letter), 'responderunt' (the same doubled). Examples of such MSS. are:

(1) Canons: Cologne 212 (Cologne, half-unc.); Cologne 210 (Cologne, "8 cent."); Berlin, Phill. 1743 (Rheims, "8 cent."); Rome, Vat. Pal. 577 (Mayence, "8 cent."); Gotha I 85 (Murbach, "8-9 cent."); Verona 60 (Verona, uncial); Verona 58 (Verona, "9 cent."); Rome, Vat. 1322 (written at Verona,

“6-7 cent.”); Rome, Vat. 5750+Milan, E 147 sup. (Bobbio, half-uncial); Rome, Vat. Reg. 1997; Cheltenham 17849 (“8 cent.”);

(2) Lives of Saints: Paris 10861 (Beauvais, “8 cent.”); Cologne 165 (Cologne, half-uncial); Turin D v 3 (Corbie ab-script); Montpellier 55 (library of S.-Étienne Abbey, Autun), with an extraordinary variety of ‘respondit’-symbols (see below, s.v.); Munich 3514 (Augsburg, “7-8 cent.”); Munich 4554 (written by Princess Kisyla’s chaplains); London, Add. 11880 (“Bavaria, 8 cent.”); Bâle, frag. II 5 (Insular uncial); Verona 95 (Verona, “9 cent.”).

42. More precision was given by the two-letter syllable-suspensions *dĭx* and *dĕ*, the former of which, though theoretically (and probably originally) capable of representing any part of the Perfect Tense, was fixed to the sense of ‘dixit,’ and gained wide circulation. The latter, rarely met with, denotes ‘dicit’ in Paris 13246 the Bobbio Sacramentary (perhaps written at Luxeuil in the 7th century), e.g. fol. 3^r ‘quod autem *dicit* fluctebus’; Metz 76 Prophetæ (in Anglosaxon minuscule of “9 cent.”), e.g. fol. 7^r ‘*dicit* Dominus’; Einsiedeln 27, foll. 1-24 Ascetica (“8 cent.”), e.g. fol. 11^r ‘non *dicit* non ducas nos in temptationem’; Paris 7530 (Beneventan script of saec. viii ex.). But it denotes ‘dictum’ (-ti, etc.) in St Gall 907 Winithar’s Glossary (saec. viii), p. 310 ‘et angelo ecclesiae Laudaciae scribe hec *dicta*,’ and in that Bobbio MS., so conservative of antique symbols, Milan C 301 inf. (with *diĭc* ‘dictum’ in the opening pages). Its denotation of ‘dicens’ we may infer from the fact that Insular scribes use a contraction (*dĕs*), derived from this suspension, to indicate ‘dicens.’

The three-letter suspensions *diĭc*, *diĭx* compete with the shorter symbols from an early time. The first in Brussels 9850-2 Caesarius (written at Soissons 695-711) denotes ‘dicit’ (e.g. fol. 94^v ‘et *dicit* ei abbas Arsenius’), ‘dicens’ (e.g. fol. 62^v ‘delegavit nobis *dicens* videte ne’), ‘dicentes’ (e.g. fol. 62^v ‘et rogaverunt eum *dicentes* dic nobis’); but in Irish script (with *dĕs* ‘dicens’) it denotes ‘dictum.’ It must have denoted ‘dicens’ in the original of Brussels 9403 Gregory of Tours (“8-9 cent.”), for on fol. 57^v the scribe himself expands the unfamiliar symbol to ‘dicens,’ and on other pages (fol. 33^v, 57^r) there is a correction of ‘dicit’ to ‘dicens’; and probably in the original of Vat. Pal. 237 Prosper (Mayence, “9 cent.”), where it appears on fol. 21^v, expanded to ‘dicens.’ It appears also for ‘dicens’ in Turin D v 3 (Corbie ab-script) on fol. 185^r

'adlocutus est *dicens*'; Hague 1 (Metz?, "mid. 8 cent."), frequently. But it became in most countries in course of time the current symbol for 'dicit,' as *di*x̄ for 'dixit' (see below). In the Maurdramnus Bible at Amiens, written at Corbie between 772 and 780, these are the only two 'dico'-symbols in use, as in many calligraphic MSS. It represents 'dicitur' in a St Bertin MS. of "saec. ix in.," St Omer 15, on fol. 225^r (in a repetition; with *dēt* 'dicitur' on the same page), and in a MS. of North Italy, St Paul (Carinthia) xxv 4. 8 Lex Salica (817-823); 'dicunt' in Glasgow T 4. 13 (see below). *Di*x̄ in the Book of Armagh denotes 'dixerunt,' 'dixisset,' etc. (e.g. fol. 101^r, with *d*x̄ 'dixit').

43. Of contractions derived from the initial letter *Nota*, the most widely prevalent is perhaps *d*r̄ 'dicitur.' This is found in most parts of civilized Europe. It is a feature, from the earliest times, of Irish, Welsh (with Cornish), and English script, and was current in Continental scriptoria where these scripts were or had been practised. But it is equally used in scriptoria not under Insular influence. Of its use on the Continent these examples may suffice:

Paris 1012 (Limoges, "8-9 cent."); Troyes 657 ("saec. viii ex."); the MSS. written under Abp Hildebald (8-9 cent.) at Cologne; the Essen Gospels ("beg. 9 cent."); Paris, nouv. acq. 1619 (in a script between half-uncial and Gallic minuscule); Paris 2109 (written at St Amand at the end of the 8th cent.); Montpellier 409 (Auxerre, 772-795); Wolfenbüttel, Weiss. 99 (Merovingian minuscule) and Weiss. 86 ("8 cent."); Leyden, Scal. 28 (Flavigny, 816); Leyden, Voss. F 26 (from the Abbey of St Bavo, Ghent);

Epinal 68 (Murbach, 744); the MSS. of St Gall, Einsiedeln, etc.;

Ivrea 42 (written in 813); Vercelli 183 (North Italian cursive of "saec. viii"); Berlin, Phill. 1831 (Verona, "8-9 cent."); Berlin, Phill. 1885 (Verona, "8-9 cent."); Paris 7530 (written at Monte Cassino, saec. viii ex.); Cava 2 (written at Monte Cassino or Benevento, 778-797).

Scarcely less universal is *d*t̄ 'dicit,' which is not merely a feature of Insular script and of Continental script under Insular influence, but also appears elsewhere, e.g. in the MSS. written at Lyons for Bishop Leidrad (end of 8th cent.); in Wolfenbüttel, Weiss. 86 ("8 cent.") and Weiss. 99; in some of the Hildebald MSS. at Cologne; in Ivrea 42; in Berlin, Phill. 1831 (Verona); in Paris 7530 (Beneventan minuscule of saec. viii ex.).

Other universal contractions are: *dñt* 'dicunt,' *dñr* 'dicuntur,' etc.

44. Spain is the only country where 'dico' abbreviations are not found. The only example known to me is the contraction *dš* 'dictus' in Vat. Reg. 1024 Lex Reccesvindiana (Spanish half-uncial) (fol. 7^r 'benedictus conditor rerum'), a contraction derived from the initial-letter suspension.

In other countries the great variety of symbols used for this or that part of the verb is notable. Thus in Cambrai 619 Canones Hibernici (Cambrai, 763-790) we find in the same column on fol. 33^v three symbols for 'dicit' (*dī*, *diē*, *dīt*), and on fol. 53^v a fourth (*diēt*) 'Vinnidius *dicit*'; in Leyden, Voss. Q 69 Glossary (St Gall, "8 cent.") no fewer than five symbols for 'dicitur' (*dīr*, *dī*, *diē*, *dīr*, *diēr*); similarly in Bâle F III 15 Isidore's Etymologies (Fulda, "8-9 cent.") a quintette (*dīr*, *diēr*, *dēr*, *diēr*, *diētr*) for 'dicitur,' and a trio (*dñt*, *deñt*, *diēnt*) for 'dicunt.' It seems natural to seek the cause of this freedom in the long persistence of the vague one-letter Nota. For we can almost see with our own eyes scribes and correctors adding a touch of precision to the vague symbol they found in their original. When, for example, in Milan C 301 inf. (see above, p. 3) we find the abnormal *đet* 'diceret,' e.g. on fol. 42^r 'ac si *diceret*,' and on fol. 43^r find the single-letter nota (*đ*) used for 'diceret,' we picture to ourselves the scribe or corrector of the original taking his pen and adding to the *đ* in the former passage, for the sake of precision, the letters 'et.' Especially the various methods (see below) of distinguishing 'dicentes' from 'dicens' and 'dixerunt' from 'dixit,' strongly suggest arbitrary coinages of individual scribes or scriptoriums. It will be well to give a list of the symbols used for the various parts of the verb, before proceeding to the usages of the different countries and regions:

45. DI('ENS. (1) *dēs*, a contraction formed from the syllabic suspension *dē*. Normal in Ireland (and probably Wales) from the earliest times, as in the Book of Mulling [St John], the Schaffhausen Adamnan (Iona, c. 713). Also found in St Gall 51 (Irish half-uncial); Orléans 255 (Breton half-uncial), p. 46 'ac velud hoc *dicens* ego vobis quippe ministris'; St Petersburg F I 3 (Corbie, Anglosaxon minuscule and half-uncial), e.g. fol. 98^v 'consolatusque est lugentes *dicens* beati lugentes'; Würzburg theol. Q 30 (Würzburg, Ags.

minuscule), e.g. fol. 13^r 'et stans foris deprecatus est Dominum cum lacrimis *dicens* Domine'; Paris 9565 (Echternach, Anglosaxon minuscule), e.g. fol. 27^r 'diliges proximum, praemisit *dicens* dilegis Dominum Deum' (but usually *dcñs* 'dicens'); Bâle F III 15^k (Fulda, Continental script), frequently used. In MSS. written in the Corbie ab-type this symbol is used along with *diçs*. It is found too, e.g. in Laon 288 ("beg. of 9 cent.") fol. 18^r 'si cum apostolis pronontiat *dicens*'; Munich 1044 Eugippius fragment, and (along with *diçs* and *diçñs*) in some of the MSS. written by Princess Kisyla's chaplains, such as Munich 4542 (e.g. fol. 165^r 'fatetur *dicens* absit a me'), Munich 4614 (e.g. fol. 106^r), Munich 4547 (e.g. fol. 182^r), Munich 4577 (e.g. fol. 89^r), Munich 4554.

(2) *diç* (see above).

(3) *diçs*, a contraction formed from the suspension *diç*, is used in MSS. of Fulda, such as Bâle F III 15^b (Anglosaxon script), e.g. foll. 18^r, 19^r, Bâle F III 15 (Continental script), e.g. fol. 152^r (= Isid. Etym. 13, 18, 3); of Lorsch, such as Vat. Pal. 195, foll. 1-53 (Continental script), frequently, and Vat. Pal. 5 (Continental script), e.g. fol. 58^r; of Freising, etc., such as Munich 6273 (Continental script; 812-834), passim, and Munich 6297 (Ags. script, c. 780), e.g. fol. 120^r '*dicens* insipienter locutus sum,' and 18092 (Tegernsee, "beg. of 9 cent."), and 14468 (Ratisbon, of 821); of Murbach, such as Colmar 39 (Continental script), e.g. fol. 140^r; of St Gall, etc. (along with *diçñs*), such as St Gall 185 (in early St Gall minuscule), e.g. p. 33, and Einsiedeln 264, foll. 1-125 ("9 cent."), e.g. fol. 6^r 'proclamaret ad populum *dicens*,' and Carlsruhe, Reich. 191, foll. 1-116 (Reichenau, "8-9 cent."), e.g. fol. 15^r 'prius intimaverat *dicens*'; in the MSS., now at Munich, written by Princess Kisyla's chaplains (along with *dcñs*, *diçñs*); in London Add. 11880 ("Bavaria, 9 cent."); in Gotha I 21 (Mayence, "9 cent."), e.g. foll. 15^r, 33^r; in Brussels 8216-8 (written, or rather completed, at St Florian in 819), frequently (since the scribe has often omitted the word '*dicens*,' we may conjecture that some unfamiliar or easily omitted symbol, such as the one-letter suspension, was employed in his original); in Paris 17451 (Compiègne, "8-9 cent."), e.g. fol. 96^r 'interrogavit autem illum Iesus *dicens* quod tibi nomen est?'; in Paris 11504-5 (St Riquier, of 822); in Namur 11 (St Hubert, Ardennes, "9 cent."). Its use, along with *dcñs*, in the Corbie ab-script has been mentioned already.

(4) *diçñs*. This form is used (like *diçs*) in MSS. of St Gall, etc., such as St Gall 125, frequently, e.g. p. 141 'psalmista commemorat *dicens*,' and Einsiedeln 157, e.g. p. 38 'ostendit *dicens*'; Stuttgart HB VII 39 (Constance) fol. 23^r. Also in Berlin, Phill. 1662 (Anglosaxon script, "8-9 cent."), e.g. fol. 22^r 'dedit legem tamquam *dicens* ecce inplete,' fol. 111^r. The Kisyla group, as has been mentioned already, use it along with *diçs* and *dcñs*; for example, Hengilhart, who writes the first half of Munich 4542, uses both *diçñs* and *diçs*, while Chadold, who writes the next portion, confines himself to *dcñs*.

(5) *dcñs* appears in Anglosaxon script: in the Cutbercht Gospels, Vienna 1224 (Salzburg, half-uncial); (along with *dcñs*) in Paris 9565 (Echternach, Anglosaxon script of saec. viii), e.g. fol. 49^r 'locutus est *dicens*,' fol. 54^r, etc.; in Berlin, theol. F 356 (given by Hildegrim to the Werden library), e.g. fol.

35^r 'cum promittit *dicens*,' fol. 13^r 'adiungit *dicens*.' In Irish script I have found it in Laon 26 (Laon, "9 cent."), on fol. 15^r.

(6) *dñs* in the Ags. script of Vat. Pal. 202 (Lorsch, "8-9 cent.") fol. 49^r 'et vocavit, inquit, angelus Domini Abrahaam iterum de caelo *dicens*, per me.'

46. DICENTES. In Irish script, where *dēs* is the symbol of 'dicens,' we find 'dicentes' expressed by:

(1) *dcñs* in the Book of Mulling (county Carlow), e.g. fol. 29^v 'magi... venerunt...*dicentes*.' Cf. *diñs* in Munich 14080 (Ags. of Ratisbon), fol. 88^r.

(2) *dcēs* in the Book of Armagh, e.g. foll. 45^r, 49^r (and in another Armagh MS., later than our period, the Macdurnan Gospels); while in the Book of Dimma these coinages are eschewed and the word is written in full.

In the Cornish script of Berne 671 (with *dēs* 'dicens') both scribes express 'dicentes' by

(3) *dēs*, passim..

In the Austrian MS. Brussels 8216-8 (with *diēs* 'dicens') the scribe uses for 'dicentes,'

(4) *diēs*, e.g. fol. 28^v 'exclamaverunt una voce ad dominum *dicentes*,' fol. 47^r, etc. Cf. London Add. 11880 (Bavaria), foll. 133^v, 153^r.

With the 'dicentes' symbol may be included a symbol for 'dicentis' found in the same Austrian MS. on fol. 285^v (*diētis*) and a symbol for 'dicente' found in a MS. which swarms with capricious symbols, Vienna 795, Bishop Arno's common-place book (*dēte*).

47. DICERE. The only symbol is *dře*. This appears in (a) Irish script: in the Book of Armagh at the beginning of the ninth century, and in other MSS. of the same century, such as the Leyden Priscian, the St Gall Priscian, etc. (see my 'Early Irish Minuscule Script'); (b) Welsh script; in two MSS. probably later than our period, Cambridge, Corp. Coll. 153 Martianus Capella and Berne C 219 (4) + Leyden Voss Q 2, fol. 60 (see my 'Early Welsh Script'). Also in the Continental minuscule of Paris 1853 Jerome on St Paul's Epistles (of unknown provenance, but with some Insular abbreviations, "8 cent."), on fol. 244^r. (On *dēt* 'diceret' in Milan C. 301 inf., see above, § 44.)

48. DICIMUS. (1) *dñs*. This is current in (a) Irish script, e.g. in the Book of Dimma (St John's Gospel), in Bobbio MSS. from the earliest period, in the Leyden Priscian, in the Carlsruhe Bede and Priscian, in the Laon MS., 26, in the Johannes Scottus marginalia, in fact everywhere; (b) in Welsh script, e.g. in the Cambridge Juvenius (also in the Breton MS. later than our period, Berne 167); (c) in Anglosaxon script, in a Northumbrian MS. with Northumbrian and Irish glosses, Rome, Vat. Pal. 68 ("8 cent."), in the Moore Bede (le Mans, c. 737), in Paris 9527 (Echternach, "mid. of 8 cent."), in Berlin, theol. F 356 (Hildegim's present to Werden library at the end of the 8th century), in the Fulda MS. (unless this is Irish script), Bâle F III 15^d. In Continental script we find it, e.g. in St Gall 876 Donatus, etc. ("8-9 cent.");

in Autun 20 ("N. E. France," "8 cent."), frequently; in Paris 7530 (Beneventan script), fol. 298^v.

(2) *d̄m̄s* in an early Bobbio MS. (with *d̄m̄s*), Vienna 16, on fol. 4^r 'hoc autem *dicimus* propter superiorem opinionem';

(3) *d̄c̄m̄s* in a Laon MS. in Irish script, Laon 26;

(4) *d̄c̄m̄s* in a Reichenau fragment, Carlsruhe Reich. frag. 88 (Anglosaxon half uncial);

(5) *d̄m̄s* in the Insular (probably of Bobbio) script of Rome, Vat. 491, on fol. 40^v 'cum spiritum *dicimus*, animam separamus'; in the Continental script of a Bobbio MS., Nancy 317 ("9 cent.") (with *d̄m̄s*);

(6) *dīc̄m̄s* Rome, Vat. 491, on fol. 44^r;

(7) *d̄m̄s* in Paris 7530 (written at Monte Cassino at the end of the 8th century), e.g. fol. 54^r 'quod *dicimus* de metaplasmiss.'

Of the above symbols, those which end in *us* may express these two letters by the 'us' syllable-symbol (see below).

Coined on the type of *d̄m̄s* 'dicimus' is apparently the rare symbol *d̄m̄r* 'dicimur,' found in Paris 1853 ("8 cent."), on fol. 238^v.

49. DICIT. (1) *d̄ī*. To the details, already given (p. 47), of this favourite contraction, formed from the ancient initial-letter Nota, it may be added that in Paris nouv. acq. 1575 Eugippius (Tours, "saec. viii in.") we seem to get a glimpse at the process of formation. For in that early MS. the ancient Nota is used freely, but is restricted to the sense of 'dixit,' while *d̄ī* appears for 'dicit' on fol. 89^r 'in eodem loco *dicūt*.' In Milan C 301 inf. both the ancient Nota and *d̄ī* are used for 'dicit,' while 'dixit' is expressed by *d̄x̄*. Boniface uses *d̄ī* 'dicit' in his marginalia in Fulda, Bonif. 1 (see my 'Early Irish Minuscule Script,' p. 11). Bruun of Fulda is sparing with abbreviations in Würzburg th. Q 22, but among them is *d̄ī* (also *d̄r̄*). It is found in the famous uncial Sacramentarium Gelasianum at Rome (Vat. Reg. 316) on fol. 50^r. It is frequent in the Douce Primasius, in Durham B II 30; in Cambridge, Trin. Coll. 216 ("de manu Baedae"); in London, Reg. 2 A xx, etc. The uncial St Bertin MS., Paris 9561, has *d̄ī* (with *d̄x̄* 'dixit,' *d̄r̄* 'dicitur').

(2) *d̄it* appears, firstly, in the Anglosaxon script of Continental libraries like (a) Fulda, as in Cassel, theol. F 22 ("8-9 cent."), fol. 15^v (usually the ancient Nota, also *d̄ī*), (b) Mayence, as in Rome, Vat. Pal. 577, fol. 2^v (with *d̄ī*), (c) Freising, as in Munich 6297 (of c. 780), e.g. foll. 32^v, 104^r (along with *dīc̄*), (d) Ratisbon, as in Munich 14653 ("8 cent."), e.g. fol. 92^v (usually *dīc̄*); and, secondly, in the Continental script of centres under Insular influence, like (e) Freising, as in Munich 6299 ("8 cent."), e.g. foll. 89^v, 123^v, (f) Würzburg, as in th. F 67 ("7-8 cent."), e.g. fol. 184^r (with *dīc̄* a few lines below), (g) St Gall, etc., as in St Gall 876 and 193 (p. 260). It is found (with the more usual *d̄ī*) in some Breton MSS., such as Oxford, Auct. F IV 32 Eutyches (see 'Zentralbl. Bibl.' 29, 272). Also in Paris 13354 + St Petersburg Q I 19 (Corbie, "9 cent."), fol. 59^v 'qui *dicūt* se nosse eum'; Cambrai 619 (written

at Cambrai between 763 and 790), a MS. whose variety of 'dicit' symbols has already been mentioned (p. 48); Paris 1853 ("8 cent.," of unknown provenance, but with many Insular symbols).

(3) *dēt*, a contraction formed from the syllabic suspension *dē* 'dicit' (see above), is found in MSS. of Fulda, whether in Anglosaxon script, such as Bâle F III 15^c, Isidore's Synonyms ("8 cent."), e.g. fol. 53^r 'bene autem de redemptore *dicit*, praecede,' or in Continental script, such as Bâle F III 15^c Isidore de summ. incomm. Deo ("saec. viii ex.") (along with *dē*), e.g. foll. 11^r 'cur Petrus apostolus *dicit*,' 12^r, 31^r; also in a Cologne Hildebald MS., Cologne 41, e.g. fol. 10^r 'nam etiam Iohannes *dicit*'; in the MS. of Jerome on the Book of Proverbs, which belonged to Meginfrit, Charlemagne's chamberlain, Bamberg M v 12, part ii, fol. 16^r (=Prov. 26, 13) '*dicit* piger leo foris'; in Munich 6237 (Ags. of Freising, c. 780) fol. 87^r 'primus...*dicit*.'

(4) *diēt*, a contraction formed from the suspension *diē* 'dicit,' is found in Manchester 194 (Beauvais, "9 cent."), e.g. fol. 17^r '*dicit* Dominus in scripturis' (along with *diē* and *dē*); Cambrai 619 (see above); Paris 13373 (Corbie, c. 830; along with *dēt* and *dē*); St Gall, etc., e.g. St Gall 125 (in St Gall minuscule of "8-9 cent."), fol. 177 'hunc enim Dominus per prophete *dicit* cum ieiunaverit veritatis' (along with *diē*), Carlsruhe, Reich. 248 (part ii), e.g. fol. 73^r; Munich 14470 (Ratisbon, "8-9 cent."), fol. 106^r 'sicut *dicit* apostolus.'

(5) *diē* (see below, § 59).

50. DICITUR. (1) *dī*. To the details already given (p. 47) may be added these early instances: (a) Irish: in the Book of Mulling [St John] of saec. vii ex.; in the Boniface Gospels of saec. viii in., the MSS. in the earliest Bobbio minuscule; the Schaffhausen Adamnan (written at Iona, c. 713); (b) Anglosaxon: in the Douce Primasius; in Durham A II 16; in Durham B II 30; in an Anglosaxon charter of 705 (London, Cotton Aug. II 18); in a St Bertin fragment, St Omer 342 bis, flyleaf ("7-8 cent."); in the Moore Bede (c. 737); (c) North Italian cursive: Vercelli 183 Jerome 'de vir. illustr.' ("saec. viii med."), frequently. I have not found it among the few abbreviations used in the majuscule MSS. of Verona, but it is current in Pacifico's minuscule.

(2) *diē* (see above, § 42).

(3) *dēt*, a syllabic suspension 'd(i)-c(i)-t(ur),' appears in a St Bertin MS., St Omer 15 ("9 cent.") on fol. 225^r (in repetition, along with *diē*), but the usual symbol in this MS. is *dī*.

(4) *dēr*, a contraction formed from the two-letter syllabic suspension *dē* (see p. 46), is found with a variety of 'dicitur' symbols in MSS. of Fulda, such as Bâle F III 15 ("8-9 cent."), on fol. 173^r, and in MSS. of Freising, such as Munich 6299 ("8 cent."), on fol. 97^r (along with *dīr*), Munich 6382 (II) Gregory's Moralia ("8-9 cent.") on foll. 49^r, 50^r (along with *dī*, *dīr*, *diēr*). It appears also in Montpellier 409 Psalter (Auxerre, 772-795), e.g. fol. 61^r 'prof̄ (i.e. propheta?) haec *dicitur* ex persona apostolorum'), in which the usual symbol is *dī*. That it was a feature, and a puzzling feature, of the Auxerre scribe's original, appears from fol. 41^v 'deprecationem facit ad Christum *dēr* (for *dēs*

'dicens') quae in te Domine speravi,' and fol. 23^r where we find the symbol *d̄r* 'dicitur' apparently due to a correction. In an Oxford MS. written in the year 818 in Caroline minuscule, Bodl. 849 Bede, *d̄r* is used for 'dicitur' on fol. 32^v (but usually *d̄r*).

(5) *dīr*, a contraction formed from the three-letter suspension *dīc* (no. 2), is widely used (*a*) in MSS. of Fulda, such as Bâle F III 15 (see above); (*b*) in MSS. of Freising, such as Munich 6382 (II), Munich 6297, in both of which it is equally common with *d̄r*. Also in Munich 19101 (Tegernsee, "8-9 cent."), e.g. fol. 9^r 'et in principe daemoniorum id facere *dicitur*'; (*c*) in the MSS. written for Princess Kisyla, such as Munich 4542, while other scribes of this group favour *d̄r*; (*d*) in MSS. of St Gall, such as St Gall 125, e.g. p. 131 'ut Moyses *dicitur*' (but usually *dīr* or *d̄r*); (*e*) in Cambrai 619 Canones Hibernici (written at Cambrai, 736-790), on fol. 43^r (but usually *d̄r*), Cambrai 633 Glossarium Ansilenbi (in Corbie ab-script of "8-9 cent."), e.g. fol. 11^r 'illo modo quod de Eliu *dicitur*' (usually *d̄r*, also *dīr*). Also in the South Italian MSS., Rome, Vat. 3320 Glossary ("saec. ix"; along with *dicit̄r*), Rome Casanat. 641 (of 811-812?) (see below).

(6) *d̄r* is almost as common. It is used (*a*) in MSS. of St Gall, such as St Gall 125, a MS. already mentioned, in which it is the favourite 'dicitur' symbol; (*b*) in MSS. of Freising, etc., such as Munich 6382 (II) Gregory's *Moralia* (see above), e.g. fol. 132^r, Munich 6299 Jerome's *Exhortatoria* ("8 cent."), e.g. fol. 111^r 'quid *dicitur*?' (along with *d̄r*), Munich 18550 (Tegernsee, "beg. of 9 cent."), according to Chroust II i, pl. 1 (along with *d̄r*); (*c*) in Breton MSS. (along with *d̄r*; cf. 'Zentr. Bibl.' 29, 266). Also in Colmar 39 (Murbach), e.g. foll. 161^r, 175^v (along with *d̄r*); Paris 17451 (Compiègne, "8-9 cent."), fol. 90^r (but usually *d̄r*). It is used by the Monte Cassino scribe (with *d̄r* more usual) of Paris 7530 (saec. viii ex.), e.g. fol. 53^r 'proprie ergo soloecismus *dicitur*,' fol. 303^v, and of Rome Casanat. 641 (along with *d̄r* and *dīr*). It is employed also by the contemporary corrector of a Cologne MS. of Hildebald's time, Cologne 83^{II}, on fol. 38^v.

(7) *d̄i*, apparently the suspension from which the contraction just mentioned is formed, has been already cited from a St Gall Glossary at Leyden (see above, p. 48). Glossaries, however, are notoriously partial to capricious suspensions through exigencies of space.

(8) *d̄r* is a rare symbol, found in the Anglosaxon script of a Fulda MS., Bâle F III 15^c Isidore's *Synonyms*, fol. 45^r 'evangelium autem *dicitur* bonum nuntium,' and in a correction (see above) in Montpellier 409. Not unlike it is the symbol *d̄ur* (with the last two letters expressed by the 'ur' symbol), which however is rather a case of the abbreviation of 'dicit,' e.g. in Rome, Vat. Pal. 1578, a Lorsch MS. of Fulgentius (see Helm's edition, p. 125, l. 3); in Cambridge, Trin. Coll. 368 (in Anglosaxon script of 833), where it is in frequent use (along with *d̄r*).

51. DICTUM (for the other parts of the Participle, see 'dictus'). Irish scribes use the suspension (as in 'factum,' 'scriptum,' q.v.),

(1) *dic*, e.g. in the early Bobbio minuscule, in the Book of Mulling, in the Boniface Gospels, and in fact in all Irish MSS. of our period (for details, see 'Ir. Min.'). Also Paris 528 (Limoges), fol. 74^r. A rival symbol, a contraction which adds to the two-letter suspension (*dċ*) the final letter *m*,

(2) *dċm*, appears in Irish MSS. from the beginning of the ninth century, e.g. in the Book of Armagh (with *diċ*), as at the end of this century in another Armagh MS., the Macdurnan Gospels [with *diċ*], and Laon 55. The earliest Welsh MSS. have no 'dictum' symbol, but *dċm* appears in the Cambridge Martianus Capella and the Berne and Leyden Logical fragments, which are probably later than our period. (For details of *dċm* see my 'Early Irish Minuscule Script' and 'Early Welsh Script.')

The two-letter suspension from which this contraction is formed,

(3) *dċ*, has been already treated (§ 42). A trace of another syllabic suspension (*dċ̄*) is preserved in the rare symbol

(4) *dċ̄m* used by a corrector on fol. 27^v of the Canterbury Gospels, and occurring twice in the form *dċ̄m* on fol. 9^r of Munich 14470 (Ratisbon) in the word 'benedictum.'

52. DICTUS (-TA, etc., -TI, etc.). The rare symbol *dš*, a contraction formed from the ancient one-letter Nota, has already been quoted from an early Spanish MS. (§ 44). A later symbol *dċs* (*dċā*, *dċi*, etc.) appears, probably after the close of our period, in the Irish and Welsh scripts. It is obviously an extension of the second 'dictum' symbol, just mentioned, and an illegitimate extension, since *dċs* is properly the symbol of 'dicens' in these scripts. In the Irish script of a Ratisbon MS. of "saec. 9-10," Munich 14429, the symbol denotes both 'dicens' and 'dictus.' In the Welsh script of the Cambridge Martianus Capella we find *dċā* 'dicta' along with *dċm* 'dictum,' *dċs* 'dicens'; of the Berne and Leyden Logical fragments, *dċā* 'dicta,' with *dċm* 'dictum.'

53. DICUNT. (1) *dñt*, a contraction formed from the one-letter ancient Nota (see pp. 44, 48). This is widely used: (*a*) in Irish script from the earliest times (e.g. in the Book of Mulling [St John] of saec. vii ex.; in the early Bobbio minuscule; in the Boniface Gospels) to the latest, (*b*) in Welsh and Cornish (for details see my 'Early Welsh Script'); (*c*) in Anglosaxon script, as in Cambridge, Trin. Coll. 216 Pauline Epistles ("de manu Baedae"); in the Northumbrian MS., Rome, Vat. Pal. 68; in the Corpus Glossary; in the Moore Bede; in Paris 9527 (Echternach), and so on; (*d*) in Breton script (see 'Zentralbl. Bibl.' 29, 266 for details). Also in Montpellier 409 (Auxerre, saec. viii ex.); in Bishop Arno's common-place book, Vienna 795; in Murbach MSS., such as Gotha I 85 and St Paul xxv 2. 16; in MSS. of St Gall and Reichenau, such as Leyden, Voss. Q 69 and Carlsruhe, Reich. 99 (part ii) Glossary ("8 cent."); in the early Beneventan minuscule of Paris 7530 (end of 8 cent.) fol. 296^r 'ut grece *dicunt* aut poece *dicunt*.'

(2) *dēt*, a contraction formed from the syllabic suspension *dċ*, and more often employed as a symbol of 'dicit' (cf. § 49). In Montpellier 69 Gregory's

Moralia (in Corbie ab-script) it denotes both 'dicit' (e.g. fol. 90^r = Migne 551 c 'Veritas *dicit*') and 'dicunt' (e.g. fol. 83^v = Migne 541 c, etc.). In a Bobbio MS. of Isidore's Etymologies, Milan L 99 sup., it denotes 'dicunt,' e.g. on p. 77 (= Isid. Etym. 2, 24, 3), although *dñt* is usual throughout the MS. ;

(3) *dñt* is (like *dñt* 'dicit') affected in Continental centres under Insular influence, such as (a) Echternach, as in Paris 9525 (Anglosaxon script of 798-817), e.g. fol. 126^v 'quidam vero *dicunt* quod'; (b) St Bertin, as in Boulogne 63-64 Augustine's Letters (Anglosaxon script of 8th cent.) once (elsewhere *dñt*) in the word 'contrad*icunt*' (Ep. 55, 12); (c) St Gall, as in Leyden, Voss. Q 69 (along with *dñt*); (d) Reichenau, as in Carlsruhe, Reich. frag. 88 (Anglosaxon half-uncial) 'haec notha *dicunt* quasi corrupta ignobilitate';

(4) *dñc* appears in Glasgow T 4. 13 ("8-9 cent.") on fol. 1^r 'quem multi *eradia dicunt*';

(5) *dñct* may be a contraction formed from this three-letter suspension just mentioned. But, since it may also be a mere case of suprascript *u* written in the form of the abbreviation stroke, it is unnecessary to give details of its use, e.g. in Bâle F III 15 Isidore's Etymologies (Fulda, "8-9 cent."), fol. 27^v (along with *dñt* and *dñct*);

(6) *dñct*, a contraction formed (like *dñct*) from the syllabic suspension *dñc*, appears in the Fulda MS. just mentioned, e.g. on fol. 18^v (= Isid. Etym. 2, 29, 9), the first occurrence of the word.

(7) *dñct* is current in the Corbie ab-type where any final '-unt' is freely contracted (see on the Syllable-symbol '-unt').

54. DICUNTUR. (1) *dñr* is the favourite symbol, not merely in Insular script, but also in some centres remote from Insular influence. It is used (a) in Irish script, as early as the three Bobbio MSS. of "saec. vii-viii," Naples IV A 8, Vienna 16 and (in N. Ital. cursive) Vienna 17 (for details of its subsequent use, see 'Ir. Min. '); (b) in Welsh script, (c) in Anglosaxon script, as in Durham B II 30; Rome, Vat. Pal. 68 (Northumbria); St Petersburg F I 3 (Corbie, half-uncial); Paris 9527 (Echternach, "mid. of 8 cent."); Bâle F III 15^a (Fulda, "8 cent."); St Paul xxv 2. 16 (Murbach, "8 cent."); Berlin, theol. F 356 (given by Hildegim to Werden library); St Gall 913; Carlsruhe, Reich. frag. 83; (d) in Breton script, as in Orléans 193, Paris 12021. It is found also in the Continental script of (e) Cologne, as in Cologne 98 Isidore's Quaestiones ("saec. viii med."), e.g. fol. 54^r 'divisi enim *dicuntur*,' and Cologne 210 Canones Hibernenses ("8 cent."), e.g. fol. 16^r; (f) North Italy, as in Vercelli 183 (North Italian cursive), e.g. fol. 33^r 'qui nunc Bonosiaci *dicuntur*,' fol. 63^r; in Ivrea 42 (of 813 A.D.); in Berlin, Phill. 1831 (Verona, "8-9 cent."), e.g. fol. 39^v; (g) South Italy, as in Paris 7530 (Monte Cassino, saec. viii ex.). The provenance of London, Harl. 3034 ("8 cent.") is unknown, probably the Trèves region; also of Paris 1853 ("8 cent."), with some Insular abbreviations. Rome, Vat. Pal. 1448 comes from Trèves. Chroust (I iii) cites this symbol from Würzburg th. F 46 (St Amand?, of 800). It appears (with other Insular symbols) in Laon 288 ("beg. of 9 cent.") fol. 19^v.

(2) *dc̄nr* in Berlin, theol. F 356 (Werden library, Anglosaxon script), e.g. fol. 41^v (along with *d̄nr*); wrongly written *dn̄r* in Paris 9527 (Ags. of Echternach, "mid. of 8 cent.") fol. 37^v 'haec *dicuntur* de solitudine' (usually *d̄nr*);

(3) *dic̄nr* in Paris 7530 (written at Monte Cassino, saec. viii ex.), e.g. fol. 58^v (along with *d̄nr*);

(4) *d̄ntr* (with other symbols) in an early Bobbio MS., Vienna 16.

The mere mention will suffice for other varieties, which rather shew abbreviation of 'dicunt,' such as *d̄ntur* in Vienna 743 ("8-9 cent."), and the same symbol, but with the last two letters expressed by the 'ur'-symbol, in Vienna 16 (Bobbio, "7-8 cent."), the Carlsruhe Augustine, Cologne 210 (on fol. 23^r); also with another variety (*dīct'*), found in St Petersburg F 1 3 (Corbie, Insular half-uncial), fol. 75^v 'qui adversarii insanire *dicuntur*,' which in Geneva 21 (Murbach, "8-9 cent.") denotes 'dicitur,' on fol. 105^r 'quae initium sapientiae *dicitur*' (abbreviation of 'dicit,' no. 4).

55. DIXERUNT. The two-letter syllabic suspension (*d̄x̄*), which was fixed to the sense of 'dixit' (rarely in the Book of Armagh 'dixerunt'), was adapted, as a contraction, to the Third Plural by various devices by Irish scribes:

(1) *d̄x̄nt* in the Naples Charisius and Vienna 16, both of them Bobbio MSS. of "7-8 cent." (also in the Ags. Corpus Glossary, on fol. 23^r);

(2) *dx̄nt* in the Naples Charisius;

(3) *dx̄unt* in the Naples Charisius;

(4) *d̄x̄unt* and *d̄x̄t* in the Book of Armagh (but usually *dīx̄*);

(5) *d̄x̄rt* in the Garland of Howth (also in the Ags. script of an "8th cent." Fulda MS., Cassel theol. Q 2, on fol. 17^v);

(6) *d̄x̄ērt* in the Garland of Howth.

The one-letter suspension is similarly treated in

(7) *d̄rt* in Oxford, Digby 63 (Winchester, Ags. script of c. 850), foll. 50^r and 51^r 'episcopi *dixerunt*' (with the one-letter suspension on fol. 51^r 'Theofilus episcopus *dixit*'); *đrt* in London Add. 11880, on fol. 131^r (with *đ* 'dixit').

The three-letter suspension is adapted in

(8) *dix̄* in Munich 6239 (Freising, "8 cent."), on fol. 88^r; in Cheltenham 17849 ("8 cent."), on fol. 50^r;

(9) *dix̄nt* in Cambrai 441 (Anglosaxon half-uncial), e.g. fol. 94^v 'sicut in die *condixerunt* sibi...velud in die *condixerunt* sibi.'

56. DIXI. The symbol, not often found, is *d̄xi*, a contraction formed from the syllabic suspension, (a) in Irish script, in the Boniface Gospels ('et *dixi* discipulis tuis ut iecirent illum'); in the Garland of Howth, a MS. which also offers *d̄x̄erit* 'dixerit,' *d̄x̄iset* 'dixis(s)et,' all apparently coinages for the nonce to replace *d̄x̄* of an original; in the Carlsruhe Priscian, fol. 19^v (by a corrector?); (b) in the Continental script of Cheltenham 17849 Concilia ("8 cent."), on fol. 19^r.

57. DIXIMUS. We have seen in the case of the 'dixerunt' symbols the

freedom of the early Bobbio scribes in substituting coinages, not destined to become current, for a too vague suspension in their original. We see the same thing in the expression of the First Plural, although here some symbols gained a certain currency :

(1) $d\bar{x}ms$ in these MSS., most, and probably all, from Bobbio : Vienna 16, Vienna 17 and Vienna 954 (not Insular script) and Rome, Vat. 491 (Insular script). Also in two MSS., one of them certainly, and probably both, from Breton scriptoriums : Orléans 193 (Fleury), Berne 207 (Fleury);

(2) $d\bar{x}s$ in these Bobbio MSS. : the Naples Charisius, Milan C. 301 inf. ; in the St Gall Priscian (written in Ireland, c. 850); in Laon 26. All these MSS. are in Irish script.

(3) $di\bar{x}s$ in the Naples Charisius;

(4) $d\bar{x}mus$ in the Irish script of two early Bobbio MSS. : the Naples Charisius and Vienna 16; in the Anglosaxon half-uncial of a Reichenau MS., Carlsruhe, Reich. frag. 62; in the Corbie ab-script of a MS. which uses Insular abbreviation very freely, Montpellier 69;

(5) $di\bar{x}mus$ in the Continental script of Vienna 954 (probably from Bobbio, "8 cent."), fol. 9r, and of Paris 9528 (Echternach, "9 cent.");

(6) $di\bar{x}ms$ in the Insular script of Rome, Vat. 491 (probably from Bobbio). Also in a Breton MS., Paris 12021. The same MS. offers $dixi\bar{m}s$, which however may be referred to the suprascription of the letter *u*.

In all the above symbols which end in *-us*, these letters may be expressed by the 'us' symbol.

58. DIXIT. (1) $d\bar{x}$. This popular suspension has been mentioned already (§ 42). It prevails in (a) Irish script, from the earliest times, as in the Book of Mulling [St John], the Boniface Gospels, the early Bobbio minuscule; (b) Welsh script, as in the Oxford Liber Commonei (written probably in 817), and Cornish too, in Berne 671 ("9 cent."); (c) Anglosaxon script, as in Durham B II 30; London, Cotton Tib. A xiv; Rome, Vat. Pal. 68 (Northumbria); Cologne 213; St Petersburg F v 3 (Corbie); Paris 9565 (Echternach); the MSS. of Fulda, Mayence, Würzburg, etc.; Berlin theol. F 356; Munich 6298 (perhaps of Corbinian's time), and so on; (d) Breton script, as in Orléans 255. Also in the Laon *az*-script of Paris 12168 (Corbie libr.); in a Cologne MS. of Hildebald's time, Cologne 41, e.g. fol. 26r; in Brussels 8216-8 (St Florian, 819) often; in MSS. of St Gall, etc., such as St Gall 125, Einsiedeln 27, foll. 1-24 Ascetica ("8 cent."), Einsiedeln 281, pp. 1-178+199, pp. 431-526 Ascetica ("saec. viii med."), e.g. pp. 471, 494. Its use in Italy is attested by Berlin, Phill. 1831 (Verona, "8-9 cent."), e.g. fol. 30r; Lucca 490 (written at Lucca, c. 800); Rome, Vitt. Em., Sess. 23 (Nonantola); Paris 7530 (written at Monte Cassino, saec. viii ex.).

(2) $d\bar{x}t$ is used (often along with $d\bar{x}$) in Anglosaxon script, as in Oxford, Selden sup. 30 Acts of the Apostles (Canterbury, uncial, but not quite what is called Insular uncial, "8 cent."), p. 17 'at illa *dixit*'; the Moore Bede (Le Mans, Ags. minuscule, c. 737), frequently; the Cutbercht Gospels (Salzburg,

Ag. half-uncial) (along with *diġt*); Berlin, Phill. 1662 (Ag. minuscule of "8-9 cent."), usually (but sometimes *diġt*); St Petersburg F I 8 (St Maur-lès-Fossés, Ag. half-uncial of "8 cent."), e.g. fol. 143^r 'suscipiens autem Iesus *dixit*' (but *dġ* in a correction on fol. 48^r); Carlsruhe, Reich. frag. 88 (Reichenau, Ag. half-uncial); Cambrai 441 (Cambrai, half-uncial), fol. 94^r (*dixit* Dominus ad me), fol. 125^r '*dixit* beatus Iob' (in both cases the symbol ends the line); Vat. Pal. 202 (Lorsch, "8-9 cent."), fol. 32^r; in Würzburg MSS. (e.g. th. F 13, th. F 149^a, th. Q 28^b, th. Q 30), along with other symbols (e.g. th. F 13 uses *đ* at first, then *dġ*, *diġ*, *dġt*; th. Q 30 uses *dġt*, *dġ*, *diġt*); Vat. Pal. 554, foll. 5-12 ("8 cent."); Metz 76 ("9 cent."), frequently (also *diġ*, *diġt*); St Gall 913 (Insular half-uncial), p. 170 'quando *dixit* David...Nathan.' It is used more than once (along with *dġit*) in Paris 12021 Canones Hibernenses, a MS. of "saec. ix," transcribed in a Breton scriptorium from an Insular original which could not be earlier than "saec. viii med." The Anglosaxon script of Fulda uses *dġt* (along with *dġ*), e.g. Cassel theol. Q 2 ("8 cent.") fol. 19^r, and Bamberg E III 19 'Scriptores Historiae Augustae' (Fulda? "9 cent."); also Fulda Continental script, e.g. Bâle, F III 15^s ("saec. viii ex."), fol. 21^r 'ipse *dixit* et facta sunt.'

(3) *diġt* goes hand in hand with *dġt*. Examples of its occurrence are the MSS. in Anglosaxon script just mentioned, viz. the Cutbercht Gospels at Vienna; Berlin, Phill. 1662; Carlsruhe, Reich. frag. 88; Würzburg th. Q. 30, e.g. fol. 2^v '*dixit* iterum abbas' (but usually *dġt* or *dġ*); Metz 76. It is used also in the Anglosaxon minuscule of Munich 6433 (Freising, "8-9 cent."), e.g. fol. 9^r 'eius...qui *dixit* hospes fui'; and in the Caroline minuscule of Rome, Vat. Reg. 124 (Fulda, before 847) fol. 34^r 'et *dixit* ad virum qui indutus erat,' and of a fragment of unknown provenance, but with Anglosaxon abbreviations (e.g. *pġ* 'post'), Paris, Baluze 270, foll. 132-148, where it appears on fol. 139^r 'ipse *dixit*.' The Godescalc Gospels and the Harleian Codex Aureus have *diġt*, *dġt*, *diġ*. The fantastic *diġ*, found more than once (e.g. fol. 60^r) in Berlin, Phill. 1743 Concilia (Rheims, "8 cent.") seems the same symbol.

(4) *diġt* 'dixit' (with *diġ* 'dicit') in Montpellier 409 Psalter (Auxerre, saec. viii ex.);

(5) *dġit* in the Breton MS. already mentioned, Paris 12021, on fol. 53^r 'qui *dixit*' (but *dġt* foll. 52^v, 62^v, 127^r).

59. All these 'dixit' symbols had ultimately (in our period) to yield, in most countries wholly, in Insular script partially, to the suspension *diġ*; and similarly the 'dicit' symbols to the suspension *diġ*, a suspension however which in home Insular script retains its sense of 'dictum' and is allowed for 'dicit' only by the lax usage in continental centres, especially Freising. It will be convenient to give details of these two suspensions together here, although they might be claimed for the paragraph on the syllable-symbol '-it.' For while in many cases, e.g. in the Maurdrampus

Bible at Amiens (written at Corbie towards the end of the 8th century), we can hardly dissociate *diċ* 'dicit,' *diċ* 'dixit' from abbreviations like *feċ* 'fecit,' *surreċ* 'surrexit,' we have seen that a three-letter suspension (representing not only 'dicit,' but also 'dicens,' 'dictum,' etc.) did actually exist; and in many MSS. it is only in the case of these two words, 'dicit' and 'dixit,' that final 'it' is not written in full.

In Insular MSS. *diċ* appears (as a companion of *dċ*) in (a) Irish MSS.: the Book of Mulling, the Boniface Gospels, the Book of Armagh, etc., (b) English MSS.: the Canterbury Gospels, the Book of Cerne and Oxford, Digby 63. More freely (along with *dċ*, *dċt*, etc.) in (c) Insular script of Continental centres, such as Fulda, Würzburg, Freising, Metz 76, Cambrai 619, Werden (Berlin th. Q 139).

Instances of *diċ* 'dicit' in Insular script, where *diċ* properly means 'dictum,' are rarer. The Leyden Priscian has it on fol. 196^v 'et qui *dicit* pugnet exercitus' ('dictum' seems to be written in full). In Rome, Vat. 491 (Bobbio? "8 cent.") the first scribe offers it once or twice in the formula 'quod autem *dicit*,' writing the word elsewhere in full, while the second scribe uses *dċ*. An uncial Pelagius fragment (London, Add. 15350), taken from the binding of a Winchester MS., uses *diċ* 'dicit' and the initial-letter Nota for 'dixit'; Metz 76 has *diċ*, *diċ*; Paris 9525 ('liber Adonis abbati,' Echternach, 798-817) has indeed *diċ*, but also *faċ* 'facit,' *deċ* 'dedit,' *segregaċ* 'segregavit,' etc., etc.; Berlin, theol. Q 139 (Werden) *diċ*, *diċ* (but also *feċ*); Wolfenbüttel, Helmstedt 496^a ("9 cent.") *diċ*, *diċ*; Würzburg th. F 67 (late uncial) *diċ* (e.g. fol. 184^r, with the usual *dċt* a few lines above), *diċ*; Munich 6297 (Freising, c. 780) *diċ*, *diċ*; Munich 6298 (Freising, of Corbinian's time?) *diċ*, *diċ*; Munich 6433, and other Freising MSS., with the Ratisbon MS., Munich 14653, *diċ*, *diċ*.

To pass to Continental script. Breton scribes use *diċ* along with *dċ*, *diċ* along with *dċt*, etc., but also *feċ* 'fecit,' *surreċ* 'surrexit,' etc. In the Corbie ab-script any final 'it' may be suppressed; and the same is true of most Continental script (for details see the syllable-symbol '-it'), except Spain. Spanish scribes, who write a final 'it' in ligature, eschew the abbreviation, not merely of 'dicit,' 'dixit,' but of all cases of final 'it.' Examples of MSS. where final 'it' is suppressed only in 'dicit,' 'dixit' are Bamberg B v 13 (written at Amiens, c. 800); Cambrai, 619 (Cambrai, 763-790); St Omer 15 (St Bertin, "saec. ix in."); Autun 3 (uncial of 751 A.D.) (only *diċ*); Autun 4, foll. 25-end (Flavigny, uncial) (only *diċ*); Paris 8921 (Beauvais, in Corbie ab-script); Paris 9528 (Echternach); Manchester 15 (Murbach, "8-9 cent."); Lyons 608, one of the Leidrad MSS. (while another, Lyons 610, has also *resurreċ*, *suffiċ*, etc.); Cambridge, Corp. Coll. 334 (in the Laon az-script) (only *diċ*, at end of line on fol. 106^r); Cologne 91 Canons (Cologne, "saec. viii"); Luxemburg 68 (Echternach, "saec. ix in.") (only *diċ*); Würzburg, th. O 1 ("8 cent."); St Gall 731 (Besançon?, 794 A.D.). In St Gall, etc., restriction to this pair is not rare;

e.g. St Gall 722, pp. 19–247, the *Breviarium Alaricianum*, written at Chur at the beginning of the ninth century, Einsiedeln 157 (“8–9 cent.”), Einsiedeln 281, pp. 1–178 + 199, pp. 431–526 (“saec. viii med.”), Einsiedeln 347 (“8–9 cent.”). Winithar in St Gall 70 uses only *dīx*.

60. And now to gather up all these details into a rough and ready estimate of the stock of ‘dico’ abbreviations possessed or commonly used in each country:

Ireland (and Wales): *dġ* ‘dicit,’ *dġs* ‘dicimus,’ *dġt* ‘dicunt,’ *dġ̄* and sometimes *dīx* ‘dixit’; *dġe* ‘dicere’ (from c. 800 at least); *dġs* ‘dicens’; *dġr* ‘dicitur’; *dġr* ‘dicuntur’; *diċ* and (from c. 800) sometimes *dċm* ‘dictum.’ The abbreviation of ‘dictus’ (*dċs* ‘dictus,’ *dċa* ‘dicta,’ *dċi* ‘dicti,’ etc.) did not appear till c. 900, so does not belong to the period treated in this book. *Dċs* ‘dicentes’ was used at Armagh.

Continental centres of Irish script: the same stock, with some alien intrusions. Bobbio scribes (8th cent.) affect variety in arbitrary coinages for ‘diximus’ (and ‘dicimus,’ ‘dixerunt’).

Brittany: *dġ* and *dġt* ‘dicit,’ *dġs* ‘dicimus,’ *dġt* ‘dicunt,’ *dġ̄*, *dīx* (sometimes *dġt*) ‘dixit,’ (*dġe* ‘dicere’?), *dġms* ‘diximus,’ *dġs* ‘dicens,’ *dġr* (sometimes *dġr*) ‘dicitur,’ *dġr* ‘dicuntur’ (*diċ* and *dċm* ‘dictum’?).

England: *dġ* ‘dicit,’ sometimes *dġs* ‘dicimus,’ *dġt* ‘dicunt,’ *dġ̄* and sometimes *dīx* ‘dixit,’ *dġr* ‘dicitur,’ *dġr* ‘dicuntur.’

Continental centres of English script: *diċ*, *dġ*, *dġt*, *diċt* and (Fulda, etc.) *dċt* ‘dicit’; sometimes *dġs* ‘dicimus’; *dġt* and *dġt* ‘dicunt’; *dīx*, *dġ̄*, *dġt* and *dīxt* ‘dixit’; *diċs* (usual), *dċns* (early), *dċs*, *diċns* (St Gall, etc.), ‘dicens’; *dġr*, *dġr*, *dġr* (Fulda, Freising, etc.), *diċr* (Fulda, Freising, etc.) ‘dicitur’; *dġr* ‘dicuntur.’

Centres of Corbie ab-script: for ‘dicens’ a characteristic symbol of this script is *dċs* (or *diċs*); also *dġr* ‘dicitur’ and sometimes *dġ* ‘dicit.’

Spain: none.

Italy: *diċ* and sometimes *dġ* ‘dicit’; *dīx* and sometimes *dġ̄* ‘dixit’; *dġr* ‘dicitur’; sometimes *dġr* ‘dicuntur.’

Switzerland: *diċ* and sometimes *dġ* ‘dicit’; sometimes *dġt* and *dġt* ‘dicunt’; *dīx* and *dġ̄* ‘dixit’; *diċns* and *diċs* ‘dicens’; *dġr*, *dġr* and sometimes *diċr* ‘dicitur’; (*dġr* ‘dicuntur’?).

Other countries: *diċ* and sometimes *dġ* ‘dicit’; sometimes

(especially in centres of Insular script) *dñt* 'dicunt'; *dīx* and (especially in these centres) *d̄x* 'dixit'; sometimes *d̄r* and (in Fulda, Freising, etc.) *d̄ir* with *d̄er* and *dīer* 'dicitur.' At a very early period *dīc* 'dicens,' at least in some centres (e.g. N.E. France).

The opportunity which this diversity affords for error in transcription is obvious. A Continental transcriber would take the *dīc* 'dictum' of an Irish original for 'dicit.' An Irish transcriber would take the *dīc* 'dicens' of an early original for 'dictum.' *Dīct* meant in one scriptorium 'dicit,' in another 'dicunt,' and so on.

dies (see chap. III).

61. discipulus. The frequent recurrence of this word in the Gospels tempted scribes to curtail it, but in so great a variety of ways (e.g. in the Hamilton Gospels *displi* and *discepli* and *discipli*, in Berlin Ham. 253 *dis̄c* and *discīp* and *discpl̄* and *discipl̄* and *discipul̄*) that the curtailment is evidently capricious. Perhaps however the *dīs* of some Insular MSS. might claim to be a current suspension (for any case), e.g. St Gall 51 (half-uncial) p. 194 *dixit dīs suis*, p. 261 *et ille alius dīs praecurrit*, p. 262 *abierunt dīs* (but 257 *numquid ex discī es?*; for other curtailments in Irish MSS. see 'Ir. Min.').

dominus (see chap. II).

62. donec. The ancient Nota (*dñ*), a syllabic suspension 'd(o)-n(ec),' survives in that St Bertin MS. of Augustine's Letters, Boulogne 63-64 (Ags. script), transcribed from an original which made free use of these Notae. This symbol, with others, was evidently unintelligible to the 8th century St Bertin scribe; for he leaves a blank space beside it, to allow for the writing out, in case he should come to understand what is meant, on fol. 8^r (= Migne 841, 25) 'atque omnes renisus ipsorum nihili penditur *donec* in eis sacramenta peragantur,' fol. 9^v 'et *donec* eis Deus revelet,' etc.

63. dum. The initial letter suspension *d̄* 'dum' appears in the famous Commentary on the Psalms, transcribed by Diarmaid, an Irish monk of Bobbio, in the 8th century, possibly from the author's own copy (if St Columban really was the author). The

symbol bears usually in this MS. the sense of 'dicit' (see above, s.v. 'dico'). That \bar{d} 'dum' was an unfamiliar symbol found by Diarmaid in his original is suggested by the fact that on p. 23 it has been expanded.

The other symbolism of 'dum' is rather of the final syllable of such a word as 'secundum' and is treated in the section on syllable-symbols below (s.v. 'um').

dumtaxat (see chap. III).

64. ecce. The symbol $e\bar{c}$ is current at St Gall, e.g.: St Gall 213 ("8 cent."); St Gall 44, pp. 1-184 (of 760-781), frequently; Leyden Voss. Q 69 (St Gall?, "8 cent.") fol. 10^v 'Quem et vox paterna vocat *ecce* meus omnis filius'; St Gall 125 ("8-9 cent."), p. 133 '*ecce* duo viri steterunt'; Oxford Laud. lat. 22 (St Gall?, "9 cent."), e.g. fol. 18^r (it also denotes 'ecclesia' in this MS.); and after our period, e.g. St Gall 46 (of 872-883). A Reichenau MS. of "end of 8 cent.," Carlsruhe Reich. 221, foll. 1-153, has it in a repetition, fol. 2^v '*Ecce* agnus Dei, *ecce* qui tollit peccata mundi.'

It appears also in St Boniface's pocket-copy of the Gospels, Fulda Bonif. 3, so frequently that it cannot well be classed with the numerous capricious suspensions in this MS. Also in a 9th century Bobbio MS., Nancy 317 Grammatica, fol. 24^r; in Meginfrit's copy of Jerome on the Book of Proverbs, Bamberg M v 12, part ii, more than once (the provenance of the MS. is unknown). And it is current in Bavaria, etc., e.g.: in some of the Kisyla group, Munich 4549 (fol. 111^r) and Munich 4554 (fol. 110^r, fol. 149^r) and Munich 4614 (fol. 69^v); in a Freising MS., Munich 6382, part ii ("8-9 cent."), fol. 50^r, fol. 150^r; in a Ratisbon MS. in Ags. script, Munich 14653 ("8 cent.") fol. 2^r; in a Tegernsee MS., Munich 18092 ("beg. of 9 cent."), according to Chroust II i, pl. 2. The symbol $e\bar{c}$ 'ecce' (e.g. fol. 23^v of a MS., probably from Verona, Berlin Phill. 1825; a Kisyla MS., Munich 4542, fol. 9^v, fol. 17^v) is really an example of the syllable-symbol 'e' (q.v.), like $si\bar{n}$ 'sine,' $si\bar{u}$ 'sive,' $fi\bar{n}$ 'fine,' etc. A MS. which symbolizes 'e' very freely, Cassel theol. Q 10 (Fulda library, "8 cent.") has the two-letter suspension $e\bar{c}$ 'ecce' (according to Traube), possibly a case of misspelling 'ece.' I found $e\bar{c}$ also in Paris 9528 (Echternach).

ecclesia (see chap. II).

eius (see 'cuius').

65. enim. There are two ancient Notae, used side by side in old legal MSS., (1) the syllabic suspension en (with the abbreviation-stroke transecting vertically the middle stroke of the *n* or rather *N*), (2) a shortened form of this symbol, omitting the *e*. The second is found in some of the older Bobbio MSS. (Vienna 16, e.g. fol. 71^r etc.; Vienna 17, by the second scribe, e.g. foll. 8^v, 9^v; also in Vienna 954, frequently, and in Rome, Vat. 491, by the second scribe), accompanied by a variety, which we may suppose to have been the cursive form (i.e. the form used in letters, documents and all script that was not formal or calligraphic). This variety (H), with the cross-stroke usually sloping upwards from left to right, but sometimes horizontal, became the Insular symbol, but was not unknown to Italian scribes also. We may call it, for typographical convenience, the H-symbol. In an early St Bertin MS., Paris 9561 (uncial), the horizontal stroke is always double, the vertical often single. The first form of ancient Nota survives in the form eñ in an early Bobbio MS. of Hegesippus, Milan C 105 inf. (along with the H-symbol), and in Epinal 68 Jerome's Letters (Murbach, 744 A.D.), fol. 101^r 'has *enim* Christi divitias.' In the Hegesippus MS., when the word is written in full, with the help merely of the suprascript m-stroke, this stroke stands above the *n*, not above the *i*; and this way of writing 'enim' appears in many MSS. But it is dangerous to find in this practice a trace of the older use of the ancient disyllabic Nota; for, in the first place, it may in Insular script be as plausibly referred to the use of subscript *i*, and, in the second, this retrogression of the m-stroke is found in other words too (see below, on the syllable-suspension 'm'). The first form of ancient Nota survives in the form eH in Brussels 10127-41 Canones (Ghent, "8 cent."), passim; in Laon 288 ("beg. of 9 cent.") fol. 6^v 'est *enim* ignem genitus'; in a MS. written at Cologne in Abp Hildebald's time, Cologne 41, on fol. 50^r 'si *enim* adverteremus' (perhaps transferred from the original, for the H-symbol is used on fol. 57^r, etc.). In fol. 163^r of Lucca 490 (written at Lucca, c. 800) it comes from a corrector (the scribe elsewhere uses the H-symbol).

The H-symbol is so universal in Insular script that only a few of the older examples need be mentioned:

(a) Ireland: the Domnach Airgid MS. (from the library of Clones, the successor-church of Clogher), a MS. said to have been presented by St Patrick to St MacCarthen, Bp of Clogher; the Book of Kells (once); the Stowe St John's Gospel; the Schaffhausen Adamnan (Iona, about 713); the Book of Mulling [St John]; the Boniface Gospels;

(b) Wales (and 'Cornwall,' i.e. S.W. Britain): the Oxford 'Liber Commonei' (written probably in 817); Berne 671 ("9 cent.");

(c) England: St Augustine's Psalter; the Canterbury Gospels; Durham A II 16; Durham A II 17; Durham B II 30; Cambridge, Trin. Coll. 216 ("de manu Baedae"); London, Reg. I B vii; London, Reg. 2 A xx; a Mercian charter of 798 (London, Cotton Aug. II 97).

(d) Insular script in Continental centres, such as (1) the Irish script of Bobbio MSS., (2) the Anglosaxon script of the Moore Bede (Le Mans, c. 737); the Cutbercht Gospels; the Evangelium Gatianum (St Gatien's, Tours, half-uncial); London, Egerton 2831 (Tours, "8 cent."); Cambrai 441 (half-uncial); the MSS. in Anglosaxon script of Corbie, Echternach, Lorsch, Fulda, Würzburg, Freising, Werden library (Berlin th. F 356, and F 366), St Gall, Reichenau, Murbach, etc. In a Beauvais MS., Paris 10861, of the 8th century a later corrector has expanded it, as an unfamiliar symbol, on fol. 97'. (For other Insular examples see 'Ir. Min.,' 'Wel. Soc.' 'Zentr. Bibl.' of 1912 and this year.)

It is found also in the Continental script of these centres, such as Tours (in London, Egerton 609), Corbie (in Paris 13047, St Petersburg F I 13, etc.; see Rev. Bibl. of 1912), Cologne (in some of the Hildebald group, e.g. Cologne 41, Cologne 74), St Bertin (St Omer 15, of "saec. ix in.," frequently used by one of the scribes), Lorsch, Mayence, Fulda, Freising, etc., Würzburg (e.g. Oxford, Laud. misc. 124, "8 cent."), St Gall, etc. (e.g. St Gall 125, on pp. 179, 192; St Gall 230; Einsiedeln 18; Stuttgart H. B. xiv 5, from Constance), Murbach (e.g. Colmar 39). But I did not find it in the Kisyla group at Munich. (See 'Zentr. Bibl.' of this year for further details.)

It is also a feature of Breton MSS. and of the Corbie ab-script, a type of script in which many Insular abbreviations are employed; and is frequently used in an early MS. of "N.E. France," Paris 2110 ("7-8 cent."). In fact, we may say that it is not found in Continental script (except Italian) without Insular influence. Thus it appears in Paris 17451 (Compiègne, "8-9 cent.") on fol. 94', but part of this MS. is in the Corbie ab-script and the rest shews many of that script's abbreviation-symbols; in Berlin Diez B 66 (on p. 119), a MS. of unknown provenance, but with the Insular 'autem' symbol; in Oxford, Lat. theol. d 3 (on fol. 109'), which has also the Insular 'eius' symbol; in the Continental script as well as the Anglosaxon script of Paris 1771; in Paris 1853 (e.g. on fol. 250'), which has some Insular symbols; in the Dagulf Psalter, Charlemagne's present to Pope Hadrian I; in the MS. owned by Meginfrit, Charlemagne's chamberlain, Bamberg M v 12, part ii, frequently; in the Collectanea MS. of Bp Arno of Salzburg; in a Merovingian MS. with many Insular abbreviations, Berne 611, and so on. Always (or almost always) a MS. which uses this symbol bears some trace or other of Insular influence.

In many such MSS. it appears, not in the text, but in interlinear corrections, often fairly contemporary or even by the hand of the scribe himself; e.g. in Paris 12168 (Corbie, in Laon az-script), by the Caroline minuscule corrector on fol. 70^r; in London, Harl. 3063 (in Corbie ab-script), by the scribe himself on fol. 95^r. This is in keeping with the cursive origin of the symbol.

In Italy however it had a footing, quite independent of Insular influence. It is used frequently in Lucca 490 (written at Lucca, c. 800); it is added by a corrector in an Ivrea MS. of the year 813, Ivrea 42; it is not unknown in Verona minuscule (e.g. Rome, Vat. 5764, added by a corrector on fol. 44^r; Berlin, Phill. 1885, added by a corrector on fol. 41^v). In Beneventan script a trace appears in the curious h of Monte Cassino 187 (of c. 880), cited by Loew (who ascribes this form to a confusion of the H-symbol with a transected H).

The early variety mentioned on p. 63 appears in Oxford Jun. 25 (Murbach, "8 cent."), on fol. 153^r. The cross-stroke is doubled, so that the symbol consists of two upright and two cross-strokes.

episcopus (see chap. III).

66. epistula. The symbolism of this word hardly attains to full currency until our period's close. In most of our MSS. it is confined to Indexes and Title-headings ('Pauli *Epistola* ad Romanos,' etc.) or citations of the Pauline Epistles. Still there are many examples from c. 810 onwards, and the Spanish symbolism can be contrasted with the expressions used elsewhere, so that it is scarcely possible to exclude the word from our list.

Mediaeval lists of ancient Notae offer ep̄ (for any case) and ep̄m 'epistulam.' What we usually find in Continental script (outside of Spain) is epl̄a 'epistula,' epl̄ae 'epistulae,' etc., e.g.: London Harl. 3063 (Corbie ab-type), frequently; Paris 11504-5 (St Riquier, of 822); Paris 9575 (Poitiers, of 811); Paris 2440 (Fulda, of 819); Munich 14468 (Ratisbon, of 821); Brussels 8216-8 (St Florian, of 819) fol. 146^v; Milan 1 6 sup. (Bobbio, "8-9 cent."); Ivrea 42 (of 813). The Spanish type is different: epsl̄a or epstl̄a, etc., but these too are hardly current until after our period, e.g.: Escorial R III 25 ("9 cent."), epsl̄a (along with epl̄a); Escorial a 1 13 (of 912 or 812), epstl̄a (fol. 113^r); Escorial P 1 7 ("beg. of 10 or 9 cent."), epstl̄a. A charter of Aude

(Narbonne) of 834 (see pl. 4 of Desjardins 'Musée Archives Départ.') has *epiſla*.

We find *epiſla* also in the Insular script of Vienna 16 (Bobbio, "c. 700"), but accompanied by all manner of variations, such as *epiſ* and *epiſlas* 'epistulas,' *epi* and *epiſm* 'epistulam,' *epiſlis* 'epistulis'; similarly the Insular script of Boulogne 64 (St Bertin, "8 cent.") has *epiſ* and *epiſt* and so on. And in Continental script Winithar (in St Gall 70, p. 122) writes *haḅ haec epiſla capi xxviii* 'habet haec epistula capitula xxix.' Traube's (unpublished) notes on Abbreviations add: *epiſ* in the half-uncial Verona 10 and the Ags. script of Würzburg th. F 69 ("beg. of 8 cent."); *epiſt* in the uncial of the Codex Fuldensis and the half-uncial of Verona 22; *epſl* in a title-heading of St Gall 762 ("9 cent."); *epiſla* in an Explicit on fol. 2^r of Munich 4542 (written for Princess Kisyla); *epiſla* and *epſla* in title-headings in Cheltenham 17849 ("8 cent."), etc. We can hardly call any expression of 'epistula' in our period a 'nota communis' except the *epiſla* of some Continental scribes.

67. ergo, igitur. These two conjunctions had better be taken together, since the symbolism of 'ergo' seems to have affected that of 'igitur.'

The ancient Notae, *eḡ* 'e(r)-g(o),' *iḡ* 'ig(itur),' appear in the Vatican fragments of ante-Justinian law, the first also in the Autun Palimpsest, the second in the Verona Gaius and (*ig*.) in Oxyr. Pap. 1251. But there probably were others.

Anglosaxon scribes preserved *eḡ* 'ergo' but did not use it very freely. In Irish script it does not appear till near the close of our period. Irish scribes preferred a two letter suspension *eṛ* 'er(go),' which was probably a rival ancient Nota and which was adopted in the Corbie ab-type. But the favourite Irish symbol was *ḡ* (the *o* not immediately above the *g* in the older specimens but rather to the right). This too may have been an ancient Nota, for it obeys what seems to be a rule of ancient symbolism that a letter written directly above another indicates a contraction (e.g. *o* directly above *g*, as in the marginalia of Vat. Reg. 886, denotes 'gro,' *i* directly above *q* denotes 'qui,' and so on), while a letter which in the actual word immediately followed the other letter

was, if written high, placed somewhat to the right. This 'ergo' symbol appears as early as St Moling's time (end of 7 cent.).

The two letter suspension for 'igitur' was retained both in Anglosaxon script (where it was not much used in book-hand) and Irish. But Irish scribes preferred to write it as *ig'* rather than *iġ*. This apostrophe is apparently a mere suspension-stroke like the 'tail' (an apostrophe curved the other way) of the Irish 'per' and 'autem' symbols, and is perhaps a relic of the very old practice, the practice followed on Roman inscriptions, of indicating a suspension, not by a suprascript stroke, but by a dot to the right. In every-day script the writer would add the dot without lifting the pen, so that the dot would be joined by a hair-line to the letter. According to the form of the letter the curve of this hair-line would vary. In St Petersburg Q 1 15 (Ags. of Péronne or Corbie, "beg. of 8 cent.") the 'autem' symbol is written thus (*ᵇ*), so that the attachment of the dot was the last thing done in writing the symbol. In writing the 'igitur' symbol it was presumably the first thing done; the pen began with the dot then passed on in a hair-line to form the horizontal head of the Insular *g*. However, Irish scribes came in time to forget the origin of this apostrophe and to confuse it with the letter *i* which, when suprascript, had usually in their hands a curved form; and this confusion may be set down to the influence of their favourite 'ergo' symbol. To the same influence may perhaps be ascribed the reduction of the symbol from *ig'* to *g'* (unless we should rather cite the analogy of the two ancient Notae of 'enim,' *en* and *n*, both with cross-stroke); and ultimately *g* with unmistakable suprascript *i* for 'igitur,' like *g* with suprascript *o* for 'ergo,' gained the supremacy.

Welsh and Cornish scribes follow the Irish abbreviation of these conjunctions. In Breton script they are apparently written in full until the close of our period (see 'Zentr. Bibl.' 29, pp. 266-267 for details).

A fuller account will be found in my article 'The Abbreviation-symbols of ergo, igitur' in 'Zentr. Bibl.' 29, pp. 56-64.

68. Here are some examples of all these forms:

(1) *eġ* 'ergo.'

(Irish) the St Gall Priscian (Ireland, c. 850); the Carlsruhe Bede (Reichenau, of 836-848), by one scribe; Laon 26 (and fly-leaves).

(Anglosaxon) the Corpus Homilies; the Book of Nunnaminster; London Cotton Tib. A xiv ("8 cent.") and Vesp. B vi, foll. 104-109 (of 811-814) and Aug. II 47 (a Kent charter of 811); the Moore Bede (of c. 737); Paris 9565 "8 cent."; Florence S. Marc. 611.

(2) eŕ 'ergo.'

(Irish) the Book of Dimma; St Boniface's pocket-copy of the Gospels; the Garland of Howth; Milan Ambr. C 301 inf.

(Welsh) the Corpus Martianus Capella (probably after our period).

(Continental.) This symbol is current in the Corbie ab-type, whose abbreviation seems to be taken from Anglosaxon (see 'Rev. Bibl.' of 1912 for details). In other Continental script it is due to Insular influence, e.g.: in the Cologne minuscule of foll. 110-125 of Cologne 83^{II}, the pages written by an Irish (?) monk of Abp Hildebald. It appears in the pre-Caroline minuscules of a Compiègne MS., Paris 17451 Bede on Luke, whose opening pages are in the Corbie ab-type, although the same scribe uses eŕ for 'erunt'; thus on fol. 125^r (=Migne 490 D) 'cum ergo propter Christum ducimur,' fol. 130^r (=Migne 499 D) 'queris ergo inquit,' but on fol. 125^r (=Migne 492 A) 'que autem parasti, cuius erunt?' Also in Paris 528 (Limoges), on fol. 56^r.

(3) ġ 'ergo.' This is normal in Irish and Welsh (with Cornish) MSS., so that examples need not be given here (see 'Ir. Min.' and 'Wel. Scr.'). In Continental script it appears (through Irish influence) in a Tortona MS. of the year 862, Vat. lat. 5775, e.g. fol. 38^r, fol. 41^r. Letronne (pl. 52) cites a St Denis charter of 749 with this symbol, but it must be a late copy. Chroust (I xxii) quotes it from a Reichenau MS. written before 846, Bamberg A II 53. I found it in Paris 18282, on fol. 73^r.

(4) iġ 'igitur.'

(Irish) the Book of Dimma [St John]; the Leyden Priscian (of 838); a Bobbio fragment, the flyleaf of Nancy 317.

(Anglosaxon) London Cotton Tib. A xiv; a Kent charter of 811; a Mercia charter of "9 cent."; Paris 9565 ("8 cent."); two Werden MSS., Berlin th. F 356 (end of 8 cent.) and th. Q 139 ("9 cent.").

(5) ig' 'igitur' (with the apostrophe generally united to the top-stroke of the *g*). This is used by St Moling at the end of the 7th century in the Book of Mulling [St John], and by Diarmaid, the Bobbio scribe of Milan C 301 inf. in the 8th century. Dimma uses no symbol; neither, we may say, does Cadmug, the scribe of the Boniface Gospels (see below). It persists through the whole of the ninth century, (a) in Ireland, e.g. in the Book of Armagh, of the beginning of the century; in the St Gall Priscian, of the middle of the century; in the Macdurnan Gospels, of the end of the century, (b) in Irish script of the Continent, e.g. in the Carlsruhe Priscian, Bede and Augustine, and in the Leyden Priscian. And it persists to later times, even after the reduced type had attained supremacy. (For other Irish details, see 'Ir. Min.' and for Welsh examples, 'Wel. Scr.')

(6) g' 'igitur' (subsequently *g* with suprascript *ʔ*). This is the commonest Irish symbol. Details of the Irish usage will be found in 'Ir. Min.' of the

Welsh and Cornish in 'Wel. Scr.' The transition from *g* with apostrophe (generally united to the top-stroke of the *g*), through *g* with curved *i*, to *g* with straight *i* directly over the centre of the letter is very gradual; but we may perhaps find in Cadmug's *gi* (with oblique cross-stroke), on fol. 4^r of Fulda Bonif. 3, an indication that even as early as St Boniface's time some Irish scribes thought of the symbol as composed of *g* and *i* (corresponding to the *g* and *o* of the 'ergo' symbol).

69. est, esse. The ancient Notae \bar{e} 'est,' $\bar{e}e$ 'esse' (e.g. both in Vat. Reg. 886 marginalia, Rainer papyrus fragment; the first in the marginalia of the Bembine Terence; the second in the Oxyrhynchus papyrus, no. 1097, Cicero de Imp. Cn. Pompei et in Verrem II i) remained current in mediaeval minuscule. Insular scribes however preferred for 'est' the Greek short-hand symbol of $\acute{\epsilon}\sigma\tau\acute{\iota}$ (\div), presumably the ancient Nota in cursive Latin script, and we may roughly call this the Insular 'est' symbol and \bar{e} the Continental symbol. But not with strict accuracy; for Italian scribes (and others too) use \div freely, and, on the other hand, \bar{e} obtained a footing also in Insular script. Spanish scribes write both 'est' and 'esse' in full.

For the Italian practice, the following examples may suffice. In Beneventan (i.e. South Italian) script, a script of cursive origin, which conserves the old Italian usage and resists alien influence, the 'Insular' symbol is normal; e.g. Paris 7530 (written at Monte Cassino at the end of the 8th cent.) employs it in two forms, with the stroke horizontal or inclining downwards from left to right (more like the Greek form), but rarely offers the Continental symbol, e.g. fol. 292^r 'commeio lectum *est* et permeio.' Both symbols occur in Rome Casanat. 641 (of 811-812?). (For the details of Beneventan script see Loew 'Ben. Scr.')

In the Northern and Central parts of Italy \bar{e} shews itself, e.g. in Modena O 17 ("mid. of 8 cent."); in St Paul 25, 4, 8 (of 817-823); in Cheltenham 12261 ("8 cent."); in Vercelli MSS., such as Vercelli 183 (written in North Italian cursive of the 8th century), on fol. 66^r, Vercelli 104 ("9 cent."). But the other symbol is also current, e.g. in Vercelli 202 ("8-9 cent."), on fol. 12^r. Both symbols are employed in Lucca 490 (of c. 800), Ivrea 42 (of the year 813), and in the Continental script of Bobbio (see 'Zentr. Bibl.' 26,300). In Veronese minuscule \bar{e} is normal, \div rare (see 'Zentr. Bibl.' 27,532). In Paris 653 (of unknown provenance, perhaps Verona, "8 cent.") \div appears in the margin of fol. 28^v. In earlier MSS. of Verona, Verona 62 Cresconii Canones (cursive), 42 Gregory's Cura Pastoralis (later half-uncial), 60 Canones (uncial) I found only \bar{e} .

70. For the Insular practice: (a) In Wales there is no intrusion of \bar{e} throughout our period, and even in the late calligraphy of St Davids (end of 11th cent.) only the Insular symbol is used. Welsh scribes are partial to the 2-form of the symbol, a form characteristic of the Irish script later than our period (see 'Wel. Scr.' for details). (b) In Ireland \div (or with commas instead of dots) is exclusively employed in all the older MSS. To those described in 'Ir. Min.,' may be added the Domnach Airgid MS., St Columba's Psalter, the Book of Kells, the Macregol Gospels (c. 800), the Garland of Howth, the Stowe Missal. The Continental symbol first appears (along with the Insular) in the Book of Armagh (written at Armagh in 808), and there, curiously enough, is freely used to denote not merely 'est,' but also (along with $\bar{e}e$) 'esse.' Thus on fol. 30^r both \bar{e} and $\bar{e}e$ are used for 'esse,' just as on fol. 8^r both \bar{e} and \div are, in the same line, used for 'est.' And $\bar{e}t$ 'esset' (e.g. fol. 24^r), $\bar{e}nt$ 'essent' (e.g. fol. 24^r) are also freely used (on one and the same page, fol. 213^r, both $\bar{e}t$ and $\bar{e}et$ for 'esset'). Since the same use of \bar{e} for 'esse' (as well as for 'est') is found also in the Macdurnan Gospels in the Archbishopal Library at Lambeth, written about the year 900 at Armagh, we may conclude that this misuse of the symbol kept its footing in the Armagh scriptorium. I say 'misuse'; for, with so abundant evidence that \bar{e} 'est,' $\bar{e}e$ 'esse' were the ancient notae, we can hardly suppose the Armagh scribes to have revived an ancient usage whereby \bar{e} could denote both 'esse' and 'est.' Rather we should believe that they misused an unfamiliar symbol which was then introduced for the first time into the scriptorium. Even the St Gall Priscian, written in some Irish monastery about 850, keeps to the Insular symbol and eschews the Continental innovation. But (c) Irish script in Continental centres admits \bar{e} far earlier as a companion of \div . Of two Bobbio MSS. of "c. 700," the Naples Charisius and Vienna 16, the one uses \bar{e} freely, the other even normally. The scribes would welcome the Continental symbol as a means of avoiding confusion with a favourite 'signe de renvoi,' placed over a word in the text and its gloss or correction in the margin. This 'signe de renvoi' sometimes bears the form \div , sometimes lacks the dot beneath. In another Bobbio MS. however, written perhaps some fifty years later, Milan C 301 inf., only the Insular symbol appears, and the same is true of a MS. of unknown provenance, with famous Irish glosses, the Würzburg Pauline Epistles. Of two MSS., whose script points to a common home (Bobbio?), Florence, Ashb. 60 and Rome, Vat. 491, the former uses only \bar{e} (though a possibly contemporary corrector employs \div), the latter \bar{e} and \div . The Leyden Priscian (Egmont Abbey, 838 A.D.) has usually \div (in various forms), but also \bar{e} (e.g. fol. 192^r); and the same is true of the Carlsruhe Bede (Reichenau, 836-848), while in other two Reichenau MSS., probably a little earlier, the Carlsruhe Priscian and the Carlsruhe Augustine, I noticed only \div (in various forms). That interesting commonplace-book of a wandering Irish scholar, St Paul 25. 3. 31 (Reichenau, "9 cent."), has only \div (often in the 2-form). So have the group of MSS. associated with Sedulius and his circle, the St Gall Gospels, the Bâle Psalter, the Codex Boernerianus, and the later Berne Horace (written in North

Italy at the close of the 9th century); so too the Laon MS., Laon 26 (and fly-leaves). So that although the presence of the Continental symbol in an Irish MS. is suggestive of a foreign scriptorium, its absence is no proof of a home scriptorium. MSS. written at foreign scriptoria in Continental script, but under Irish influence, often employ the Insular symbol, e.g. Cambrai 619 (Cambrai, between 763 and 790), both ÷ and ē, Cologne 83^{II} foll. 110-125 (Cologne, in Archbishopric of Hildebald), only ÷. But Vienna 954 (Bobbio?, "8 cent.") and an older (?) Bobbio MS. in North Italian cursive of "c. 700," Vienna 17, have, I think, only ē, while another Bobbio MS. in North Italian cursive of c. 700, the Naples Liber Pontificalis (bound up with the Naples Charisius) has both ÷ (e.g. 'quod est immobile') and ē.

71. (d) In Brittany, the Continental centre of Welsh, or rather Cornish, language and culture, the Insular and Continental 'est' symbols are used throughout our period, even in that unique specimen of Insular half-uncial (or large minuscule) script from a Breton scriptorium, Orléans 255, pp. 1-82, Sedulius, of "8 cent." as well as in subsequent MSS. in mongrel script, half Insular half Continental, and in the MSS. written after the introduction of Caroline minuscule. (For details see 'Zentr. Bibl.' 29,266.) So we may say that while home Welsh (and Cornish) is more conservative in respect of the 'est' symbol than home Irish, foreign Welsh (Cornish) is far more receptive of the Continental symbol than foreign Irish.

72. (e) In England Continental usages of script generally got a firmer footing than in Ireland; but not in the case of the 'est' symbol. The Continental form appears indeed in Mercian charters of 811, 812 and 814, but the Insular is employed in earlier charters (e.g. a Kent charter of 705 and another of 732) and in later charters too (Mercia, 814; Kent, 824?; Mercia, 836; Kent, 838; Wessex, 838; Wessex, 845, etc., etc.; see 'Anc. Chart.'), while Cotton Aug. II 47 (Kent, 811) uses both symbols. The older MSS. know only the Insular (e.g. the Lindisfarne Gospels, the Canterbury Gospels, London Reg. 1 B vii and Reg. 2 A xx, Durham A II 16 and B II 30, Oxford Seld. sup. 30, Cambridge Trin. Coll. 216, the Corpus Glossary). A striking exception is that MS. of unknown provenance, the Donce Primasius (half-uncial of "7-8 cent.," with corrections in Insular minuscule of the type used by Boniface in marginalia) which offers ē on fol. 39^v, a symbol expanded by the corrector as if unfamiliar to him. The Corpus Homilies (in large minuscule of "8 cent.") shew normally ÷ but once (on fol. 11^r at the end of the line) ē. A MS. in Insular minuscule of curious type, Oxford Digby 63 (Winchester, c. 850), has ē more often than ÷; a Mercian fragment of 811-814, London, Cotton Vesp. B vi, foll. 104-109, has both symbols, and so on. So that the Continental symbol appeared in home English script at the same period that it did in Irish, and hardly gained any firmer footing.

73. Even (f) English script in Continental centres is fairly retentive of the Insular symbol. This is used exclusively in the older MSS., such as the Moore Bede (Le Mans), the Evangelium Gatianum (Tours), St Petersburg

F 1 3 (Corbie) and Q XIV 1 (Corbie), the Würzburg MSS. in Insular majuscule, Munich 6298 (Freising, time of Corbinian?), Werden MSS. of Liudger's time, Berlin, theol. F 356 and F 366 (and Q 139 of "9 cent."). Boniface uses it in his marginalia in Fulda, Bonif. 1. The Continental symbol is found, along with the Insular, in St Petersburg Q 1 15 (Péronne?, in Insular minuscule of the type of the Boniface marginalia), and in the Cutbercht Gospels; alone, in London, Egerton 2831, foll. 110-143 (Tours, Ags. minuscule of "8 cent."). Both symbols are usually employed together (with marked predominance of ÷ in the eighth century at least) in the Anglosaxon minuscule of Continental centres such as: (1) Fulda. In Vienna 430* foll. 1-8^r, written at Fulda in 816, only ÷ is used, but on the page subsequently added, fol. 8^r, ē. In Bâle F III 15^b ("8 cent.") all three scribes use the Insular symbol (the second and third, with the stroke not horizontal, but sloping down from left to right), but on fol. 39^r ē appears. In Bâle F III 15^c ("8 cent.") the first scribe uses ē, but once the Insular symbol in the 2-form (fol. 5^r), while the second and third use ÷. In Bâle F III 15^a ("8 cent.") the Insular symbol only is used, with the stroke sometimes sloping down from left to right; in Cassel theol. F 22 ("8-9 cent.") the Insular symbol. (For fuller details of the practice at Fulda and the other centres, see 'Zentr. Bibl.' of this year.)

(2) Mayence. In Rome, Vat. Pal. 577 ("8 cent.") only ÷. In Rome, Vat. Pal. 845 (Insular and Continental script of "9 cent.") ē (rare).

(3) Freising. In Munich 6297 and 6237 (both c. 780) ÷ and ē. In Munich 6433 ("8-9 cent.") ē and sometimes ÷.

(4) Ratisbon. In Munich 14653 ("8 cent.") ÷ and rarely ē (fol. 4^r). In Munich 14096 ("8 cent.") both symbols.

(5) Lorsch. In Vat. Pal. 202 ("8-9 cent.") ÷ 'est'; Vat. Pal. 220 ("beg. of 9 cent.") both symbols.

(6) Murbach. In Gotha 1 75, foll. 1-69 (the Anglosaxon part) (Murbach, "8-9 cent.") and in St Paul 25. 2. 16 (Murbach, "8 cent.") only the Insular symbol. In Colmar 38, the Anglosaxon part (Murbach, "8 cent."), the Insular is rarer than the Continental, the two appearing in neighbouring lines on fol. 215^r.

(7) St Bertin. In Boulogne 63-64, both symbols, also Paris 9561 (uncial; ē by one scribe); in Boulogne 66 only, I think, the Insular.

74. Even MSS. written in Continental script at such centres make a considerable use of the Insular symbol. A few instances must suffice. (For others, see 'Zentr. Bibl.' of this year.)

In Fulda MSS., such as Bâle F III 15 ("end of 8 cent."), F III 15^s ("end of 8 cent."), Munich 4115 ("8-9 cent.") both symbols are used. In a Mayence MS. at Rome, Vat. Pal. 1447 (before 813), both symbols. In Lorsch MSS., such as Vat. Pal. 834 (of the year 836?), both symbols. Of Freising MSS., Munich 6402 ("8 cent.," with few abbreviations) actually has, I think, only ÷ 'est,' but in Munich 6330 ("8-9 cent.") and 6382, part ii ("8-9 cent.") the Continental symbol predominates. The Kisyla group at Munich rarely use

the Insular symbol (e.g. Munich 1542 on fol. 5^v, fol. 7^r, etc.). St Gall script too mostly confines itself to \bar{e} (e.g. St Gall 70, written by Winithar), but the Insular symbol (lacking the dot beneath) is used even as late as St Gall 165 (of 841–872) (see 'Zentr. Bibl.' 30,477 for more details of St Gall). Einsiedeln 18 ("8–9 cent.") has, e.g. on p. 20, \div 'est,' but \bar{e} is the normal symbol in the Einsiedeln MSS. Two Reichenau Glossaries, now at Carlsruhe, Reich. 99, part ii ("8 cent.") and 248, part i ("8–9 cent."), make free use of \div . The Canones Murbacenses, Gotha 1 85 ("8–9 cent."), shew both symbols.

But we cannot explain by Insular influence the presence of \div along with \bar{e} in the Burgundian minuscule of Autun 20^a and 23, etc.; and it may be truer to call \div the 'cursive' than the 'Insular' symbol, and to say that Insular (and Beneventan) scribes allowed to this cursive symbol a freer admission into book-hand. When in a St Bertin MS. of 804–820, Boulogne 48, we find \bar{e} used throughout, but \div in a contemporary addition on fol. 32^v, we see the cursive symbol confined to its proper sphere. It appears (along with \bar{e}) in the text of such MSS. as: the Hildebald group at Cologne; the Corbie ab-script (see 'Rev. Bibl.' of 1912); the Laon az-type (ibid. 1914); MSS. of Laon, of St Denis, of Corbie (see 'Rev. Bibl.' of 1912); in fact, of a large number of centres. Even at the close of our period: e.g. in Paris 1862 (Micy, 840–859) both symbols, often on the same page; in Paris 11738 (St Maur-les-Fossés, c. 840) both symbols.

75. For all that, \bar{e} is the normal symbol in Continental script. Careful scribes generally place it between dots; and in the Corbie ab-script these are fantastically placed, like two feet, under the e . When the dots are neglected, there is great danger of miscopying, let us say, *oblitaē* as 'oblitae' or *idē* as 'idem.' Perhaps the similarity of this expression of 'idem' is the reason why many scribes restrict their use of the Insular symbol to the phrase 'id est,' e.g. the Dagulf Psalter. But possibly the restriction should rather be referred to the cursive affinity of this symbol.

In Visigothic script 'est' is normally written in full, but \bar{e} appears both in the uncial part and the minuscule (before 779) of Escorial R II 18. North of the Pyrenees we find \div in the Visigothic script of Paris 12254.

76. The word **esse** need not detain us. Its abbreviation-symbol everywhere, in the British Isles, in Italy, in the rest of civilised Europe is invariably $\bar{e}e$ (with $\bar{e}et$ 'esset,' $\bar{e}ent$ 'essent,' etc.). The one exception is Spain. Visigothic script avoids $\bar{e}e$ (as well as \bar{e}), although it is tolerated by those scribes of Aquitaine who employ this script, e.g. Paris 609 (Limoges, 8–9 cent.). An Aude (Narbonne) charter of 834 (see pl. 4 of Desjardins 'Musée

Archives Départementales') has it frequently. In the Corbie ab-script the two dots, which careful scribes in other script place, one on the right and the other on the left of this symbol (and of others too) are (as in the case of 'est') placed directly or approximately below. In an old Bobbio MS., Milan C 105 inf., instead of the use of dots at the sides, there is a space left between the two *e*'s. In a MS. of unknown provenance, Paris 1853 ("8 cent."), a 'cedilla' of the form of the numeral 6 is often appended to *e* in *ē* and in *ēe*. The strange use of *ē* for 'esse' in the Armagh scriptorium has been already mentioned.

77. et. In the early legal MSS. which use the ancient Notae, we find no Nota for this conjunction. In the marginalia of Vat. Reg. 886 *ε* appears, a symbol preserved, in less elegant form, in the Insular minuscule of Rome, Vat. 491, where it is freely used by the second scribe, and of Florence, Ashb. 60, a MS. written in the identical type of script, and presumably in the same scriptorium (Bobbio?). But this may be rather a ligature, than an abbreviation, for in cursive writing *t* was indicated by the branch alone, the stem of the letter being omitted (see above, on 'atque,' and below, on 'velut,' 'ut'). Continental (not Insular) minuscule made free use of another ligature of *e* with *t*, a ligature still occasionally used in English printing in the abbreviation &c. 'et cetera,' and (somewhat altered) in English cursive (in correspondence, memoranda, and the like) for the word 'and.' The North Italian cursive script of Rome, Vat. 5763, writes a ligature like an *x*, with the first stroke ending in a loop at the top. In the marginalia however of the Bembine Terence we find what seems to be a genuine ancient Nota for 'et,' a short-hand symbol, such as would be confined to cursive, which bears some resemblance to the Arabic numeral 7. It appears in a gloss on Haut. 251 SOLLICITAT] sollicitare est valde movere, a solo *et* citare (hardly 'a solo concitare'). This 7-symbol became current in Insular script. It takes various forms; for the stem of the 7 may be sloping or straight, may stand above the line or hang from it or transect it, while the branch may be straight or else curved (down from left to right), or may take the appearance of a mere barb (rising from left to right); the whole symbol may be in small or

large size; the branch is occasionally longer than the stem, and so on. In what we may call Irish cursive, great laxity is allowed to the scribes. Thus one scribe of the Book of Dimma makes the symbol now resemble an *h*, now an *n*. (Further details in 'Ir. Min.' and 'Zeitschr. Celt. Philol.' 9, 308.)

78. To the cursive character of this symbol, and also to the handiness of its rival, the ligature, we may perhaps ascribe its absence from some early MSS. in Irish script, such as the Naples Charisius and Vienna 16 (both written at Bobbio, "c. 700"); also from the text of the Würzburg Pauline Epistles (but in glosses added apparently by the scribe it is not avoided); also the two (Bobbio?) MSS. already mentioned, which use the ancient ligature, Florence, Ashb. 60 and Rome, Vat. 491. Another deterrent may have been the danger of confusion with the old 7-form of punctuation, which has actually been confused in a Bobbio MS. (Turin F iv 1, frag. 6) with the 'et' symbol by the editors of 'Codici Bobbiesi' i pl. 38. In any case, its currency in the Book of Mulling (even in that part, St John's Gospel, which was written by St Moling himself) and in Boniface's pocket-copy of the Gospels (beg. of 8th cent.) is enough to attest its antiquity. To these manuals cursive features of both script and symbols were appropriate. The Stowe St John's Gospel fragment and the Book of Dimma, another pair written in semi-cursive script, use this symbol freely; as, also, the Book of Armagh and, in fact, all our home Irish minuscule MSS. In Welsh (and Cornish) MSS. too it is common, from our earliest specimen, the Oxford Liber Commonei of the year 817 (?), onwards; and from Wales (Cornwall) it passed to Brittany, e.g. Orléans 255 (half-uncial), in glosses, apparently contemporary with the text, on pp. 23, 24, 75; Paris 12281, etc. As regards what we may call 'foreign Irish' script, its absence from the earliest Bobbio specimens, the Naples Charisius and Vienna 16, has been mentioned. It is not found even in so late a MS. as Munich 14429 (Ratisbon, "9-10 cent."). It appears however in Bobbio MSS. like Milan C 301 inf. and F 60 sup., Turin F iv 1, frag. 7; and even in the Continental script of Bobbio, e.g. Milan L 99 sup. ("mid. 8 cent."), as in the Caroline minuscule of an Irish (?) monk at Cologne (foll. 110-125 of Cologne 83ⁱⁱ). And it is as common a feature of the Irish minuscule of other Continental scriptoriums as of home Irish minuscule (see 'Ir. Min.' for some details). The provenance of the Irish Sacramentary fragment at Carlsruhe (cf. 'Journ. Theol. Stud.' 5, 50; of "8 cent.") is unknown.

In English charters we find it as early as 767 (Cotton Aug. ii 26, Mercia) and 779 (Cotton Aug. ii 4, Mercia), etc.; in English MSS., as Cambridge, Trin. Coll. 216 ("de manu Baedae"; in the Indices, but not in the text), the Canterbury Gospels (on foll. 22^r, 74^r), the Corpus Glossary (on fol. 20^r), the Corpus Homilies, etc. In the Codex Amiatinus (on fol. 225^r) it is added by a corrector. And it is common in home Anglosaxon minuscule, e.g. London, Cotton Vesp. B vi, foll. 104-109 (Mercia, 811-814) and Tib. A xiv ("8 cent.")

'Cedd *et* Cynibill *et* Caelin *et* Ceadda,' Oxford, Digby 63 (Winchester, c. 850). It is not employed in the Moore Bede, but is known to the writers of Anglo-saxon minuscule in such centres as Echternach (e.g. Paris 9565; in Paris 9525 freely used by one scribe), Lorsch (e.g. Rome, Vat. Pal. 220), Fulda (e.g. Bâle F III 15^c, Rome, Vat. Reg. 124, of c. 845 A.D.), Würzburg (e.g. Würzburg th. F 19; in th. F 17 freely used by one scribe), St Gall (e.g. St Gall 761 and 913), and in MSS. of Werden (Berlin theol. F 356, F 366 sometimes, Q 139). But I have not noticed it in the Anglosaxon script of Freising, etc. (the provenance of Vienna 2223, which uses the symbol, is unknown), and it is absent from many of the specimens from the centres just mentioned. It is not used by any scribe of that St Bertin MS. which is by no means averse to abbreviation-symbols, Boulogne 63-64 ("8 cent."). We may conclude that its cursive affinity did not allow it perfectly free entrée into all calligraphic centres. In a Werden MS. of the Gospels, Berlin th. Q 139, it is found, but not in the Gospels text. (Fuller details will be found in my article on Ags. script in Continental scriptoria in 'Zentr. Bibl.' of this year).

79. In MSS. of the Corbie ab-type however, a type which employs Insular symbols and which seems an evolution from cursive script, it is fairly common (details in 'Rev. Bibl.' of 1912). When found in other Continental script of our period, it may usually be referred to Insular influence: e.g. in Rome, Vat. Pal. 1447 (Mayence, c. 813); in two Constance MSS., Stuttgart H. B. VII 29 (flyleaf, "8 cent.") and XIV 1 ("9 cent."); in two MSS. written at Cologne under Abp Hildebald, Cologne 41 (frequently) and 55 (e.g. fol. 26^r *argentum inquit et aurum*); in London, Egerton 609 Gospels (Marmoutier, near Tours, "beg of 9 cent."), on fol. 11^r; in Brussels 8216-8 (St Florian, 819 A.D.), in an inter-linear addition on fol. 49^r; in the Corbie Psalter; in Meginfrith's MS., Bamberg M v 12, part ii, frequently.

But we cannot suppose Insular influence in the case of Paris 7530, written at Monte Cassino at the end of the 8th century (e.g. fol. 57^r *neesse est ergo ut m excludes propter vitium et vocalem excludas propter*). We must rather believe that the short-hand symbol was known to scribes of South Italy and presumably used by them more freely in correspondence, memoranda, etc., than in their book-penmanship. And the same may be true of other scribes too. Thus the symbol appears in Montpellier 55 (from St Étienne's library, Autun) on fol. 44^r '*cum lampadibus, auro et argento*,' although it must be allowed that this MS. offers also the Insular 'mihi' symbol ($\overset{i}{m}$) and qñ 'quando.' It appears

too in a marginal note, which seems fairly contemporary with the text, on fol. 165^r of a MS. written at Lyons in Bp Leidrad's time, Lyons 608: 'praedestination[is] *et* gratiae (written grāe) praedicationis'; earlier in the Merovingian marginalia of Vat. Reg. 886: 'qui escriptis gaudiat *et* qui legit ridat.' In the notarial script of Lombard charters of 774 (Bonelli, pl. 16), of 796 (Bonelli, pl. 22), etc., this cursive symbol is at home. Similarly in Paris 12832, on fol. 45^v.

Irish scribes came to use it for the native word 'ocus'; English scribes for 'and,' just as we use in our correspondence the 'et' ligature (&) for 'and'; German scribes for 'enti' (e.g. in the Wessobrunn Prayer).

80. etiam. The ancient Nota is *et̄* (e.g. in the marginalia of Vat. Reg. 886), sometimes with the abbreviation-stroke supra-script, but transecting the stem of the *t* (e.g. in the Rainer papyrus). This syllabic suspension, 'e-t(yam),' like qñ 'q(uo)-n(yam),' survives in some early specimens of Anglosaxon script: the Moore Bede (Le Mans, c. 737), frequently, and Paris 9565 Taius Samuel (Echternach, "8 cent."), frequently, Boulogne 64 Augustine's Letters (St Bertin, "8 cent."), frequently; also in the Caroline minuscule of an Insular (Irish?) monk at Cologne in Abp Hildebald's time, Cologne 83^{II}, foll. 110–125, more than once; in the Corbie ab-script of an 8th century MS., which employs many Insular symbols, Montpellier 69, frequently; in Namur 11 Bede's History (St Hubert, Ardennes, "9 cent."), and so on. In the Irish minuscule of Laon 26 Cassiodorus in Psalmos ("beg. of 9 cent.") the word 'etiam' is expressed on its first occurrence by this symbol (fol. 5^v qui *etiam* fructus bona opera), but in subsequent occurrences by the usual Irish form (*eti*). The scribe probably transferred the ancient Nota from his original. Apart from MSS. written in Insular script or under Insular influence I have found the Nota only in Paris 7530, written at Montecassino (end of 8th century), fol. 222^r 'non singula tantum sed *etiam* plura verba.'

But the word is, as a rule, abbreviated only by Irish and Welsh (Cornish) scribes; and they use, not the syllabic, but the three-letter suspension (*eti*). Of this symbol however I have no earlier examples than (1) home Irish: the Book of Armagh (of the year 808), the Book of Dimma [St John's Gospel], the St Gall Priscian

(c. 850); (2) Welsh: the Cambridge Juvenus ("9 cent."); (3) foreign Irish: Milan C 301 inf. (Bobbio, "8 cent.") (never *ēt*) and A 138 sup., flyleaf (Bobbio, "9 cent."), the Leyden Priscian (of the year 838), the Carlsruhe Bede (between 836 and 848), the Carlsruhe Augustine and Priscian, and so on (see 'Ir. Min.' for more details). In 'foreign Welsh,' i.e. Breton, the symbol *etī* is rare, e.g. in the Caroline minuscule of Oxford, Auct. F IV 32 Eutyches ("9 cent."). In Anglosaxon script I have noted it only in Milan L 85 sup. ("beg. 9 cent."), fol. 67^r, a MS. which is thought to come from Fulda. It appears too in the Continental script of a Fulda MS., Bâle F III 15^b ("end of 8th cent."), frequently; also in the Caroline minuscule (as well as in the Irish script) of the Carlsruhe Bede.

euangelium, -lista (see chap. III).

81. eum. St Boniface's pocket-copy of the Gospels (Fulda Bonif. 3) is full of capricious suspensions. The scribe knew that what he was writing was thoroughly familiar to his readers. The mere sight of the opening letter or syllable of a word would be sufficient to recall it in sentences stored in their memory; they would at once transform in *reġ celō* into 'in regno celorum,' *beā qui esurī et siti iusti* into 'beati qui esuriunt et sitiunt iustitiam,' and so forth. When we find *ē* (with the 'm' abbreviation-stroke) doing duty for 'eum' in a sentence like (fol. 8^r) *profē ē habebant* 'profetam eum habebant,' we may well doubt whether this was really a symbol recognized in the scriptorium. Still it is so frequent throughout the MS. in all manner of contexts that it can hardly be excluded from our list, especially as it is confined to the Acc. Sing. Masc. It is of the same type as another peculiar symbol of this MS., *m̄* (with the 'm' abbreviation-stroke) 'meum' or 'meam' (see below, s.v.). In both cases we may regard the supra-script stroke as a conventional equivalent of the letter *m*, so that the symbols are contractions rather than suspensions.

excepto, -tio (see chap. III).

exemplum (see chap. III).

existimo (see chap. III).

82. extra. The *eā* 'extra' of a Breton MS. of *Canones Hibernenses*, Paris 12021 ("9 cent.") fol. 70^r 'extra fines,' hardly deserves mention, but receives some measure of confirmation from

the analogous suspensions *sup̄* 'supra' and *iuḡ* 'iuxta.' A Merovingian charter of 710 (Lauer and Samaran pl. 32) has *ext̄* 'extra.'

83. facio and scribo. In the case of 'dico' we found an ancient syllabic suspension (*dċ*), which denoted 'dicit,' 'dictum,' etc., and a three-letter suspension (*diċ*), which in Insular script was appropriated to 'dictum' and in Continental to 'dicit.' Similarly for 'facio' a syllabic suspension (*fċ*) is to be inferred from the Insular contraction for 'factus' (*fċs*) mentioned below, and is offered in a mediaeval list of ancient Notae as a symbol of 'fecit' (Keil, Gramm. lat. iv, 340); and the three letter suspension denotes in Insular script 'factum' and in Continental (see the Syllable-symbol '-it') 'facit.'

We found in the case of 'dico' an initial letter suspension (*d̄*), from which was evolved a contraction *dċ* 'dicit.' In an 8th century St Bertin MS., of Augustine's Letters, Boulogne 63, we find a similar contraction *fċ* 'facit' on fol. 35^v (= Migne col. 884, § 30) 'in vasa misericordiae quae *facit* in honorem.' The scribe has left a blank space about the symbol, meaning to write it in full when he should have learnt its meaning. It was one of the unintelligible symbols which he transferred from his original. The Book of Armagh has *fr̄e* 'facere.'

Of *faċ* 'factum' I have only Irish examples, such as the Book of Dimma and the Boniface Gospels. In the latter it can denote 'facta,' fol. 61^r 'non propter me haec vox *facta* est, sed propter vos.' In Milan C 301 inf. (where however capricious suspensions are frequent) *faċ* represents 'factus' on foll. 49^v, 58^r, 'facta' on fol. 25^r, but 'faciens' on fol. 27^r. In the Book of Armagh, where we find both *diċ* and *dċm* for 'dictum,' we find, beside *faċ* 'factum,' 'facta' (e.g. fol. 34^v vox *facta* est, fol. 37^r *facta* est tranquillitas magna), also, and more frequently, *fċs* 'factus,' *fċa* 'facta,' *fċm*, 'factum,' *fċi* 'facti,' etc., contractions which point to an earlier syllabic suspension (*fċ*). This later contraction appears also in the Carlsruhe Priscian (e.g. fol. 24^v *facta* est, fol. 24^v, etc., *factum* est) and in subsequent Irish (and Welsh) MSS., e.g. the Macdurnan Gospels (Armagh, c. 900), the Berne and Leyden logical fragments (see 'Wel. Scr.'). The *faċti* 'facienti' of Munich 19408 Rule of St Benedict ("beg. of 9 cent.") seems a mere capricious shortening.

Like *fac̄* 'facit' in Continental but 'factum' in Irish script, is *scrib̄* 'scribit' in Continental (but usually *scrib̄*) and 'scriptum' in Irish and Welsh (but also *scrip̄* 'scriptum'). To the Irish examples given in 'Ir. Min.' add, for Welsh, the St Chad's Gospels entry, p. 6, and, for Irish, Boniface's copy of the Gospels, fol. 60^v. An Ags. instance is Berlin th. Q 139 (Werden, "9 cent.") fol. 57^v 'sicut *scriptum* est.'

But the abbreviation of the Perf. Part. Pass. 'scriptus' spread over a far wider area than the abbreviation of 'factus.' It was however practically confined to the word-group 'supra scriptus' and is discussed below (s.v.).

famulus, fides (see chap. III).

84. filius. The ancient Nota (F.), which we retain in our printed editions of Latin historians, etc., in phrases like M. f. 'Marci filius,' persisted in notarial usage. Even in Wales, we find it in ninth century entries in the Book of St Chad (see 'Wel. Scr.' p. 6).

The abbreviation of this word in other circumstances is confined to Irish script; possibly also Welsh, although I have no Welsh examples until after our period (see 'Wel. Scr.'). In a few early MSS. the two-letter suspension (*fi*) is found; the Schaffhausen Adamnan (written in Iona in or before 713), p. 20 'Echodius *filius* Domnail' (in a title-heading); the Book of Mulling, frequently (along with *fls*); the Stowe Missal, etc. But the normal Irish symbol is *f̄ls* 'filius,' with *f̄li* 'fili,' *f̄lō* (or *f̄lō*) 'filio,' *f̄l̄m* 'filium' and so on, found in all Irish minuscule, except apparently the MSS. of Bobbio (for details see 'Ir. Min.'). Sometimes also *f̄lā* 'filia' (e.g. in the Book of Mulling [St John], fol. 90^r, the Carlsruhe Bede, fol. 13^v), *f̄lāe* 'filiae,' etc., but *f̄lia* in a Valenciennes fragment in Irish minuscule of "9 cent.," Valenciennes 412 (393 bis).

The suspensions *f̄i* and *f̄l̄* (along with *p̄ā* 'pater') appear in an early liturgical MS. of Burgundy, which, like all liturgical MSS., has many capricious curtailments of frequently recurring words, the Autun Sacramentary (Vat. Reg. 317). In the Visigothic script of Paris 4667 *Lex Visigothorum* (of 828) *f̄ls ḡls* 'filius gloriosissimus,' is a 'technical' Nota of designation of rank rather than a 'nota communis.'

85. flagellum. It is only Spanish scribes who abbreviate

this word. They borrowed the practice, in all probability, from works on civil or ecclesiastical law. Examples are: Vat. Reg. 1024 *Lex Reccesvindiana* (half-uncial), *fli*, etc., and *flii*, etc., 'flagelli,' etc., *fform* and *fifrum* 'flagellorum'; Madrid Tol. 15. 8 Isidore's *Etymologies* ("end of 8 cent.") fol. 40^v *fiflorum* 'flagellorum'; Madrid Acad. Hist. 44 Gregory's *Sententiae* ("9 cent."), *fifm*, *fifa*, *flii*, etc. (frequently). Any clear trace of this symbol in a transcript is a sure proof that the original was written in Visigothic script.

86. forma, forsitan, forte. I have found no trace of the ancient Notae (attested by mediaeval lists) *f̄m* 'f(or)-m(a),' *f̄rt* 'f(o)r(si)t(an),' *f̄o* (or with the *o* suprascript) 'fo(rte).' Insular scribes abbreviate the words with the help of the 'or' symbol (*f̄ma*, *f̄sitan*, *f̄te*), but not until after the close of our period.

87. frater, mater, pater. Like the ancient Nota *hh* 'heredes' is the abbreviation *f̄f* 'fratres,' which is found, one may say, in every country except, apparently, Ireland. Of the use of *f* for 'frater,' etc., the only trace is perhaps *f̄s* 'fratres' in the Moore Bede, a contraction formed from the single-letter suspension. Some find in the common symbol *f̄r* 'frater' a contraction so formed, but *f̄rs* 'fratres,' one of the most ubiquitous symbols in Latin minuscule, suggests that *f̄r* is a two-letter suspension, like *t̄r*, an ancient nota of 'trans'; and to a word beginning with a mute and liquid, *fr-*, *tr-*, *pr-*, *pl-*, etc., a two-letter suspension would be appropriate. This two-letter suspension actually occurs in the famous uncial MS. of Augustine on papyrus and vellum, Paris 11641 (Narbonne, "6-7 cent."), fol. 5^r *f̄r* 'fratres' (also *f̄f*). From a three-letter suspension *f̄rā* comes the somewhat uncommon *f̄rās* 'fratres.' And a disyllabic suspension is probably to be seen in the equally uncommon *f̄r̄* 'frater.'

Just as *hh* 'heredes' gave birth to symbols like *hhb̄* 'heredibus,' so we find the Dative and Ablative Plural of 'frater' occasionally expressed by *f̄f̄b̄*. In the Christian writings, with which monastic scribes were mostly engaged, the Plural 'fratres' greatly predominated. In sermons, for example, the phrases 'fratres carissimi,' 'fratres dilectissimi' would be continually repeated, and in ascetic

manuals, and the like, there would be constant reference to the 'fratres' of the monastery. This predominance of the Plural symbol \overline{ff} 'fratres' is probably the reason for its occasional misuse as a symbol of 'frater.'

The symbols mentioned are found in Spain as well as elsewhere. But Spanish scribes have also symbols of their own. Visigothic abbreviation loves to omit the vowels of a word, and so we find in some Spanish MSS. $\overline{fr}\overline{r}$ 'frater.' Another and more usual Spanish symbol \overline{fr} 'frater' may be called a reduction of this, or else a contraction formed from the two-letter suspension \overline{fr} 'fr(ater).'

88. And now to give examples of all these symbols :

\overline{ff} 'fratres,' etc. This is found in many MSS., especially early MSS., of various countries : (a) England : the Codex Amiatinus (end of 7 cent.); Oxford, Selden sup. 30 Acts of the Apostles (Thanet, before 752); London, Reg. 1 B vii Gospels (along with \overline{frs}); the Corpus Homilies (with \overline{frs} and \overline{fras}); London, Cotton Tib. A xiv Bede's History ;

(b) the Irish (or mongrel) script of that early Bobbio MS., Vienna 16 (in the theological parts), also of Milan F 60 sup. Patrum Sententiae (fol. 56^r), and of Rome, Vat. 491 Augustine on the Pauline Epistles, frequently ;

(c) the Anglosaxon script of Continental centres : in the Moore Bede (Le Mans, c. 737), fol. 10^v 'duo *fratres*'; St Petersburg Q 1 15 (Péronne or Corbie, 8 cent.), fol. 10^r; Cologne 213 Canones, e.g. fol. 35^r '*fratres nostri*'; Paris 10861 Vitae Sanctorum (Beauvais), e.g. fol. 48^v 'tunc ambo *fratres* in ligno conixi psallebant'; Paris 9525 Jerome on Pauline Epistles (Echternach, 798-817), fol. 71^v (but usually \overline{frs} , and once \overline{fras}); in MSS. of Würzburg, such as th. F 17 Augustine on the Psalms (the first scribe uses \overline{ff} , the second \overline{frs} , the third both), th. F. 67 Gospels (fol. 135^r '*fratres et sorores*,' but usually \overline{frs}), th. F 69 Pauline Epistles (along with \overline{frs}); in MSS. of Fulda, such as Bâle F III 15^a, fol. 30^v 'inter *fratres* et coequales,' and F III 15^c, fol. 56^r (along with \overline{frs}); in MSS. of Freising, etc., such as the old MS. (possibly of Corbinian's time) of Augustine's Sermons, Munich 6298 (along with \overline{frs}), and Munich 14096, foll. 1-99 Isidori Prooemia (Ratisbon), fol. 58^v 'quinque *fratres* divitis illius'; in Berlin theol. F 366 Pauline Epistles (given to Werden library) (along with \overline{frs}); Berlin, Phill. 1662 Augustine on St John's Gospel (given to Metz) (along with \overline{frs}); Colmar 38 The Epistles (Murbach), frequently; Rome, Vat. Pal. 577 Canons (Mayence) (but more often \overline{frs}); Rome, Vat. Pal. 259 Gregory's Sermons (of unknown provenance); Cambridge, Trin. Coll. 368 Isidore's Etymologies (written, probably in a Continental scriptorium, in 833), fol. 46^r '*fratres* habere dignatus est' (but \overline{frs} fol. 138^r). In the Index of Boulogne 10 Gospels (Arras, "8-9 cent."), fol. 8^v de duobus \overline{ff} (but usually \overline{frs} 'fratres');

(d) the Corbie ab-script occasionally (but usually \overline{frs}), e.g. Paris 3836 Canones, 'per *fratres* nostros,' Paris 2824 Isidore's Prooemia, etc., more often than \overline{frs} (both on same page, fol. 90^v);

(e) other Continental script: of Corbie (see 'Rev. Bibl.' 22, 408), e.g. Paris 12205, *passim* (also 'fratribus' fol. 60^r); Brussels 9850-2 Caesarius (written at Soissons in 695-711) (more often than *f̄rs*); Cambrai 624, fol. 179^r (half-uncial); Montpellier 409 Psalter (Auxerre, end of 8th cent.), fol. 160^r; Autun 21 Gregory's *Moralia* (usually, I think, *f̄rs*); Paris 1451 Canons (St Maur-les-Fossés, 796 A.D.), fol. 97^r; Paris nouv. acq. 1575 Eugippius (Tours, "saec. viii in."), fol. 12^r; Lyons 348 ("end 9 cent."), with the other cases of the word written in full; Cologne 212 Canons (half-uncial); in MSS. written at Cologne in the time of Abp Hildebald (but usually *f̄rs*), e.g. Cologne 41 Johannes Const., fol. 22^r, Cologne 55 Jerome on Minor Prophets, fol. 72^v '*fratres, ego me non arbitror comprehendisse*'; Trèves, Stadtbibl. 36 Prosper (of 719); Berlin, Phill. 1743 Concilia (Rheims, "8 cent."), frequently (along with *f̄rs*); Wolfenbüttel, Weiss. 99 Augustine's Sermons (Weissenburg, in Merovingian script), fol. 151^r '*ibi sunt septem fratres dormientes*' (but also *f̄rs*); Luxemburg 68 Augustine on the Psalms (Echternach, "beg. of 9 cent.") (more often than *f̄rs*); Cassel theol. Q 10 Augustine (Fulda, "8 cent."), fol. 116^r (usually *f̄rs*); in MSS. of Bavaria and Austria, such as Munich 3514 *Passionale* (Augsburg, uncial) (but *f̄rs* more often), Munich 6239 Job, Tobit, etc. (Freising), e.g. fol. 40^r '*omnes autem fratres mei*' (usually *f̄rs*), Munich 6330 *Doctrinae Patrum* (Freising) (more often *f̄rs*), Munich 14470 Sermons (Ratisbon) (along with *f̄rs*), Brussels 8216-8 Paschasius (written at St Florian in 819) (usually *f̄rs*), in Bp Arno's common-place book, etc.; in the Kisyla group occasionally (normally *f̄rs*), e.g. Munich 4577 Pauline Epistles and 4554 *Vitae Sanctorum*; in MSS. of Swiss scriptoria occasionally (normally *f̄rs*), e.g. Einsiedeln 157 (in the formula '*fratres carissimi*,' along with *f̄rs*) and 281, pp. 1-178 + 199, pp. 431-526 *Ascetica* ("mid. of 8 cent."), on p. 448; Carlsruhe, Reich. 248, part ii *Glossae* (Reichenau);

(f) Italy. In the early MSS. of Verona *ff* is the only abbreviation of 'fratres' in majuscule MSS. like Verona 53 Facundus Hermianus (fol. 103^v '*per fratres qui vicem meam exsecuti sunt*'), Verona 42 Gregory's *Pastoralis Cura*, Verona 46 Gregory's *Dialogues* (frequently, e.g. fol. 13^r '*ad eundem locum fratres venerunt*'), Rome, Vat. 1322 (with *ffbus* Dative), Verona 10 Augustine on the Psalms, Verona 60 Canons (frequently). In Pacifico's minuscule it appears sometimes, but the usual symbol is *f̄rs* (see 'Zentr. Bibl.' 27, 532). In the curious script of Carlsruhe, Reich. 57 '*duo fratres reges*' (fol. 11^v). Paris 653 Pelagius on the Pauline Epistles (North Italy, "8 cent.") has *ff* (and *f̄rs*). *Ff* is frequent for 'fratres' in early Bobbio MSS., such as Milan C 105 inf. Hegesippus (also for 'fratrum' on foll. 19^r, 41^r), C 77 sup., part ii Severianus' Sermons, C 98 inf. Maximus' Sermons. (Plate xix of 'Codici Bobbiesi' I shews this symbol in an uncial MS. from Bobbio library, Turin F VI 1). Also in Lucca 490 (of c. 800). On its use in Beneventan script see Loew 'Ben. Scr.' The uncial London Add. 5463 (written at S. Vincenzo al Volturno, 739-761) has *ff* (with *f̄rs*).

(g) Spain. In Visigothic majuscule *ff* is the only abbreviation of 'fratres,' e.g. in the Leon Palimpsest (p. 64), in the Regina Lex Reccesvindiana, Rome

Vat. Reg. 1024 (frequently), in the Barcelona Gregory's Homilies (frequently), if this MS. is properly called Spanish.

Of unknown provenance; the Bobbio Sacramentary, Paris 13246 (uncial), *passim*, e.g. fol. 4^r 'fuerunt inquit habuit nos septem *fratres*.'

89. Of contractions derived from ff 'fratres,' the following examples may serve:

ffb 'fratribus': London, Cotton Tib. A xiv Bede's History (Anglosaxon minuscule), e.g. fol. 99^r; Vienna 16 (Bobbio Irish minuscule, etc., of "c. 700"), frequently in the theological parts;

ffb' (or the like) 'fratribus': the Codex Amiatinus; London, Cotton Tib. A xiv, e.g. fol. 46^v; the Martyrology of St Willibrord (with and without abbreviation stroke); Milan, I 101 sup. Eucherius (Bobbio, uncial), fol. 21^r ffb s; Milan C 105 inf. Hegesippus (Bobbio, half-uncial and large minuscule), along with ffb and (frequently) ffb s; Rome, Vat. 1322 Synodus Calchedonensium (Verona, half-uncial); Brussels 9850-2 Caesarius. In this last MS., written in uncial at Soissons between 695 and 711, we can see the process of turning the old suspension into a contraction. For a corrector (probably contemporary, since he uses uncial script) occasionally alters ff 'fratres' to ffs (e.g. foll. 72^r, 73^r).

ffs 'fratres': Paris 1853 Jerome on Pauline Epistles (provenance unknown, "8 cent."), fol. 222^v, 229^r; Würzburg th. F 17 Augustine on the Psalms (Ags. script of "8 cent."), frequently by one of the scribes; St Petersburg Q 1 15, fol. 20^r; Verona 36, fol. 251^v;

ffm 'fratrum': London, Cotton Tib. A xiv (Ags. minuscule), fol. 89^r 'in cymiterio *fratrum* sepultum est' (elsewhere 'fratrem' in this MS.);

ffm 'fratrum': the Martyrology of St Willibrord, fol. 3^r.

This last may point to a derivative suspension ffr which actually appears for 'fratres' in Munich 3514 Passionale ("8-9 cent."), p. 45, and for 'fratrum' in a title-heading in Munich 6330 Doctrinae Patrum ("8-9 cent."), fol. 36^v (but this MS. is full of capricious suspensions). Another derivative suspension is fft 'fratri' in Paris 1853, fol. 249^r 'Timotheo *fratri*.' London Cotton Cal. A xv, foll. 1-117 ("France, of 743") has ff , ffr s, ffs (corrected to ffs) 'fratres.'

90. The only trace of a suspension \bar{f} is the contraction

\bar{f} s 'fratres' in the Moore Bede, frequently, e.g. fol. 45^r, fol. 81^r 'in eo *fratres* quinque' (but ff on fol. 10^r); in St Gall 73 ("9 cent."); once in an early Anglosaxon Evangelistarium, Rome, Vat. Barb. 570 (half-uncial), fol. 25^r 'ecce mater mea et *fratres* mei.' For in Würzburg th. F 69 Pauline Epistles (in Ags. script of "8 cent.") the example on fol. 28^r fm nfm , corrected (by the scribe himself?) to frm nrm , '*fratrem* nostrum,' is both isolated and doubtful.

We do indeed find \bar{f} \bar{k} 'fratres karissimi' in Cologne 212 Canons (Cologne, half-uncial), on fol. 56^v, and in Paris 12097 Canons (Corbie, half-uncial and uncial), along with \bar{f} $\bar{k}\bar{m}\bar{i}$, \bar{f} $\bar{k}\bar{i}$, etc., and in Paris 13246 the Bobbio Sacramentary (uncial) \bar{f} \bar{k} (along with ff \bar{k} and ff $\bar{k}\bar{m}\bar{i}$), and so on (in Munich 14470, on

fol. 59^v *f̄s k̄m̄i*); but the continual repetition of the phrases 'fratres carissimi' and 'fratres dilectissimi' gave rise to all kinds of capricious suspensions (see above, s.v. 'carissimus'). I have therefore tried to select other contexts for examples of 'frater' abbreviation. Many scribes retain the ancient *ff* 'fratres' only in these two formulas; many others write the word always in full, except in this pair only.

91. *ff* 'frater,' etc. (and derived Contractions): Lucca 490 (written at Lucca, c. 800) *ff k̄m̄e* (=frater karissime), clearly by false analogy of *ff k̄m̄i* (=fratres karissimi); Carlsruhe, Reich. 221, foll. 54-102 (Reichenau, Insular half-uncial), fol. 92^r 'vester *ff k̄m* (=frater karissimus) faciat'; Munich 6298 (Ags., of Corbinian's time?), fol. 101^r 'et iterum te *k̄m̄ae ff* (=karissime frater) ammoneo'; London, Reg. 1 B vii Gospels (Ags. half-uncial), fol. 131^v 'erat autem Andreas *ff* Simonis Petri unus ex duobus'; London, Cotton Tib. A xiv Bede's History (Ags. minuscule) *ffm̄* 'fratrem' (also 'fratrum') frequently, e.g. fol. 140^v 'habebat enim germanum *fratrem* cui nomen erat Tunna'; St Gall 913, on p. 176 'quattuor Iacobi, unus *ff* Domini, alius *ff* Iohannis; Cheltenham 17849, foll. 3-62 Concilia (between half-uncial and minuscule) *ffm̄* 'fratrem' on fol. 20^r; Carlsruhe, Reich. 57 Isidore's Etymologies (in a unique type of North Italian script), fol. 63^v (=Etym. 18, 1, 4) '*frater cum fratre*' (but on fol. 11^v *ff* 'fratres'). *F̄f̄* as a symbol for 'fratris' in the Martyrology of St Willibrord (of 700-710), e.g. fol. 3^v 'natalis Iacobi apostoli *fratris* Iohannis evangelistae,' fol. 32^r, in Brussels 9850-2 (of 695-711), fol. 67^v 'illius autem *fratris*,' and in Verona 90 (of "9 cent."), fol. 30^r 'non licet tibi uxorem habere *fratris*,' may be a mere error due to the late Latin spelling, -es for -is.

92. *fr̄s* 'fratres': the Corpus Homilies (with *ff* and *f̄rs*); Cambrai 619 (written at Cambrai between 763 and 790), fol. 42^r '*fratres* suos' (normally *f̄rs*); Laon 288 ("beg. of 9 cent.") fol. 74^r (with *f̄rs* and *f̄res*); Paris 8921 Canons (Beauvais, in the Corbie ab-script), fol. 83^v 'ad *fratres* et coepiscopos nostros'; Paris 13354 Jerome (Corbie, "9 cent."), fol. 43^r 'obsecro vos *fratres*'; Épinial 6 (Moyenmoutier, "beg. of 9 cent.") fol. 136^v; Montpellier 55 Passiones Sanctorum (from the library of St Étienne Abbey, near Autun, "8-9 cent."), fol. 13^r 'duos *fratres* ditissimos' (usually *f̄rs*); Rome, Vat. Pal. 577 Canons (Mayence, "8 cent."), fol. 50^v '*fratres* et consacerdotes'; Paris 9525 Jerome on Pauline Epistles (Echternach, in Ags. minuscule of c. 800), fol. 142^v '*fratres* qui venerunt a Macedonia' (with *f̄rs*, the usual symbol, in the next line); Manchester 15 Cyprian (Murbach, "8 cent."), fol. 27^v 'Iuda, te laudabunt *fratres* tui'; Berlin, Phill. 1735 Breviarium Alarici (provenance unknown, "beg. of 9 cent."), fol. 133^r 'si sint *fratres* defuncti'; St Gall 907 Glossary (St Gall, time of Winithar), p. 65 'contribules *fratres* sive cives.' Of unknown provenance; Paris 1853 frequently; Paris 13026 (fol. 111^v).

93. This is clearly a contraction formed from a suspension *fr̄a*. This suspension is actually found, but chiefly (*a*) in liturgical books, e.g. the Autun Sacramentary (Autun, after 680) *fr̄a k̄m̄i* (along with *ff k̄m̄i*) 'fratres carissimi,'

(b) in hand-copies of Irish Gospels, such as the Boniface Gospels, e.g. (Marc. 12, 19) 'ut si cuius fra[̄] mortuus fuerit...acipiat fra[̄] eius uxorem ipsius...septem ergo fr[̄]erant,' etc., and the Book of Mulling, fol. 75^r 'aut fra[̄] aut sorores.' In both these classes of MSS. capricious suspensions are frequent, as also in Milan C 301 inf., fol. 86^r Commentary on Psalms (Bobbio, Irish script of "8 cent.") 'factus sum fra[̄] (=fratribus).' Also Cassel theol. F 22 Jerome on Minor Prophets (Fulda, Ags. script of "8-9 cent."), fol. 11^r 'supplantavit fra[̄] suum'; Lucca 490 (of c. 800) fol. 24^r 'Iacobus *frater* Domini'; Milan M 67 sup. Homily Fragments (Bobbio, Irish minuscule) fra[̄] 'fratres' (Voc.). So that fra[̄] in all these examples may be a mere capricious suspension used by the scribe at the moment and not really current in his scriptorium.

So may fra[̄] in Milan F 60 sup. Patrum Sententiae (Bobbio, Irish script of "8 cent."), on fol. 44^r for the Voc. Plur. (also fra[̄] on fol. 28^r and ff[̄] on fol. 56^r), in Brussels 10127-41 Canons (Ghent, "8 cent."), fol. 75^r '*fratres* karissimi,' and in Boulogne 64 (St Bertin, Ags. script of "8 cent."), fol. 16^r 'rogo autem vos *fratres*' (but ff[̄] on fol. 11^r); although the fra[̄]m 'fratrem' in Montpellier 55 ("8-9 cent."), fol. 163^r 'invenies *fratrem* tuum,' seems like a contraction derived from such a suspension. (Cf. fra[̄]ts 'fratres' in a Corbie MS., St Petersburg Q 1 20, fol. 12^r; in the St Germain lease-book, Paris 12832, fol. 83^r.)

So may ff[̄] in Cassel theol. F 22 Jerome on Minor Prophets (Fulda, Ags. minuscule of "8-9 cent."), fol. 25^r 'anathema esse pro *fratribus* meis'; Berlin, Phill. 1662 Augustine on St John's Gospel (Ags. minuscule of "8-9 cent."), fol. 11^r 'itaque, *fratres* mei, hoc insinua verim cordibus vestris.'

A "7th cent." uncial MS. of St Bertin, Paris 9561 Gregory's Past. Cura, has (fol. 17^r) fra[̄] and fra[̄] 'fratris' and (fol. 66^r) fra[̄] 'fratres.' The Merovingian part of Paris 12598 (Corbie) has (fol. 52^r) ff[̄]ra 'fratres' (corrected to ff[̄]ras).

94. fr̄ 'frater': universal in Irish script and as early as the time of St Moling (see 'Ir. Min.');

also in Anglosaxon, e.g. the Corpus Glossary, the Corpus Sedulius, London Cotton Tib. C ii, the Moore Bede, the MSS. of Fulda, Freising, Würzburg, etc. (see 'Zentr. Bibl.' of this year); also in the Continental script, not only of these centres, but of others: of Murbach, e.g., Gotha I 85, Geneva 21, Colmar 39; Berlin, Phill. 1825 (Angers?); in Verona minuscule (see 'Zentr. Bibl.' 27, 532); in Bobbio minuscule (see 'Zentr. Bibl.' 26, 299); in Beneventan minuscule (see Loew 'Benev. Script.' s. v.); Rome, Vat. 5007 Gesta Episcoporum Neapol. (written at Naples, uncial); Lucca 490 (even in '*fraternitas*' fol. 240^v). In Visigothic minuscule I have found it in Escorial R III 25, foll. 1-166 Basilius, and in some MSS. later than our period, e.g. Manchester 93. While it must be remembered that the Singular of this word is not so common as the Plural, still we may

say that the majority of MSS. not in Insular script seem to prefer to write the word in full or content themselves with using the 'er' symbol merely (frat̄).

Of contractions derived from the suspension fr̄ (if it really is a suspension), one is so universal that examples are needless, I mean fr̄s 'fratres.' In majuscule MSS. of Spain, Verona, etc., only fr̄ is used, but in their minuscule MSS. fr̄s is the current symbol, as it is in MSS. of all the European centres. For Irish script we have an early example in the half-uncial Bangor Antiphonary, Milan C 5 inf. (written at Bangor or Benchor in North Ireland between 680 and 691); for St Gall a charter of 761. But it is worth while to give some details regarding the use of (1) fr̄ēs 'fratres,' (2) fr̄s 'fratris,' (3) fr̄ēm 'fratrem,' (4) fr̄m 'fratrum,' since the normal symbols are rather fr̄s 'fratres,' fr̄is 'fratris,' fr̄m 'fratrem,' fr̄m 'fratrum.' These and the other oblique cases are expressed by contractions derived from fr̄, such as fr̄e 'fratre,' fr̄i 'fratri,' fr̄ibus 'fratribus,' in all parts of civilized Europe. These contractions are most found in (1) Insular script, (2) Continental centres under Insular influence (see 'Zentr. Bibl.' of this year), (3) Italy, (4) Spain. But, although a large number of calligraphists restrict themselves to fr̄s 'fratres,' it is likely that the other contractions also were known to them.

95. fr̄ēs 'fratres': Book of Armagh (along with fr̄s); Berne 671 (Cornwall), fol. 64^r; in MSS. of Freising, etc., e.g. Munich 6244, fol. 25^v (usually fr̄s), Munich 6220 (common, with fr̄s), Munich 6292 (written between 854 and 875). And in many other MSS., e.g. Laon 288 ("beg. of 9 cent.") fol. 43^r (usually fr̄s).

fr̄s 'fratris': London Add. 31031 (Ottobeuren, in the Laon az-script), more than once; Munich 6239 (Freising), fol. 74^r 'pecora Laban *fratris* matris suae' (corrected to fr̄is); Munich 6244 (Freising), fol. 70^r (corrected to fr̄is); Cambrai 619 (end of 8th cent.), fol. 62^r 'mercidem *fratris* tui'; Paris 8921 (Beauvais, in the Corbie ab-script), fol. 38^r (corrected to fr̄is); in MSS. of Corbie, such as the Maurdrannus Bible (Amiens 6), fol. 32^r (corrected to fr̄is), fol. 207^r 'si videris animal *fratris* tui errantem,' Amiens 220, fol. 65^r; in Paris 12168 (in the Laon az-script), fol. 126^r 'quisquam sibi uxorem copularet *fratris*'; in a St Amand MS., Paris 2109 ('Lotharius scriptor'), fol. 124^r (corrected to fr̄is); St Gall 731 (Besançon?, 793 A.D.), frequently; Autun 21, fol. 55^v 'in domo ergo *fratris* primogeniti convivantur'; Montpellier, Bibl. Ville 3; Paris 9530 (Echternach), fol. 14^r (corrected to fr̄is); in Murbach MSS., such as Gotha I 85, frequently, Colmar 39, fol. 26^r (corrected to fr̄is);

in Stuttgart H.B. VI 113 Canons (probably from Constance Cathedral library), fol. 84^r '*fratris et coepiscopi nostri Iohannis Ravennatis*'; Ivrea 42 Concilia (written at Ivrea in 813) '*siquis fratris germanam, siquis germanam uxoris*'; Paris 7530 (Beneventan script) fol. 279^r '*natalis Iacobi fratris Iohannis*' (also *fr̄is*).

f̄rēm 'fratrem': in the Hamilton Gospels; Vienna 430* Annales Laurisenses (written at Fulda in 816) (with *f̄r̄m* 'fratrum'); Namur 11 (St Hubert, Ardennes, "9 cent."), along with *f̄r̄m* (and for 'fratrum' both *f̄r̄m* and *f̄rēm*); MSS. of Freising, etc., whether in Ags. script, e.g. Munich 6298, foll. 52^r, 80^r, Munich 6433, normally (on fol. 4^r *f̄rēm* is corrected to *f̄rēm*), or in Continental, e.g. Munich 6220, foll. 72^r, 89^r, Munich 6244, fol. 60^r (but *f̄r̄m* on fol. 72^r); similarly in MSS. of Lorsch; in Metz 76 (Ags. minuscule); in Paris 13159 (c. 800), fol. 38^r; in Berlin, Phill. 1825 (Angers or Verona); in the Kisyla group, e.g. Munich 4547, fol. 177^r, Munich 4554, fol. 135^r (but *f̄r̄m* Munich 4564, fol. 65^r); in Murbach MSS., such as Gotha I 85, on fol. 81^r, Gotha I 101, e.g. foll. 18^r, 45^r; in Milan B 31 sup. (Bobbio), fol. 115^r; in Veronese minuscule occasionally (see 'Zentr. Bibl.' 27, 532); in Lucca 490 (e.g. fol. 255^r); in Beneventan minuscule (see 'Benev. Script.');

in Visigothic minuscule occasionally, e.g. Escorial R III 25, foll. 1-166 Basilius. In a Visigothic MS., possibly later than our period, Escorial a I 13, foll. 1-187 Regulae Monasticae, *f̄rēm* seems reserved for 'fratrem,' *f̄r̄m* for 'fratrum.'

f̄r̄m 'fratrum': Cambridge, Corp. Coll. 183 Bede's Life of St Cuthbert (Ags. minuscule) '*omnis fratrum coetus*'; Berlin, Phill. 1662 Augustine on St John's Gospels (Ags. script of "8-9 cent."), frequently; in Fulda MSS., whether in Ags. script, e.g. Würzburg th. Q 22 (written by Bruun), foll. 23^r, 28^r, Vienna 430*, or in Continental, e.g. Bâle F III 15^r, fol. 12^r; in MSS. of Freising, etc., whether in Ags. script, e.g. Munich 6298, fol. 52^r '*odium fratrum caritatis lacrimis abluebat*,' Munich 6297, fol. 130^r '*numerus conservorum et fratrum eorum*,' or in Continental, e.g. Munich 6239, fol. 73^r '*et timorem fratrum et captivitatem terrae*,' Munich 14470 (Ratisbon), fol. 121^r '*exemplum septem fratrum*'; Rome, Vat. Pal. 577 (Mayence), foll. 17^r, 60^r (Ags. script); Rome, Vat. Pal. 237 (Mayence?), fol. 21^r '*fratrum suorum*'; London, Harl. 3063 (in the Corbie ab-type), fol. 99^r '*plures fratrum in Domino confidentes*'; the Corbie Sacramentary, Paris 12050 (853 A.D.), fol. 104^r '*oratio in adventu fratrum supervenientium*'; Liège 306 (St Trond, of 834); St Petersburg Q I 41 Sacramentarium S. Benedicti Patriciaci (836 A.D.), fol. 142^r '*oratio in adventu fratrum supervenientium*'; in Murbach MSS., such as Gotha I 85, frequently, Gotha I 101, e.g. fol. 1^r '*fratrum imperium*'; in Swiss MSS., such as Carlsruhe, Reich. 191 (Reichenau, "8-9 cent."), fol. 21^r '*fratrum tuorum*,' and St Gall 73 (written at St Gall, "9 cent.;" also 'fratrem'); in the Kisyla group, e.g. Munich 4549 frequently; Milan B 31 sup. (Bobbio), fol. 159^r '*ianitricēs duorum fratrum uxores*'; Verona 88, foll. 47^r, 60^r; Lucca 490, fol. 257^r; Paris 7530 (Monte Cassino), fol. 232^r '*in fratrum congressione*'; in Visigothic minuscule, such as Escorial R III 25, foll. 1-166 Basilius, fol. 136^r '*neque intra fratrum diversoria*.'

In Dat., Abl. Plur. *fribus* is usual, the 'us' being often expressed by the Syllable symbol.

But we find also *fr̄b*; (with the semi-colou 'us' symbol or the like) in Reichenau fragments of an Irish Sacramentary at Carlsruhe (cf. 'Journ. Theol.' 5, 50); in Munich 6330 (Freising), foll. 33^r, 38^r (with *frat̄b*; on fol. 39^r); and *fr̄b* in Vienna 16 (along with *fr̄b̄*).

96. *fr̄t* 'frater': Épinal 6 (Moyenmoutier, "beg. of 9 cent."; with *n̄rt* 'noster'); Paris 11710 Canons (written in 805); Paris 10588 Canons ("8 cent.") fol. 67^r *fr̄t k̄mē* 'frater karissime'; Orléans 79 Pauline Epistles (Flavigny, "9 cent."; with *n̄rt* 'noster'), p. 39 'non est enim servituti subiectus *frater*,' p. 135; Cologne 43 Jerome on Old Testament (Cologne, between half-uncial and minuscule), foll. 66^r 'dicit ei Azarias: *frater* peto'; Bale F III 15 (Fulda, "end of 8 cent."), fol. 106^r; Gotha I 101 Eutropius (Murbach, "9 cent."), fol. 18^r 'tertius *frater* Hannibalis'; Colmar 39 (Murbach, "8 cent."), fol. 26^r '*frater* suus Iacob suscipit uxorem eius,' fol. 42^r; Paris 10588 Canons (provenance unknown, "8 cent."), fol. 67^r '*frater* karissime'; Rome, Vat. Barb. 679 Cresconii Canones (Farfa), frequently for 'frater' and 'fratres,' also *fr̄tis* 'fratris' on fol. 100^r (also *n̄rt* 'noster'); Verona 43 ("9 cent.") fol. 13^r 'huius scilicet uxorem superstis *frater* sortiri praecipitur'; Paris 11710 Canones (of the year 805, provenance unknown), fol. 62^r '*frater* et coepiscopus noster'; Brussels 8302-5 Service Book (provenance unknown), fol. 71^r; Rome, Bibl. Vitt. Eman., Sess. 96 'post apostolos *fratres* Domini.' Since some of these MSS. which offer *fr̄t* 'frater' offer also *n̄rt* 'noster,' it is possible that *fr̄t* is not a syllabic suspension 'fr(a)-t(er).' The same doubt attaches to the explanation of the next two symbols, which have the appearance of contractions formed from *fr̄t* and *fr̄*. They are Visigothic symbols:

fr̄r 'frater' (and derivative Contractions): the Codex Toletanus of Isidore's Etymologies has *fr̄r* 'frater,' *fr̄rs* 'fratres,' *fr̄ribus* 'fratribus,' etc.

fr̄ 'frater': the Codex Toletanus of the Bible (Madrid, Tol. 2, 1) has *fr̄* 'frater' with *fr̄is* 'fratris,' *fr̄s* 'fratres,' etc.; Madrid, Bibl. Acad. Hist. 60 has *fr̄* 'frater,' *fr̄m* 'fratrem,' *fr̄s* 'fratres,' etc.; Escorial a I 13 Regulae Monasticae (of 812 or 912) has *fr̄* 'frater,' *fr̄m* 'fratrem,' *fr̄s* 'fratres,' *fr̄m* 'fratrum,' *fr̄ibus* 'fratribus,' etc.; Madrid Tol. 10, 25 Vitae Patrum (of 902) has *fr̄* 'frater,' *fr̄is* 'fratris,' *fr̄s* 'fratres,' *fr̄m* 'fratrum,' etc.; Madrid, Bibl. Acad. Hist. 24 Cassiani Collationes (of the year 917) has *fr̄* 'frater,' *fr̄s* 'fratres,' etc.

A MS. of unknown provenance, but with the Spanish symbol *aum* 'autem,' Paris 11710 Canons (written in 805) has *fr̄r* and *fr̄t* 'frater,' *fr̄i* 'fratri,' *fr̄m* 'fratrem,' *fr̄s* 'fratres,' etc., also the suspension (capricious?) *fr̄t̄* 'fratrem,' e.g. fol. 66^r.

I did not find the Nom. Sing. in Paris 4667 Lex Visigothorum (Visigothic minuscule of 828) but only *fr̄is* 'fratris,' *fr̄m* 'fratrem' (fol. 67^r) and 'fratrum' (fol. 72^r), *fr̄s* 'fratres'; in Paris 8093, foll. 1-38 Anthologia (Lyons, in Visigothic script) *fr̄is* 'fratris'; in Paris 12254 Gregory's Homilies *fr̄s* 'fratres,' *fr̄is* 'fratris'; in London Add. 30852 *fr̄s* 'fratres,' *fr̄ibus* 'fratribus.'

97. The results of all these details may now be summed up. The earliest abbreviation of 'fratres' is the doubled initial-letter suspension (ff), which however seems not to have been used in Ireland. It was succeeded everywhere by fr̄s and in many MSS. survives only in the formulas 'fratres carissimi,' 'fratres dilectissimi.' For 'frater' the symbol was fr̄ in Insular script, in Continental script under Insular influence, in Italy, in Spain; although in Spain fr̄ had two rivals, fr̄r (sometimes) and fr̄r. Other scribes of France, Germany, Switzerland, etc., abbreviate the word with the help merely of the 'er'-symbol (frāt̄). For the oblique cases the symbols fr̄is (sometimes fr̄s) 'fratris,' fr̄i 'fratri,' fr̄m (sometimes fr̄em) 'fratrem,' fr̄e 'fratre,' fr̄um (sometimes fr̄m) 'fratrum,' fr̄ibus 'fratribus' were used wherever fr̄ 'frater' was used.

98. The word pater is represented by an initial-letter suspension in the legal phrase on Roman inscriptions, etc., P. F. 'pater familias'; and a faint trace of this survives in the contraction p̄is 'patris' in a Bobbio uncial MS., Milan I 101 sup., on fol. 10^r (see 'Journ. Theol.' 8, 539, and cf. Traube 'Nom. Sac.' p. 261). In Greek πρ is one of the current 'nomina sacra' symbols, but not in Latin (cf. Traube 'Nomina Sacra,' pp. 131-2). In Latin this contraction is confined to Insular, or perhaps rather Irish and Welsh-Cornish, scribes and is not frequently found: e.g. the Boniface Gospels, the St Gall Priscian, Berne 671 (on fol. 62^r). It is accompanied in these two scripts by symbols for the oblique cases which look as if they were modelled on the pattern of the 'frater' symbols: p̄is 'patris,' p̄i 'patri,' p̄m (and p̄em) 'patrem,' p̄e 'patre,' p̄s (and p̄es) 'patres,' etc. (for details see 'Ir. Min.' and 'Wel. Scr.'). The only example of a MS. in (apparently) Anglosaxon script with these symbols seems to be St Petersburg F 1 3 Philippus on Job (Corbie, "7-8 cent."), with p̄ 'pater,' p̄s 'patris,' p̄i 'patri,' p̄m 'patrem,' p̄s and p̄es 'patres.' In a title-heading in Cologne 106 Alcuin (Continental script), on fol. 65^r, p̄i is a corrector's addition.

But in a majuscule Verona MS. of Augustine on the Psalms, Verona 10, we find on fol. 138^r in d̄m p̄m om̄p̄m 'in Deum Patrem Omnipotentem' and on fol. 138^v d̄s om̄p̄s et p̄r 'Deus Omnipotens et Pater'; although in the Veronese half-uncial of Rome, Vat. 1322

the 'er'-symbol is employed, where the word is not written in full (in the frequently recurring formula 'pater amantissime').

The pā 'pater' (and 'patris') of the Autun Sacramentary (fol. 249^r), the Stowe Missal, and other liturgical MSS. may be a mere capricious suspension. The last MS. offers also patm 'patrem.'

99. The word mater is rarely abbreviated in our period and only in Irish (and Welsh?) script. The Carlsruhe Priscian ("beg. of 9 cent.") has mī 'mater,' mīs 'matris,' mīs 'matres'; the Carlsruhe Bede (836-848) has mī 'mater,' fol. 31^r 'Aegyptus mater artium'; the Leyden Priscian (838 A.D.) has mīs 'matres'; the Book of Armagh, mīm 'matrem'; and, much earlier, the Book of Mulling [St John] has on fol. 86^r mīm 'matrem.' But the abbreviation of the word is frequent in subsequent Irish and Welsh script: e.g. in the Macdurnan Gospels (Armagh, c. 900) mī 'mater,' mīm 'matrem,' etc. (see 'Ir. Min.' and 'Wel. Scr.' for details).

These symbols too seem to be coined on the type of the 'frater' (perhaps directly of the 'pater') symbols. The maī 'matre' of St Gall 731 Lex Salica (Besançon?, 794 A.D.), p. 38 'de diversis patribus et una matre' is one of the many capricious suspensions in this MS.

All three words, *frater*, *pater*, *mater* are by most scribes written in full or shortened by the use merely of the 'er'-symbol (fraī) (patī) (maī).

fuerit (see the Syllable-symbol 'er').

fundus (see chap. III).

100. **gens.** Mediaeval lists of ancient Notae, not quite trustworthy witnesses, offer gū 'gens,' gīt and gīt 'gentes.' We find geū 'gentes' used throughout the Anglosaxon script of Paris 9527 (Echternach, "mid. of 8 cent."), as well as in Irish MSS. of the Gospels (where it is more like a mere occasional capricious suspension). Whether the gīs 'gentis' on fol. 113^r of Oxford theol. d 3 and the gīm 'gentem' on another page of the same MS. were actually symbols current at any scriptorium may be doubted.

101. **genus.** The same lists offer gū and gīs as ancient Notae of 'genus.' As a technical term in MSS. of Grammars this word

is, of course, subject to all kinds of capricious curtailments which have no claim to be called 'notae communes.' The codex Toletanus of Isidore's Etymologies (Madrid Tol. 15, 8 of "end of 8 cent.") has *gñus* 'genus' (fol. 104^v), *gñrs* and *gñris* 'generis,' *gñre* 'genere,' *gñra* 'genera,' etc. (see also the Syllable-symbol 'en').

102. gloria and gratia. These two words may be taken together, for where we find abbreviation of the one we generally find it of both. The symbols *glā* (or *glā*) 'gloria,' *grā* 'gratia' are familiar to the minuscule scribes of Italy and Spain, along with the oblique case symbols *glāe* 'gloriae,' *glām* 'gloriam,' etc., *grāe* 'gratiae,' *grām* 'gratiam,' etc. Both are contractions, although the ancient Nota *grā* was a suspension 'gra(tia)' (cf. Traube 'Nom. Sac.' p. 257). It was from their Italian neighbours that the Irish scribes of Bobbio learned them; for in all Irish script of our period they appear only and occasionally in MSS. written at Bobbio, such as Turin F IV 1 frag. 6 (with *grā*), Milan F 60 sup. (fol. 67^v *glā*), and in a MS. rather later than our period, written somewhere in North Italy, the Berne Virgil (with *grāe* 'gratiae,' *grām* 'gratiam'). This last MS. is connected with Sedulius' circle; and we find *glā* on p. 33 of an earlier MS. connected with Sedulius, the St Gall Gospels. Irish scribes do not curtail the words otherwise than by using the 'ra' symbol (see below, s.v.); and in that early legal MS., Rome, Vat. Reg. 886, the word appears in the marginalia, where the ancient notae are used, as *g̃tia*.

It was from Spain that they passed into the French script of Aquitaine, etc. Thus *glā* appears (often along with other Spanish symptoms) in such MSS. as Paris 1012 Gregorii Opuscula (Limoges, "8-9 cent."), frequently, Paris 11710 Canons (of the year 805, with *aūm* 'autem,' *fīr* 'frater'), fol. 10^f. Also a Lyons MS. of Florus' commentary on the Pauline Epistles, perhaps Florus' autograph copy; although both 'gloria' and 'gratia' are written in full in other Lyons MSS., such as Lyons 524 (608) (with *grām* 'gratiam' however in a possibly contemporary addition on fol. 160^v), Lyons 526 (610). A MS. from Freising Library, Munich 6228 Jerome de nom. Hebr. ("8 cent."), has *glā* frequently (never *grā*) and many other Spanish peculiarities too (e.g. *n̄sr* 'noster'). Similarly a MS. from Lorsch Library, Vat. Pal. 172 Jerome on Isaiah

("9 cent."), gl̄a often (also n̄sm 'nostrum'). Einsiedeln 18 Commentarius in Psalmos (provenance unknown, "8-9 cent.") has gr̄a (on p. 158) and in some minutiae elsewhere reminds us of Spain; e.g. the word 'longum' is once written exactly as a Spanish scribe would write it, with uncial *g* and with a suprascript stroke (with dot) instead of *n*. The provenance of Oxford lat. theol. d 3 Commentary on Pentateuch ("end of 8 cent.") is a puzzle. This MS., written in a peculiar type of Continental minuscule, has gl̄a (fol. 111^r), gr̄a, along with Spanish aūm 'autem,' Italian mia 'misericordia' and the Insular 'eius' symbol! Another MS. at Oxford of unknown provenance, Bodl. 849 (written in 818), has (often on the same page) gl̄ra as well as gl̄a. Paris 11631 ("beg. of 9 cent."), with gl̄a 'gloria,' may come from St Maurice. Paris 9575 (Poitiers, of 811), with gl̄a, gr̄a, has some Spanish symptoms.

103. Still we cannot assert that the occurrence of one or both of these symbols in a MS. of our period is infallible proof of Spanish or Italian source. Isolated occurrences may indeed be reasonably supposed to have been transferred by the scribe from a Spanish or Italian original. Yet there is evidence that these symbols were becoming known in some other parts of the Continent in our period. And at the close of our period they were beginning to invade most parts. The Rheims scribes whom Johannes Scottus employed about that time know gl̄a 'gloria' (Rheims 875, Bamberg H. J. iv 5 and 6). A Cologne MS. of Abp Guntar's time (850-863), Cologne 39, has gl̄a 'gloria,' according to Chroust II vii, pl. 3. A MS. of Hrabanus Maurus in Paralipomena written at Freising between 854 and 875, Munich 6262, uses gr̄a throughout and gl̄a on fol. 119^r, while an earlier product of the Freising scriptorium, Munich 6273 (written between 812 and 834) does not recognize these symbols. Their presence in most MSS., apart from Italian and Spanish, is usually evidence of a date not earlier than the middle of the ninth century (the Missale Rothomagense, St Petersburg O 1 6, is wrongly ascribed to "835-841"). But not in all. Brussels 8216-8 (written 'in Hunia ad exercitum' and finished at St Florian in the year 819) has gl̄a 'gloria,' gl̄am and gl̄m (foll. 223^r, 272^v) 'gloriam,' gr̄a 'gratia,' both symbols frequently used. The Ratisbon Traditio fragment (of 822-848) in the Munich Archives has gl̄a

(see Chroust I i, pl. 2), and the Ratisbon MSS., Munich 14437 (of 823) and 14468 (of 821; also grā). Since another Ratisbon MS. of "8 and 9 cent.," Munich 14470 has glā once in the earlier, as well as frequently in the later portion, we may infer that these symbols in their diffusion from Italy reached the Ratisbon scriptorium earlier than elsewhere. To the Corbie ab-script, which flourished at the end of the 8th and the beginning of the 9th century, these symbols are strange, but they appear in two specimens; Paris 13440 Excerpta ex Patribus, with glā throughout, London, Harl. 3063 Theodore of Mopsuestia on the Pauline Epistles (Cues library), with glā (frequently), grā. It will be useful to collect all the examples I have noted of the occurrence of these symbols in MSS. (1) certainly not Italian nor Spanish, (2) of unknown provenance. It is strange to find them used by an illiterate Freising scribe, Peregrinus (c. 780), in the Ags. script of Munich 6237; but since he does not employ them in his other MS., Munich 6297, they may come from the original.

Paris 12281 (Brittany, "beg. 9 cent."), with glā; Munich 28118 (Trèves or Aniane, end of 8 cent.), with glā frequently; Namur 11 (St Hubert, Ardennes, "9 cent."), with glā, grā; Brussels 8302-5 (provenance unknown, "9 cent."), with glā, grā; London, Add. 18332 Theologica Varia (Carinthia, "9 cent."), with glā, grā; St Gall 272 Alcuin ("9 cent."), glā (according to Steffens); Einsiedeln 27 Ascetica ("8 and 8-9 cent."), with glā both in the earlier and in the later part; Paris 9380 Bible (Orléans, of 788-821) fol. 329^r glā; Orléans 146 Prosper (Fleury, "8-9 cent."), with glā; Montpellier 141, foll. 1-80, 95-135 Alcuin (provenance unknown, "beg. of 9 cent."), with grā; Paris 13029 Smaragdi Grammatica (Corbie library, with Cornish or Breton glosses, "9 cent."), fol. 46^r glā; Amiens 87 (probably written at Corbie, "9 cent."), with glā; Cambrai 282 Augustine de Trinitate ("8 cent."), with glā; Cologne 106 Alcuin (said to be the MS. sent by Alcuin from Tours to Bp Arno), fol. 1^r (in the Continental script portion) glā; Leyden, Voss. 106, fol. 1 Canons fragment, with glā; Paris 8093, foll. 84-95 Proverbia Catonis (Lyons, "9 cent."), with glā (*sic*); London Add. 11880 (Bavaria?, "9 cent."), with glā, grā frequently; Paris 2853 Agobard of Lyons, with glā, grā; Paris 18282 (unknown provenance), with grā.

104. The two words occur so frequently in these religious writings which form the great majority of mediaeval MSS. that we cannot ascribe to mere accident the absence of the contractions from all Insular script, from the Continental script of St Bertin,

Echternach, Cologne, Corbie, Mayence, Fulda, Lorsch, Würzburg, Freising, Murbach, St Gall, in fact of almost every centre of which an adequate number of specimens are preserved (also the Kisyla group). And after our period they appear in these centres, e.g. : Rome, Vat. Pal. 583 Capitularia (Mayence, "9-10 cent."), with glā, g̃ra; the Heidelberg Plautus (Freising, "end of 10 cent."), with glā, g̃ra; St Omer 72 Ambrose (St Bertin, "9-10 cent."), with g̃ra; Paris 12052 Sacramentary (written at Corbie 972-986), with glā, g̃ra; Trèves, Stadtbibl. 169 Juvencus ("10 cent."), with glā, g̃ra; Bâle F v 33 Sedulius (Fulda, "beg. of 10 cent."), with glā, g̃ra; even in Insular script, e.g. Boulogne 90 Amalarius (Ags. script of "10 cent."), with glā, g̃ra; Rome, Vat. Pal. 830 Marianus Scottus (a contemporary MS.), with glā.

Undoubtedly the presence of glā, g̃ra in an eighth or early ninth century MS. affords fair presumption of Italian or Spanish origin or influence. Contrast with the paucity of examples from other centres these few details regarding the practice of Italian and Spanish minuscule :

(Italian.) Glā, g̃ra are a constant feature of Beneventan script from the earliest period, e.g. Paris 7530 (written at Monte Cassino at the end of the 8th century), Naples VI B 12 (for details see Loew 'Benev. Script.' s. v.). Even in uncial script, we find them in Rome, Vat. 5007 Gesta Episcoporum Neapolit. (written at Naples), with glā, g̃ra and even glāntes 'gloriantes.' They do not appear in the majuscule script of Verona, but are almost as frequent in Veronese minuscule of the ninth century and later as in Beneventan. (For details see 'Zentr. Bibl.' 27, 532). They appear also in other North Italian centres, such as Novara, e.g. Novara 84 Canons ("mid. of 8 cent."); Vercelli, e.g. Vercelli 202 Isidore's Etymologies ("8-9 cent."), fol. 72^r g̃ra, Vercelli 104 Augustine de Trin. ("9 cent."), with glā; Bobbio, e.g. Milan B 31 sup. Isidore's Differentia (beg. of 9 cent.), with glā, g̃ra; Nonantola, e.g. Rome Vitt. Eman. 2095 (= Sess. 38; of 825-837), with glā, g̃ra. Also in other Italian MSS. whose exact provenance is unknown, e.g. St Gall 227 (Verona?), Paris 653 (North Italy, "8 cent."), with glā frequently, but with 'gratia' written in full; Cheltenham 12261 Augustine and Commodian ("8 cent."), with glā, g̃ra; Rome, Vitt. Eman., Sess. 40 ("9 cent."), with g̃ra; Paris 2341 (of 843), with glā, grā; Cheltenham 8400 ("8 cent."), with glā.

(Spanish.) Escorial R II 18 Isidore's Natura Rerum, in the minuscule part (before 778), with glā; Madrid, Tol. 2. 1 Bible ("end of 8 cent."), with glā, g̃ra; Madrid, Tol. 15, 8 Isidore's Etymologies ("end of 8 cent."), with glā; Madrid, Acad. Hist. 20 Bible ("9 cent."), with glā (but 'gratia' written in full); Paris 4667 Lex Visigothorum (of the year 828), with glā; Madrid, Acad.

Hist. 44, foll. 16-253 Gregorii Sententiae ("9 cent."), with glā; Paris 8093, foll. 1-38 Anthology ("9 cent."), with glā; Albi 29 Synonyma Ciceronis ("9 cent."), with glā; Escorial a 1 13, foll. 1-187 (written in 812 or 912) with glā, grā and even glāri 'gloriarī.' The extension of the 'gloria' symbol to derivative words is a feature of Visigothic minuscule subsequent to our period, but until Spanish MSS. have been satisfactorily dated, it is impossible to say whether and how far it appears before 850. Thus Escorial & 1 14 Isidore's Etymologies ("9 cent.") has, beside glā, also glōsus and glētūr; Madrid, Acad. Hist. 60 Theologica Varia ("9 cent.") has glōsus; London, Add. 30852 Orationale ("end 9 cent.") has, beside glā, also glōsus and glīfico.

105. Instead of the normal glā we find glōa in an early specimen of Beneventan script, the Bamberg Cassiodorus (fol. 89^r ipsi quoque resurrectione Christi vel *gloria* (corr. -am) mundo adnuntiaverunt) and in Munich Univ. 4^{to}. 3 (unknown provenance, "8-9 cent.") fol. 29^r 'cui *gloria* in saecula.'

Finally may be mentioned some apparently capricious suspensions (unless glō is an early symbol from which the contraction glōa arose): Florence, S. Marc. 611 Origen's Homilies (in Ags. minuscule of "8-9 cent."), with 'cui est glō (=gloria)' in the recurring formula at the close of prayers; Verona 91 Sacramentary ("9 cent."), with grāt (along with grā) 'gratia'; Bâle, F III 15 Isidore's Etymologies, fol. 73^r (=Etym. 7, 2, 49) dñm glō 'Dominum gloriae.' In a Fulda MS. in Insular script, Bâle F III 15^d Isidorus Junior (i.e. Julianus Toletanus?), on fol. 6^r grā 'gratiam' (in the citation of a Biblical passage) looks like an inaccurate transference of an unfamiliar symbol from a Spanish original; Berlin Ham. 253 (Stavelot, "9 cent."), grā in an Index (fol. 3^r), but in the text the word is always written in full.

In the formulas 'rex gloriosissimus,' and the like, all manner of capricious curtailments of the Superlative are found (cf. § 84, end).

Graecus, -ce (see the Syllable-symbol 're'; also chap. III).

Gregorius (see chap. III).

grex (see the Syllable-symbol 're').

106. **habeo**, etc. Mediaeval lists of ancient Notae shew an initial suspension (*h* with some kind of abbreviation-stroke) for various parts of the verb. Insular scribes use a contraction derived from this: h̄t 'habet' (also hēt as early as the Naples Charisius), h̄nt 'habent' (also hēnt), h̄ms 'habemus,' h̄ns 'habens,' h̄re 'habere,' h̄r 'habentur,' etc. St Boniface's pocket-copy of the Gospels adds hāt 'habeat' (fol. 5^v), which is a rarer symbol (e.g. in the Carlsruhe Bede and Priscian); the Book of Armagh

adds *hñes* 'habentes,' *hñem* and *hñm* 'habentem,' etc., which would be liable to be wrongly transcribed 'homines,' 'hominem.' The rest are of common occurrence with Irish, Welsh (with Cornish) and Breton scribes (for examples, see 'Ir. Min.,' 'Wel. Scr.,' 'Zentr. Bibl.' 29, 267). But of Ags. script of our period only a Northumbrian MS., with Irish as well as Northumbrian glosses, Vat. Pal. 68 ("8 cent.") seems to recognize them (*hġ* 'habet,' *hġt* 'habent,' *hñs* 'habens'). Their rare appearance in Continental script (apart from Breton, where they are common) may be ascribed to Irish influence in Cologne 83^{II}, foll. 110–125 (written by an Irish monk of Hildebald's time); Cologne 210 *Canones Hibernenses* ("8 cent.") fol. 23^r 'sicut sacerdos *habet*'; St Gall 249 ("9 cent."); Nancy 317 (Bobbio), *hant* 'habent,' *hēt* 'habet'; but apparently to Anglosaxon in the Corbie ab-script (see 'Rev. Bibl.' of 1912), e.g. Düsseldorf B 3 (fol. 110^r) *hēt* 'habet'; Bâle F III 15 (Fulda, "8–9 cent."), 'habet,' 'habent': Vat. Pal. 1447 (Mayence, of 813), 'habet,' 'habent'; Brussels 8216–8 (St Florian, of 819), 'habent' frequently; Munich 14437 (by Ratisbon scribes, of 823) fol. 20^v 'habent.' An old type of abbreviation, the syllabic suspension *hġ*, occurs in an 8th century Murbach MS., Oxford Jun. 25 (for 'habet'); in a slightly later Fulda MS., Bâle F III 15 (for 'habet' and, on fol. 175^r = Isid. Etym. 15, 15, 2, for 'habens'; also *hġet* 'habet' on fol. 158^v = Etym. 14, 3, 41); for 'habet' in the Merovingian script of a Glossary, Berne 611 (fol. 16^r 'siclos *habet* scribola x'); in another Glossary, Leyden 67 F ("8–9 cent.") fol. 60^r 'Quaerilla quae *habet* quescione'; in Paris 2843^A (Limoges, "8 cent.") fol. 46^r; in London Add. 11880 (Bavaria?, "9 cent."), fol. 231^v.

The 'it' symbol (q.v.) is often used for the last two letters, *hab* 'habet' (*exhib* 'exhibet,' etc.).

107. haec, hoc, hunc. (For 'huius,' see above, s.v. 'cuius.') The ancient Nota *h* for 'hoc' is found in all the extant legal MSS. which shew these Notae. In these MSS. *h* (with the abbreviation-stroke transecting the shaft) denotes the noun 'heres' in any case of the singular and (when doubled) of the plural. That it was also an ancient Nota for 'haec' or 'hae' (or both) we may infer (1) from the analogy of *q̄* 'quae,' *p̄* 'prae,' etc., (2) from the usage

of mediaeval (Insular) scribes, (3) from the appearance in mediaeval lists of ancient Notae of a symbol $h\bar{c}$ for 'haec.' This last symbol appears in the same lists as a symbol for 'hunc,' for which they offer a rival form, h with c above. For the apostrophe in the 'hoc' symbol they sometimes substitute a dot to the right. Perhaps the true history of the 'haec' symbol may be that at first $h\bar{c}$ (the 'hae' symbol with the addition of c) denoted 'haec' as well as 'hunc,' until it was discriminated by the dropping of the c .

The symbolism of these three words persisted in Insular script, although it is as rare in England as it is common in Ireland and Wales. We may therefore speak of the three 'Insular' symbols, in spite of the fact that faint traces remain of their use elsewhere (in South Italy). Their normal form is: (1) for 'hoc' h with an apostrophe or, more often, a dot, this dot standing either to the right of the h or above its shoulder, (2) $h\bar{c}$ for 'hunc' (and, in the earlier part of our period, also 'hanc'), (3) for 'haec' h with horizontal abbreviation-stroke to the right of the shaft, sometimes touching it but never transecting; whereas h with transected shaft was the symbol (or a symbol) for 'huius' (see p. 36, above).

When these Insular symbols were transmitted to Continental scriptoriums under Insular influence, scribes to whom they were unfamiliar often failed to write them correctly. In particular the practice of writing 'haec' with a transecting instead of a tangent stroke became so persistent that the old 'huius' symbol was dropped (cf. above, s.v.). And even in the home scriptoriums laxity gradually crept in. The 'hoc' symbol and the favourite Insular 'autem' symbol became mixed up, so that scribes were driven to use for 'autem' a hitherto less favoured symbol \bar{a} (cf. above, s.v.). Although the exact form of abbreviation-symbols is a subject for a book on Palaeography rather than for this book, the correct or incorrect rendering of the 'haec' and 'hoc' signs is often so instructive an indication of the place (home or abroad) and the time (early or late) at which a MS. in Insular script was written, that our statistics must take account of these symbols' form as well as content.

108. HAEC. (Irish.) A glance at 'Ir. Min.' will shew that the correct form of this symbol appears in all the specimens, at home and abroad, of Irish script, and that no scribe of our period is guilty of substituting the old

'huius' symbol, cross-barred *h*, for the 'haec' symbol. A few interesting examples may be added: Oxford B. N. Rawl. 167 Gospels (half-uncial) fol. 60^r (at end of line); St Gall 51 (half-uncial); Florence Ashb. 60 (Bobbio?, "8 cent."), occasionally (e.g. fol. 66^r) an s-mark (perhaps a mere variety of the 'm' abbreviation-stroke) replaces the horizontal stroke; Vat. lat. 491 (also Bobbio?); Würzburg th. F 12 ("beg. of 8 cent.");

(Welsh.) The symbol, in its correct form, appears in practically all the Welsh (and Cornish) MSS. of our period. Details are given in 'Wel. Scr.';

(Breton.) Also in Breton MSS. whether of the Insular or of the Continental type. See 'Zentr. Bibl.' 29, 267. In Paris 12021, foll. 33-139 ("beg. of 9 cent.") cross-barred *h* replaces the correct form on fol. 87^r 'inde Paulus *haec* ipsa pro minimo suscipiens'; in Paris 5543 (Fleury?, of 847) *h* with apostrophe, etc. (foll. 150^r, 133^r);

(Anglosaxon.) The Corpus Glossary (Canterbury) fol. 9^r '*haec* ancilia'; contemporary (?) glosses in Cambridge Trin. Coll. 216 ("de manu Baedae"); Vat. Pal. 68 (Northumbria, "8 cent."); London Cotton Tib. A xv, foll. 175-180, has cross-barred *h* on fol. 175^r;

The Maihingen Gospels (in the subscriptio); St Omer 342^{bis} flyleaves (St Bertin, "7-8 cent."); Boulogne 63-64 Augustine's Letters (St Bertin, "8 cent."), usually the correct form but also cross-barred *h*, e.g. on fol. 2^r of 64 'quia *haec* in studiis puer' (=Migne 207 § 6); Cambrai 441 (half-uncial) fol. 18^r (but in Cambrai 619, in Continental script, this denotes 'autem'); the Moore Bede (Le Mans, c. 737), passim; Paris 9527 (Echternach, "mid. of 8 cent."), usually the correct form, but also cross-barred *h* on fol. 39^r 'in auribus meis sunt *haec* Domini...in auribus meis sunt *haec* Domini'; Paris 9565 (Echternach, "8 cent."); St Petersburg F 1 3 (Corbie, half-uncial), e.g. fol. 7^r 'et *haec* penitentibus conveniunt' (but usually for 'hoc'); Florence S. Marc. 611 (unknown provenance) fol. 38^r; Vat. Pal. 202 (Lorsch, "8-9 cent."); Vat. Reg. 1209 (unknown provenance); Metz 76 ("9 cent."), fairly often; Cassel theol. F 22 (Fulda, "8-9 cent."), frequently; Cassel theol. F 24 (half-uncial, Fulda), cross-barred *h* (e.g. fol. 55^r secundum *haec* inquam apostoli dicta); Cassel theol. F 54 ("9 cent.") fol. 2^r; Würzburg th. Q 30; Würzburg th. F 19, *h* with oblique cross-stroke (e.g. fol. 31^r);

Munich 6298 (Freising, time of Corbinian); Munich 6297 (Freising c. 780); St Paul (Carinthia) 25. 2. 16 (Murbach, "8 cent."), cross-barred *h*;

St Gall 759, frequently; St Gall 913 ("8-9 cent.") p. 116 '*haec* requies mea'; Carlsruhe Reich. frag. 62 (half-uncial), in correct form, but frag. 70 and frag. 88 (both in half-uncial), *h* with oblique cross-stroke;

(Continental.) Paris 1853 (Murbach?, "8 cent."), frequently; Oxford Jun. 25 (Murbach, "8 cent."); Paris 10756 Formulae, cross-barred *h* (fol. 3^r); Vat. Pal. 829, part i (Lorsch); Vat. Pal. 1447 (Mayence, of the year 813); Namur 11 (St Hubert, Ardennes, "9 cent.," with many Insular symbols), sometimes expanded 'hoc' by the corrector; Laon 288 ("beg. of 9 cent.," with many Insular symbols) fol. 27^r '*haec* omnia'; Einsiedeln 347 (St Gall type of "8-9 cent.") p. 8 'qui *haec* predixerat,' p. 437 (with cross-barred *h*) '*haec*

mulier' (apparently); St Gall 276, part ii (of 841-872; cf. Steffens in 'Zentr. Bibl.' 30, 484); St Gall 876 ("8-9 cent."); London Add. 11880 (Bavaria?, "9 cent."); Leyden Voss. Q 69 (St Gall, "8 cent."), cross-barred *h* (fol. 44^r *inconperta esse haec mensura currit*); Namur 11 Bede's History (St Hubert, Ardennes, perhaps slightly after our period), frequently; Cologne 83^u, foll. 110-125, written by an Irish (?) monk of Cologne in Abp Hildebald's time (with *h* for 'huius'); Cologne 39 (of Abp Guntar's time, 850-863) has *h* for 'haec,' according to Chroust II vii, pl. 3; Stuttgart HB VI 113 (Constance, "8 cent."), cross-barred *h* ('*haec est ergo salus Christianorum*'); Munich 6382 (Freising, "8-9 cent."), *passim*; Munich 14666 (Ratisbon, "9 cent.," in half Insular (Ags.) script); Munich 14470 (Ratisbon, "8 cent."), cross-barred *h* (e.g. fol. 30^r *et haec extetit fortitudo amoris*); the Ratisbon Traditio fragment (of 822-848) in the Munich Archives (see Chroust I i, pl. 2), cross-barred *h* (*acta est haec traditio*); Paris 528 (Limoges), cross-barred *h*; Paris 2123 (of 795-816), cross-barred *h*;

Vienna 17 (cursive of Bobbio, "c. 700"); Milan L 99 sup. (Bobbio, "mid. of 8 cent."); Milan I 1 sup. (Bobbio, "9 cent."), cross-barred *h* (fol. 2^r duo *haec audeo minuta iactare*); Nancy 317 (Bobbio, "9 cent.");

Certainly exempt from Insular influence is Paris 7530 (Beneventan script of Monte Cassino, end of 8 cent.), e.g. fol. 296^r 'huius malogranati et *haec malogranata*' (with correct form of symbol, while cross-barred *h* denotes 'hoc').

109. *hoc*. (Irish.) The Book of Mulling [St John, etc.], *h* with dot above shoulder; the Schaffhausen Adamnan, *h* with dot above shoulder, but on p. 65 *h* with apostrophe; Fulda Bonif. 3 (time of Boniface), *h* with dot above shoulder, *h* with apostrophe; the Book of Dimma, *h* with dot above shoulder, *h* with apostrophe; the Stowe St John's Gospel fragment, *h* with dot above shoulder;

the Book of Armagh, *h* with dot above shoulder;

the Stowe Missal, *h* with dot above shoulder; the Garland of Howth, *h* with dot above shoulder (slightly towards the right); St Gall Priscian (c. 850), *h* with dot above shoulder, *h* with apostrophe;

the Naples Charisius and Vienna 16 (both of Bobbio, "c. 700"), *h* with dot on the right;

Milan F 60 sup. (Bobbio, "8 cent."), *h* with dot above shoulder, *h* with dot on the right (at height of shoulder), *h* with semicolon and *h*₃ (a semicolon written without lifting the pen); Milan A 138 sup., flyleaf (Bobbio, "9 cent."), *h* with dot above shoulder; Milan C 301 inf. (Bobbio, "8 cent."), *h* with dot above shoulder; Turin F IV 1, frag^{ts} 5 and 6, *h* with dot above shoulder, *h* with apostrophe; Turin F IV 1 frag. 7 (Bobbio, "9 cent."), *h* with dot above shoulder; Florence Ashb. 60 and Vat. lat. 491 (both from Bobbio?, "8 cent."), *h* with dot on the right; Würzburg th. F 12 ("beg. of 8 cent."), usually *h* with dot on the right, but also (fol. 23^r) *h* with dot above shoulder;

Laon 26 (and flyleaves), *h* with dot above shoulder; St Gall 1395, frag. 8, *h* with dot above shoulder;

the Leyden Priscian (Egmont Abbey, of 838), h with dot above shoulder, h with apostrophe; the Carlsruhe Bede (Reichenau, 836-848), h with dot above shoulder; the Carlsruhe Priscian, h with dot above shoulder; the Carlsruhe Augustine, h with dot above shoulder, and (fol. 30^r) h with apostrophe; St Paul 25. 3. 31^b (Reichenau, "8-9 cent."), h with dot above shoulder; (Welsh.) Oxford Auct. F iv 32 (probably of 817), h with apostrophe; Llandaff entries (before 840) in St Chad Gospels, h with dot above shoulder; (Breton.) Orléans 193 Cānons (semi-Insular script of "8-9 cent."), h with dot above shoulder; Orléans 255 Sedulius (rude half-uncial), h with dot above shoulder; Oxford Hatton 42 ("9 cent."), h with dot above shoulder and Auct. F iv 32, foll. 1-9 Eutyches ("9 cent."), h with dot above shoulder; Paris 12281 ("beg. 9 cent."), h with dot above shoulder.

110. (Anglosaxon.) Contemporary (?) glosses in Cambridge Trin. Coll. 216 ("de manu Baedae"), h with dot on the right.

Of foreign specimens of Anglosaxon an instructive example of the confusion of the Insular 'hoc' and 'autem' symbols is Boulogne 63-64 Augustine's Letters (St Bertin, "8 cent."), in which 'hoc' is expressed sometimes by h with a dot (or a comma) on the right, sometimes by the 'autem' symbol (h with a 'tail'), e.g. 63 fol. 17^r 'illud per Adam, hoc per Christum' (= Epp. 205 § 13), fol. 18^r 'secundum hoc dictum' (= Epp. 205 § 15). For 'autem' in this MS. both this symbol and *at* are used.

Other examples: the Moore Bede (Le Mans, c. 737), h with dot on the right (passim); Paris 9525 (Echternach, 798-817) fol. 141^r h with apostrophe; Paris 9527 (Echternach, "mid. of 8 cent."), h with dot on the right (frequently); Paris 9565 (Echternach, "8 cent."), h with dot (or comma, fol. 176^r) on the right; St Petersburg F I 3 (Corbie, half-uncial), the 'haec' symbol (frequently); St Petersburg Q I 15 (Péronne or Corbie, "early 8 cent."), h with dot on the right; the Epinal Glossary (Moyenmoutier, Vosges, "beg. of 8 cent."), h with suprascript stroke (fol. 4^r *hoc* est prasinum);

Bâle F III 15^a (Fulda, "8 cent."), h with cross-stroke (often oblique), e.g. fol. 24^r (bis) '*hoc* interest';

St Paul 25. 2. 16 (Murbach, "8 cent."), h with dot on the right;

St Gall 759, h with dot above shoulder; St Gall 913, h with dot on the right; Carlsruhe Reich. frag. 62 (half-uncial), h with dot on the right;

111. (Continental.) In the Corbie ab-type occasionally h with dot (in one MS. a colon, Cambrai 633, e.g. fol. 51^r) on the right (cf. 'Rev. Bibl.' of 1912).

in the cursive marginalia of Paris 4403^a (Corbie, "8 cent."); Paris 1853 (Murbach?, "8 cent."), h with dot on the right, but also sometimes without dot in the phrase h ÷ '*hoc* est' (e.g. fol. 232^r); Oxford Jun. 25 (Murbach, "8 cent."), h with dot on the right usually, but h with apostrophe on fol. 130^r '*haec* gavisa, *hoc* gavisum';

Namur 11 (St Hubert, "9 cent."), h with dot above shoulder; Cologne 83ⁱⁱ, foll. 110-125, h with dot on the right; Vat. Pal. 1447 (Mayence, of 813), h

with dot above shoulder; Ratisbon MSS., e.g. Munich 14437 (of 823), *h* with dot on the right, and 14252 ("8-9 cent."), *h* with apostrophe, and 14470 ("9 cent."), *h* with dot above shoulder (e.g. fol. 61^r *hoc est*); Brussels 8216-8 (St Florian, of 819), *h* with dot on the right (fol. 216^r *hoc est*); St Gall 249 Bede, etc. ("8-9 cent."; with many Insular abbreviations), *h* with dot to the right; St Gall 876 ("8-9 cent."), *h* with dot to the right, *h* with apostrophe; Leyden Voss. Q 69 (St Gall, "8 cent.") fol. 46^r *h* with dot above shoulder; Fulda D 1 (Constance, "8 cent."), *h* with apostrophe (fol. 77^r *quidquid ad hoc inpendiderit*); Carlsruhe Reich. 99, part ii, and 112, *h* with apostrophe;

Nancy 317 (Bobbio, "9 cent."), *h* with dot above shoulder; Milan I 6 sup. (Bobbio, "8-9 cent."), *h* with dot on the right; Milan L 99 sup. (Bobbio, "mid. of 8 cent."), *h* with dot on the right; Vienna 17 (cursive of Bobbio, "c. 700"), *h* with dot on the right; Vienna 954 (Bobbio, beg. 8 cent.), *h* with dot (or comma) on the right;

All these are clearly due to Insular influence. But not Paris 7530 (Beneventan script of Monte Cassino, end of 8 cent.), cross-barred *h*, e.g. fol. 52^r 'barbarismum facit in *hoc* versu,' fol. 52^r 'fit *hoc* vitium'; Vat. lat. 3321 Glossary (late uncial of South Italy), cross-barred *h* (fol. 61^r *Fabulones inventores fabulorum hoc est malorum*).

The London Alcuin Bible has (fol. 119^r=Joh. 19, 24) *h* with apostrophe, 'et milites quidem *hoc* (*haec*?) fecerunt.'

112. HUNC. (Irish.) To the examples of *h̄c* 'hunc' (used by practically all Irish scribes of our period) which are given in 'Ir. Min.' add the Stowe St John's Gospel fragment; the Stowe Missal; the Garland of Howth;

St Gall 51 (half-uncial), frequently; Laon 26 (and flyleaves); St Paul 25. 3. 31^b (Reichenau, "8-9 cent."); Vat. lat. 491 (Bobbio?, "8 cent.") fol. 44^r.

In one MS. we find *h̄* for 'hunc': the Naples Charisius (Bobbio, "c. 700").

A variety *h̄nc*, e.g. Turin F iv 1 frag. 7 (Bobbio, "9 cent."), might be ignored, as merely an expression of suprascript *u* by a stroke, were it not that it also denotes 'hanc' in Boniface's pocket-copy of the Gospels, Fulda Bonif. 3, and in the Book of Mulling. Similarly *h̄c* denotes 'hanc' as well as 'hunc' in the Book of Mulling; St Gall 48 (by Sedulius circle) p. 184 *calicem h̄c*; Milan C 301 inf. (Bobbio, "8 cent.");

(Welsh.) Examples will be found in 'Wel. Scr.';

(Anglosaxon.) Cassel theol. F. 25 ("9 cent. late") fol. 55^r (at end of line) 'et *hunc* librum prophetiam nominet';

(Continental.) Seldom in the Corbie ab-type (see 'Rev. Bibl.' of 1912). For Breton, see 'Zentr. Bibl.' 29, 267 (where the example from Orléans 255, in Insular script, should be deleted). In Berlin Phill. 1825 Commodian (Verona or Angers, "8-9 cent.") *h̄c* on fol. 31^r is by error for 'nunc' (*nunc* clare ingenito dicatur gloria patri).

heres (see chap. III).

Hierusalem (see chap. II).

113. homo. A mediaeval list of ancient Notae makes *h* with suprascript *o* (slightly to the right) the symbol for 'homo.' This symbol was used in the MSS. of our period by Insular scribes, the *o* being either suprascript (slightly to the right) or written alongside the *h*. It was apparently not a contraction 'h(om)o' but a two-letter suspension 'ho(mo),' for Insular scribes use *hōis* 'hominis,' *hōe* 'homine,' *hōes* 'homines,' *hōum* 'hominum,' etc., which are correctly formed derivative contractions. Not so correct is *hōium* 'hominum,' which now and then appears as a by-form, as early as the time of St Moling (end of 7th century). Possibly the 'omnium' symbol is responsible for the error. There is also a contraction (favoured at the Bobbio scriptorium) formed from a three-letter suspension (*hoīm*) *hoīis*, etc., 'hom(in)is,' etc., which is not to be regarded as a mere use of the Syllable-symbol *m̄* 'men.' For (1) *m̄* 'men' is alien to Insular script; (2) *hoībus* 'hominibus' and *hoīs* 'homines' cannot be so explained. An initial suspension (*h*) has left some trace of itself in very rare contractions like *hī* 'h(omin)i,' *hē* 'h(omi)ne.'

The abbreviation of 'homo' in our period is as rare in Anglo-saxon as it is common in Irish and, we may say, Welsh. In Breton I have noticed only *hō* 'homo' in one MS. In our unique specimen of ninth century Cornish script it does not appear. The Corbie ab-type, which employs Insular (Anglosaxon) symbols, abbreviates the word occasionally.

114. (1) *hō* 'homo.'

(Irish.) The Book of Mulling (with suprascript *o* in St John and St Luke, elsewhere *hō*); the Boniface Gospels (with suprascript *o*);

the Book of Dimma (with suprascript *o*);

the Naples Charisius, *hō* 'homo'; Vienna 16 (both *hō* and with suprascript *o*; e.g. both symbols within three lines on fol. 18^v); Milan F 60 sup., *hō* (fol. 67^v) (but not abbreviated in Milan C 301 inf.); Turin F iv 1 frag. 5, *hō* 'homo'; Florence Ashb. 60 and Vat. lat. 491, *hō* 'homo';

the Carlsruhe Priscian, *hō* 'homo'; the Carlsruhe Augustine (usually with suprascript *o*, but also *hō*);

the Codex Boernerianus (with suprascript *o*); Bale A vii 3 (with suprascript *o*);

Laon 55, flyleaves (probably after our period), *hō* 'homo';

the Johannes Scottus marginalia, *hō* 'homo';

(Welsh.) Cambridge Corp. Coll. 153 Martianus Capella (probably after our period) *hō* (fol. 30^v);

(Breton.) Oxford Auct. F iv 32, foll. 1—9 Eutyches (“9 cent.”), hō ‘homo’;

(Anglosaxon.) Boulogne 63 (St Bertin, “8 cent.”), hō (fol. 20^r si, inquit, *homo ille*’);

(Corbie ab-type.) Cambrai 633 Glossarium Ansileubi, hō (fol. 50^r ‘ipse *homo*’); Montpellier 69 Gregory’s *Moralia*, hō ‘homo’ (with hoibus ‘hominibus’);

(other Continental.) London Add. 18332 (Carinthia, “9 cent.”) fol. 158^r hō ‘homo’; Munich 6330 (Freising, “8–9 cent.”), hō ‘homo’ (also ‘homini’; see below); Modena O 1 11 (of 800), hō (‘*homo ad imaginem Dei factus est*’);

115. (2) hōes ‘homines,’ hōe ‘homine,’ hōum ‘hominum,’ etc. Only a few of the Irish examples need be given here; others (both Irish and Welsh) will be found in ‘Ir. Min.’ and ‘Wel. Scr.’

(Irish.) The Book of Mulling [St John, etc.], hōe, hōem (but in St John hōium); the Boniface Gospels, hōe; the Book of Dimma, hōes, hōem; the Book of Armagh, hōes; the Stowe St John’s Gospel fragment, hōem ‘hominem’; the St Gall Priscian, hōem, hōe, hōes (with ‘homo’ written in full);

the Naples Charisius, hōes ‘homines’; Laon 26 (“beg. of 9 cent.”), hōum, and flyleaves (“8–9 cent.”), hōes; Laon 55, flyleaves (“late 9 cent.”), hōes; St Paul (Carinthia) 25. 3. 31^b (“8–9 cent.”), hōem; St Gall 51 (half-uncial); St Gall 1395, frag. 8 (“9 cent.”), hōe ‘homine’;

(Continental.) Cologne 83^{II}, foll. 110–125 (the pages by an Irish monk of Cologne in Hildebald’s time), hōes (and hōibus);

(3) the malformation hōium ‘hominum,’

the Book of Mulling [St John], hōium (see above);

(Welsh.) The Cambridge *Juvenius*, hōium;

(Continental.) Montpellier 69 (Corbie ab-type), hōium (fol. 56^r);

116. (4) hōms ‘hominis,’ etc.

(Irish.) Würzburg th. F 12 (with a famous collection of Irish glosses (“beg. of 8 cent.”) homb: (fol. 2^r, without abbreviation-stroke) ‘hominibus’; Vienna 16 (early minuscule of Bobbio), hōms ‘hominis’ (fol. 2^r), hōms ‘homines’ (fol. 56^r), hōme ‘homine’ (fol. 28^r), hōmb: (fol. 22^r) and hōmbib: (fol. 72^r) ‘hominibus’; the Naples Charisius (the same), hōms ‘hominis,’ homb (with cross-barred *b*) ‘hominibus’; Florence Ashb. 60 (Bobbio?, “8 cent.”), hōms ‘hōminis’ (fol. 18^v; also hōmi ‘hominem’ fol. 31^r); Vat. lat. 491 (the same), hōms ‘hominis,’ hōmi ‘homini,’ hōme ‘homine’ (also hōe), hōms ‘homines,’ homb (with cross-barred *b*) ‘hominibus’;

(Continental.) Paris 12155 (Corbie ab-type) hōms ‘hominis,’ e.g. fol. 215^r ‘retinentes *hominis dignitatem*’; Cambrai 633 (Corbie ab-type), hōms ‘homines’ and hōms ‘hominis’ (fol. 51^r ‘*primi hominis recedentes a Deo*’);

Leyden Voss. Q 69 Glossary (St Gall, “8 cent.”), hōmbibus;

Vienna 954 (Bobbio, beg. 8 cent.), hōmb: and hōmbib: ‘hominibus’; Oxford theol. d 3 (unknown provenance, “8–9 cent.”), hōmi ‘homini’;

(5) h̄is and h̄nis ‘hominis,’ etc.

In the Book of Mulling [Synoptic Gospels] *hī* 'homini' (fol. 39^r simile est regnum caelorum *homini* negotiatori) is perhaps not to be classed with the capricious curtailment of the word (as of many other words in this MS.) seen, for example, on fol. 74^r *qui Deum non timebat et homī non verebatur...nec hō revereor.*

Boulogne 63 (Ags., St Bertin, "8 cent."), *hñem* 'hominem' (fol. 20^r), *hñe* 'homine' (fol. 17^r).

(6) *hoīm* for any case: Milan C 301 inf. (Irish script of Bobbio, "8 cent."), *hoīm* 'hominis,' e.g. fol. 17^r 'filius *hominis*' (but this MS. is full of capricious suspensions); Montpellier 69 Gregory's *Moralia* (Corbie ab-type), *hoīm* 'hominum' (fol. 104^r = Migne 569 B); Leyden Voss. Q 69 Glossary (St Gall, "8 cent."), *hoīm* 'hominis'; Carlsruhe Reich. 99, part ii, Glossary (Reichenau, "8 cent."), *hoīm* 'homines' (fol. 45^r); Munich 6330 (Freising, "8-9 cent."), *hoīm* 'homines' (fol. 6^r), 'hominibus' (fol. 50^r) (also *hō* 'homini'; but the whole MS. is full of capricious suspensions); Vienna 954 (Bobbio, beg. 8 cent.), e.g. fol. 3^r *si super hoīm est quod in futuro consequi gratulamur*; Oxford theol. d 3 (see above), *hoīm* 'hominem'; in the St Germain lease-book, Paris 12832, *hoīm*, *hoīms* and *hō* 'hominis' are capricious.

huius, huiusmodi (see 'cuius').

hunc (see 'haec').

117. id. From the ancient *Nota iē* 'id est' (see below, s.v.) it was possible to extract *i* (usually with a dot on each side) 'id.' This became the Insular cursive expression of 'id est' (see below, s.v.), but retains the sense of 'id' in the Irish script of one Bobbio MS., Milan C 301 inf. (in which the cursive 'id est' symbol appears only in the Irish glosses, a subsequent addition to the text), and the Italian script (cursive and bookhand) of another, Milan L 99 sup. Isidore's *Etymologies* (on p. 73 = *Etym.* 2, 16, 2 a corrector has erased the dots). It occurs frequently in both MSS., neither of which seems later than the middle of the 8th century.

118. idem, id est. The ancient *Nota* for the first (found in the Rainer fragment, the Turin palimpsest, etc.) was *id̄* 'id(em)' (like *iī* 'item'), for the second the initial suspension which we still use *iē* 'i(d) e(st),' although this phrase was often expressed by *id ē* 'id e(st).' The latter expression really belongs to the paragraph on the 'est' symbol (see above, s.v.); and *id̄* (or *iđ̄*) 'idem' might be claimed for the paragraph on the Syllable-symbol 'em' (see below, s.v.), but hardly with equal justice, since it seems to be a syllabic suspension 'i-d(em)'. Insular scribes preferred the shorthand symbol for 'est' (÷) to the suspension (ē), and write *i ÷* (the

more careful scribes adding a dot between the *i* and the 'est' symbol), but in their everyday script this combination was reduced to *·i·* (the two dots being used to keep the letter from being absorbed by a neighbouring word, although the first dot is often omitted). This we may call their cursive 'id est' symbol; and its proper sphere is in marginal or interlinear glosses rather than in the actual text. The Irish monks of Bobbio however kept for a time the ancient Nota (*iē*).

Just as *i* (properly an expression of 'id') was summarily used by Insular scribes for the whole phrase 'id est,' so the pronoun alone (written in full) came to play this part. In some scriptoriums of the Continent *id* (without either dot or abbreviation-stroke) can denote 'id est'; in most an abbreviation stroke is added. This last symbol is identical with the ancient 'idem' symbol, just as the fuller expressions *idē* 'idem' and *id ē* 'id est' (the favourite expression in Continental, as *id ÷* in Insular script) are identical when the latter phrase is written as one word. It became so popular that the ancient use of the symbol (for 'idem') was abandoned in favour of the new denotation, 'id est.' We may call it the Continental symbol of 'id est,' and *i ÷* (of which *·i·* is a cursive variety) the Insular symbol. Since it appears as early as the Bodleian Eusebian Chronicles (ascribed by Traube to the 5th century), on the margin of fol. 127^v, perhaps the true account is that the ancient Nota for 'idem' did duty also sometimes for 'id est.' It is there (see Fotheringham's facsimile) written *id* 'id est,' but the abbreviation-stroke traverses the base of the *d* obliquely (down from right to left) in the Index of the uncial Lactantius of the Turin Archives (see pl. xxix of 'Codici Bobbiesi' I). In the minuscule of our period *iđ* is the usual form.

Although the Continental symbol for 'id est' is not unknown in Spain, and may have been the only form current there in the earlier period, Spanish minuscule prefers either a contraction developed from this suspension (*iđt*) or a symbol of the 'Hebrew' type, with suppression of the vowel, (*iđst*) or a variety of this type (*iđs*).

119. IDEM. The ancient Nota in mediaeval MSS. is merged in the frequent use of *đ* for any final 'dem' (see below, on the Syllable-symbol 'em') which is however commoner in the other cases of the word 'eadem,' 'eodem,'

etc. It appears, for example, in Berlin Phill. 1743 Concilia (Rheims, "8 cent.") fol. 211^r 'qui enim verus est Deus *idem* verus est homo'; Paris 9565 (Ags. script of Echternach, "8 cent.") fol. 13^r 'et hoc *idem* postmodum firmamentum vocatur' (written \bar{id}); Berlin Ham. 31 (Albi, "9 cent.") fol. 85^r 'si vero inoboeidens atque proptervus *idem* ereptus fuerit portario.'

In Wolfenbüttel Weissenburg. 97 Lex Salica ("8 cent.") it may be a mere capricious suspension, for it is confined to the recurring phrase 'idem (\bar{id} or \bar{id}) quod supra' ('id est' is written $\bar{id}\bar{e}$).

120. ID EST. (1) the ancient Nota ($\bar{i}\bar{e}$).

Vienna 16 (early Bobbio minuscule) fol. 65^r '*id est* circumdo'; Florence Ashb. 60 and Vat. lat. 491 (both in Irish script, of Bobbio?, "8 cent."), frequently (the abbreviation-stroke omitted on fol. 40^r of the Vatican MS.).

In Orléans 193 Canons (Brittany, "8-9 cent.") p. 46 $\cdot i \cdot \bar{e}$ is perhaps a Continental expression of the Insular symbol $\cdot i \cdot \div$ (p. 37).

(2) the Insular symbol ($i \div$ or, with the 'i longa,' $I \div$).

(Irish.) Examples will be found in 'Ir. Min.,' no home example being earlier than the Book of Armagh (of the year 808): the Leyden Priscian (Egmont Abbey, of the year 838), the Carlsruhe Bede (Reichenau, of 836-848), the St Gall Priscian (written in Ireland about 850), by one scribe, and so on. Add St Paul (Carinthia) 25. 3. 31^b ("9 cent."); Laon 26 ("beg. of 9 cent."); Laon 55 (flyleaves, of "late 9 cent."); Milan F 60 sup. (Bobbio, "8 cent."); Nancy 317 flyleaf (Bobbio, "8-9 cent."); Milan C 301 inf. (Bobbio, "8 cent."); St Gall 1395, frag. 8.

(Welsh, etc.) Examples will be found in 'Wel. Scr.,' such as the Liber Commonei (probably of the year 817).

The Welsh mannerism of forming the 'est' symbol often makes the whole look something like the Arabic numeral 12.

(Anglosaxon): the Corpus Glossary (Canterbury); contemporary (?) glosses in Cambridge Trin. Coll. 216 ("de manu Baedae");

Boulogne 63-64 (St Bertin, "8 cent."); St Paul (Carinthia) 25. 2. 16 (Murbach, "8 cent."); St Gall 913 Commonplace book ("8-9 cent.).

(Breton.) Breton scribes use the Insular symbols in Continental as well as Insular script. For details, see 'Zentr. Bibl.' 29, 267.

(Continental script.)

Brussels 10127-41 (Ghent, "8 cent."); Namur 11 (St Hubert, Ardennes, "9 cent.") fol. 35^r (probably transferred blindly from the original, for it is written awkwardly); Carlsruhe Reich. 49, part ii (Reichenau, "8 cent."); Milan L 99 sup. (Bobbio, "mid. of 8 cent.");

121. (3) the Insular cursive symbol ($\cdot i \cdot$).

(Irish.) For some examples, see 'Ir. Min.,' e.g. the Sedulius group of MSS. (but the Berne Horace, rather later, and written in North Italy, has also the Continental symbol). Add Milan F 60 sup. (Bobbio, "8 cent."); Nancy 317 flyleaf (Bobbio, "8-9 cent."), etc.

In Irish texts the symbol denotes the equivalent of the two Latin words 'id est,' the single Irish word *idón*.

(Welsh, etc.) Examples will be found in 'Wel. Scr.,' e.g. the *Liber Commonei*, the *Cambridge Juvenus*, the *Cornish cursive pocket-Gospels*, Berne 671 (in interlinear glosses by the scribe on fol. 7^r), etc.

(Anglosaxon.) St Boniface puts the cursive symbol to its proper use in his autograph marginalia in *Fulda Bonif. 1* (cf. 'Ir. Min.,' p. 11).

Other examples are: London Cotton Vesp. B vi, foll. 104–109 (Mercia, of 811–814), with an abbreviation-stroke above the *i* (*·i·*); the *Corpus Glossary* (Canterbury), *passim*; contemporary (?) glosses in *Cambridge Trin. Coll.* 216 *Pauline Epistles* ("de manu Baedae"); *Vat. Pal.* 68 Northumbria, ("8 cent.");

Paris 9525 (Echternach, of 798–817); *St Paul* (Carinthia) 25. 2. 16 (Murbach, "8 cent."); *St Gall* 1394, frag. 9 ("8 cent."); *St Gall* 913 *Common-place book* ("8–9 cent."), e.g. p. 65 'ista meditari, *id est* nihil aliud nosse.'

(Breton.) For examples both in Insular and in Continental script, see 'Zentr. Bibl.' 29, 267.

(Continental script.) *Cambrai* 619 (transcribed at *Cambrai* from an Irish original in 763–790), e.g. fol. 1^r 'super caput, *id est* super cervicem eius' (sometimes, e.g. fol. 9^r *redimendis, id est captivis*, it is expanded by a corrector to *id*); *Nancy* 317 *Grammatica* (Bobbio, "9 cent."); *Cologne* 106 (Tours?, time of *Alcuin*) fol. 5^r;

MSS. of *St Gall*, etc., e.g. *Leyden Voss. Q* 69 ("8 cent."); *Carlsruhe Reich.* 99, part ii ("8 cent.");

122. (4) the Continental symbol (*id̄*). This appears (without dot or abbreviation-stroke) in interlinear glosses in a *Corbie MS.*, *St Petersburg F* 13 (Ags.), e.g. fol. 21^r *id* *Christum* (above *LUCEM*). The usual form appears in the Ags. script of *Cambridge Trin. Coll.* 368 (of the year 833); of *Paris* 9527 (Echternach, "mid. of 8 cent.") fol. 52^r; of *St Gall* 759.

In Continental script: *Cologne* 83^{II} (of *Hildebald's* time) fol. 144^r; *Laon* 201 (9 cent.), but usually *id ·ē·*; MSS. of *Rheims*, e.g. *Leyden* 114 ("9 cent.") fol. 132^r, *Bamberg HJ* iv 5 and *Rheims* 875 (both of the time of *Johannes Scottus*), *passim*; *Corbie* ab-type MSS. (cf. 'Rev. Bibl.' of 1912; in *Paris* 11529 one scribe makes the stroke pass through the lower shaft of the *d*); *Paris* 13028 (*Corbie*, "end of 8 cent."), fol. 38^v, fol. 130^r, etc. (expanded by the corrector); *Leyden Scal.* 28 (*Flavigny*, *Autun*, of the year 816) fol. 98^v '*id est benedicti Domini*'; *Paris* 10588 ("8 cent."); *Paris* 13159 (*Charlemagne's Psalter*), *id̄* and *id̄*; *Vat. Pal.* 1448, foll. 1–44 (*Trèves*, of 810), fol. 13^r; *Paris* nouv. acq. 1619 ("7–8 cent."), *id̄* and *id̄*; *Berne* 263 (*Strassburg*, 9 cent.); *Berne* 611 (*Merovingian*); *Paris* 3837 (*Angers*, of 816); *Paris* 528 (*Limoges*, "beg. 9 cent."), *id̄* (with a dot on each side);

Bâle F III 15 (*Fulda*, "end of 8 cent."), *id̄* and *id̄* (sometimes with a dot on each side);

MSS. of *Mayence*, e.g. *Vat. Pal.* 1447 (of 813);

MSS. of *Lorsch*, e.g. *Vat. Pal.* 172 and 834 (of 836?);

Weilburg Gymn. 3 (Schonau, "9 cent."), e.g. fol. 158^r;

MSS. of Freising, etc., e.g. Munich 6228 (Freising, "8 cent.") frequently, Munich 14437 (by Ratisbon scribes in 823);

Brussels 8216-8 (St Florian, of the year 819);

Oxford Jun. 25 *Ethici Cosmographia* (Murbach, "8 cent."), frequently (on fol. 157^r *id̄s* should perhaps rather be interpreted as 'id sunt' than as the Spanish 'id est' symbol: *Vocales dicte s̄ quia vocem integram habere videntur id̄s*. A E I O U; similarly in Paris 2123 *id̄s* and *id̄st*);

MSS. of St Gall, e.g. St Gall 876; Leyden Voss. Q 69 ("8 cent.");

MSS. of Reichenau, e.g. Darmstadt 896, foll. 219^v-241 ("9 cent."), Carlsruhe Reich. 99, part ii ("8 cent."; along with the Insular symbols), Reich. 248, part i ("8-9 cent."); MSS. of Constance, e.g. Stuttgart HB VI 113 ("8 cent."), e.g. fol. 207^v; Einsiedeln 281, pp. 1-178 + 199, pp. 431-526 ("mid. of 8 cent.");

Carlsruhe Reich. 57 (Verona?, "8 cent."); Verona 62 (early cursive), with stroke down obliquely through lower shaft of the d; in Veronese minuscule, frequently (cf. 'Zentr. Bibl.' 27, 532; in Verona 86 *id̄*); Vercelli 202 ("8-9 cent."); Milan H 150 inf. (Bobbio, c. 810); Ivrea 42 (of 813);

Modena O I 11 (of 800) and O I 17 ("mid. 8 cent.");

Rome Vitt. Eman. 2102 (=Sess. 63, of 757-772);

Beneventan script MSS., e.g. Paris 7530 (end of 8 cent.) fol. 301^r, Naples VI B 12;

Vat. lat. 3321 Glossary (uncial of South Italy), with abbreviation-stroke above the d;

Of unknown provenance: Berlin Diez B 66 ("end of 8 cent.") p. 256 *id̄* corrected to *id̄*; Vienna 743; Paris 2796 (of 813);

123. (5) the Spanish symbols (*id̄t*, *id̄st*, *id̄s*).

Vat. Reg. 1024 *Lex Reccesvindiana* (half-uncial), *id̄* (or with oblique stroke down through the shaft of the d);

Madrid Tol. 2. 1 Bible ("end of 8 cent."), *id̄st* and *id̄s*; Madrid Tol. 15. 8 Isidore's *Etymologies* ("end of 8 cent."), *id̄st* and *id̄* (fol. 39^r); Madrid Bibl. Acad. Hist. 44 ("9 cent.") *id̄st* and *id̄s* and *id̄*; Escorial & I 14 ("9 cent."), *id̄t*; Escorial a I 13, foll. 1-187 (of 912 or 812), *id̄st* and *id̄st* and *id̄t* and *id̄s* and *id̄s*; Escorial P I 7 (beg. of 10 or 9 cent.), *id̄t* by one scribe, *id̄* by another;

Autun 27, *id̄* in the minuscule part (in the half-uncial part *id̄ ē*); Paris 609 (Limoges, "8-9 cent."), *id̄t* and *id̄s* (e.g. both on same page, fol. 10^r); Paris 2994^A, foll. 73-194 ("9 cent."), *id̄* (fol. 155^r 'pollent *id̄ est* valent'); Paris 4667 (of the year 828), *id̄s* and *id̄t*; a charter of Aude (Narbonne) of 834 (see pl. 4 of Desjardins 'Musée Arch. Dép.'), *id̄st*.

In a Glossary fragment, Berne A 92 (3), the symbol is *id* with a downward oblique stroke through the body of the d.

In the Continental script of Paris 9575 (Poitiers, of 811) *id̄* and *id̄st*; of Paris 2341 (of 843) *id̄* and *id̄t*.

124. ideo, adeo. There were apparently no ancient Notae for these two words. In MSS. of our period the symbolism of the

second (adō) is so rare that we might at once pronounce it to be a mere mistake of a scribe who misread 'adeo' as 'a Deo,' were it not for the symbolism of the first (idō). This 'ideo' symbol seems to be connected with the symbolism rather of the 'de' syllable (see below, s.v. 'e') than of 'Deus,' for it is especially favoured in the country where 'de' is symbolized most freely, Spain. In fact we may call it a Spanish symbol and ascribe to Spanish influence its occasional appearance elsewhere.

Another explanation however of idō is suggested by a Cologne MS. of Hildebald's time, Cologne 83^{II}, where id̄ 'ideo' is used by the Irish (?) monk who has penned foll. 110–125. If this is no mere capricious suspension but an ancient Nota preserved, the Spanish symbol will be a contraction formed from it, as the Spanish contraction id̄t is formed from id̄ 'id est.' The rarity of the word 'ideo' may be the reason why the ancient Nota has left so faint a trace of itself.

adeo. According to Holder (in the 'Mélanges Chatelain') adō appears in a most inaccurately written text of Isidore's Etymologies, Carlsruhe Reich. 57 (Verona?, "8 cent.").

In the Visigothic minuscule of Escorial P 1 7 (Salamanca, beg. of 10 or of 9 cent.) I found on fol. 256^r adō.

These are the only instances known to me in MSS. of our period.

In Anglosaxon script I have found idō 'ideo' only on fol. 23^r of a MS. which is not earlier than the very close of our period, Oxford Digby 63 (Winchester, c. 850).

In Continental script, outside of Spain:

Paris 1451 Canons (St Maur-les-Fossés, of the year 796), e.g. fol. 6^r 'et *ideo* petimus';

Paris 11529 (Glossarium Ansileubi (Corbie ab-type; with many Spanish abbreviations), e.g. fol. 70 'Consonantes litterae *ideo* habentur quia'; Berne 263 Codex Theodosianus (Strassburg, 9 cent.) fol. 67^r 'quum vero huius legis *ideo* interpretatum non est quia' (the spelling 'quum' is Spanish); Paris 1012 Gregorii Opuscula (Limoges, "8–9 cent."), fol. 67^r;

In Beneventan script: Rome Casanat. 641 (of 811–812) fol. 30^r, fol. 35^r.

This symbol is widely used in Visigothic minuscule. These examples will suffice:

Escorial R 11 18 the "codex Ovetensis" of Isidore's 'Natura Rerum' (Toledo, the minuscule portion earlier than 779);

Madrid Tol. 15, 8 the "Toledo" Isidore (Seville, "end of 8 cent.");

Madrid Acad. Hist. 20 the San Millan Bible ("9 cent.");
 Paris 2994^A, foll. 73-194 ("9 cent.") fol. 126^r; Paris 4667 Lex Visigothorum
 (of the year 828) fol. 65^v.

Idus (see chap. III).

Ierusalem (see 'Hierusalem').

Iesus (see chap. II).

igitur (see 'ergo').

ille (see the Syllable-symbol 'e'; also chap. III)

imperator (see chap. III).

125. **in** and **inter**.

The ancient Notae are :

ī 'in,' e.g. the Verona Gaius and other ancient legal MSS., the marginalia of the Medicean Virgil ;

Ɀ 'inter,' e.g. the Verona Gaius, etc. (in the Autun palimpsest the cross-stroke is more horizontal).

Both are retained in Insular script, especially the Irish and Welsh (with Cornish) types, the first in other minuscule script too. In cursive Latin script in the word (or syllable) 'in' the vowel was written with its long form (*i longa*), and this practice usually remained in minuscule book-hand, not however in Caroline minuscule. This 'in' symbol often shews the *i longa* (Ī), and here and there it became the practice to put a stroke through the shaft instead of a horizontal stroke above it. This made the 'in' symbol resemble the 'inter' symbol and must have produced confusion of these words in transcription. Properly however this 'cursive' 'in' symbol has the cross-stroke horizontal and higher up the shaft than the 'inter' symbol, as in a Beneventan charter of 810 (Piscicelli Taeggi, pl. 34), in the Visigothic script of Paris 4667 and Madrid Tol. 15, 8; but in the Laon az-type of Paris 12168, Laon 423, Cambridge Corp. Coll. 334 it is precisely identical with the 'inter' symbol. Since in these three MSS. this symbol often appears for the first syllable of the word *inter*, there is room for the surmise that it may possibly have arisen from the habit of some corrector of giving precision to the 'inter' symbol by adding the last three letters, just as we often find correctors adding the letters 'tem' to the Insular 'autem' symbol. In Cologne 83^{II}, foll. 110-125, the Insular 'inter' symbol is rightly used on fol. 117^r, but on fol. 113^r, 'in|ter' (divided between two lines) is written Ɀr.

In an addition (probably not later than our period) on the last leaf of the Cambridge Juvenius a Welsh scribe, who uses the *i* longa in its sinuous cursive form, employs this form alone apparently, without a suprascript stroke (but the page is rather illegible), for 'in,' fol. 55^v '*in* coram stantibus istic,' '*in* cunctis populis splendebant lumina vitae,' etc.

The Preposition symbol *ī* is, like the Preposition symbols *p̄* 'prae' and *p* 'pro' (see below, s.v.) used also in Compounds like '*incipio*,' '*inde*,' etc., where the syllable is initial and preconsonantal, also (but not so freely) in Compounds like '*iniquus*,' '*inimicus*,' '*initium*,' where the syllable is initial and prevocalic, and like '*deinde*,' '*exinde*,' where the syllable is not initial. When a scribe writes *pricipium* 'principium,' *quique* 'quinque,' *senserit* 'senserint,' and the like, he is using, not the 'in' symbol, but the 'n' symbol (see below, among the Syllable-symbols).

126. The *in* symbol is used in

(1) Irish script, universally. It may be called a feature of Irish script. A few of the earlier examples must suffice: the Schaffhausen Adamnan (written in Iona before 713), '*insula*' p. 118; the Book of Mulling [St John] (end of 7th cent.), the form with *i* longa; the Book of Dimma (with or without *i* longa) 'in,' '*inde*,' '*indigeo*,' etc.; the Boniface Gospels (beginning of 8th cent.) 'in,' '*initio*,' '*coinquinat*,' etc. (Fuller details in 'Ir. Min.')

(2) Welsh and Cornish: the Oxford Liber Commonei and Ovid (with '*deinde*'), the St Teilo entry in the St Chad Gospels '*in* ois oisou'; the Cambridge Juvenius; Berne 671 'in,' '*inde*,' '*iniquus*,' etc. That is to say, in all the extant Welsh and Cornish script of our period. Add the Hereford Gospels (Welsh?) 'in,' '*inde*,' '*iniquitas*,' etc. (passim).

(3) Anglosaxon: Cambridge, Trin. Coll. 216 Pauline Epistles ("de manu Baedae") fol. 19^r; the Book of Cerne, fol. 21^r; Lambeth 218, foll. 131-208 (Bury St Edmunds, "9 cent.") fol. 142^v; the St Gatien Gospels (Tours), by the first corrector, e.g. fol. 18^r; Cambridge, Corp. Coll. 183 Bede's Life of St Cuthbert ("beg. of 9 cent."), e.g. '*infert*'; Paris 1771, foll. 1-51 ("8-9 cent.") 'in,' '*inde*,' etc. (passim); Carlsruhe, Reich. frag. 62 (Reichenau, half-uncial); Florence, S. Marc. 611 (with or without *i* longa) '*intrensicus*,' '*indumentum*,' '*deinde*'; Paris 9525 (Echternach, 798-817), fol. 115^v; the Werden library MSS. at Berlin, theol. F 356, fol. 65^v, fol. 95^r (with *i* longa), theol. F. 366, fol. 7^r (by a corrector?), theol. Q. 139, fol. 9^v '*interrogat*'; Würzburg th. F 61, fol. 28^r (by a corrector?); Bamberg E III 19 (Fulda?), frequently, e.g. '*inferentibus*' (with *i* longa), fol. 207^r; Milan L 85 sup. Columella (with *i* longa), frequently; Munich 14096, foll. 1-99 Isidori Prooemia (Ratisbon), 'in,' '*invidus*,' etc.; Colmar 444, fly-leaf (Murbach, half-uncial).

(4) Breton, universally (details in 'Zentr. Bibl.' 29, 270).

(5) the Corbie ab-type (often with *i* longa), e.g. Montpellier 69; Paris 12217; St Petersburg F 1 11 'in,' 'inter' (fuller details in 'Rev. Bibl.' of 1912).

127. (6) Continental script under Insular influence: Cologne 83^{II}, foll. 110–125; Milan I 1 sup. (Bobbio; but not, I think, in the early specimens, Vienna 16 and 17); Paris 9530 (Echternach), in contemporary corrections on foll. 39^r, 63^r; Rome, Vat. Reg. 124 (Fulda, before 847); Munich 6244 (Freising), in a possibly contemporary correction on fol. 11^r; the Cologne MSS. of Hildebald's time, such as Cologne 41 'in,' 'interiora,' etc., Cologne 55, fol. 1^r, Cologne, 63; Colmar 39 (Murbach), fol. 163^r 'in libros nominatos'; Leyden, Scal. 28 (Flavigny, 816; with many Insular abbreviations), fol. 90^r, etc.

Paris 2706 ("N. E. France," "7 cent.") is so early and so full of ancient Notae that Insular influence is not certain (see above, s.v. 'autem'). The symbol is used in its apparently contemporary marginalia (usually with *i* longa).

(7) Other Continental script: Lyons 608 (written at Lyons in Leidrad's time), fol. 7^r 'in usu rerum'; Paris 17451 (Compiègne), fol. 180^r 'in perpetuum'; Brussels 8302–5 ("9 cent."), in the Index on foll. 50^r, 51^r; Paris 11710 Canones (written in 805), in the Index on fol. 12^r; Rome, Vat. Barb. 671 (Settignano, uncial), according to Reifferscheid.

On the obelus-symbol found in some Spanish MSS., see above. It seems to denote 'im' in a Verona (?) MS. of "saec. viii—ix," Berlin Phill. 1825 Commodiani Instructiones, fol. 29^r 'imbribus,' although elsewhere in this MS. (e.g. fol. 12^r) *i* appears for 'in.' The symbol *i* for the syllable 'in-, 'in-, 'in' is in Spanish script certainly, in other Continental script probably, to be regarded rather as a case of the 'n' symbol than of the 'in' symbol (see below, on the Syllable-symbol **n**).

128. The **inter** symbol is used by practically all Irish scribes (as early as St Moling), but apparently not in the earliest Bobbio specimens; by all Welsh scribes (e.g. in the Oxford Liber Commonei); by the Cornish scribes of Berne 671; but I have found no example in MSS. from Breton scriptoriums. (For details of its Celtic use see 'Ir. Min.' and 'Wel. Scr.'). In Anglosaxon script of our period it is rare; it occurs, for example: in possibly contemporary glosses in Cambridge, Trin. Coll. 216 ("de manu Baedae"); in the Corpus Glossary, foll. 14^r, 16^r; in Paris 9527 (Echternach, "mid. of 8 cent."), *passim*.

It is used, along with other Insular abbreviations, in the Caroline minuscule of Cologne 83^{II}, foll. 110–125, e.g. 'inter alia' fol. 117^r, and of Paris 13026 Grammatica varia (Péronne?, "beg. 9 cent."); in an uncial Glossary of St Gall, no. 912, p. 123, as well as in the Insular script of another St Gall Glossary, no. 913. And, like other Preposition-symbols, it may represent the Preposition in a Compound: e.g. in the Irish Boniface Gospels, fol. 63^r 'interrogantes'; in the Book of Armagh, fol. 31^r 'interrogavit.' Of course the word or syllables may also be written with the help of the 'in' and the 'er'

symbols, one or both ($i\bar{l}$), and might possibly be confused with the 'item'-symbol ($i\bar{l}$). The true 'inter' symbol would easily be omitted, as if an obliterated *i* longa, by a transcriber.

inde (see 'unde').

inluster (see chap. III).

129. inquit. The symbol $in\bar{q}t$ is perhaps mainly Insular, e.g.: Milan C 301 inf. (Irish script of Bobbio, "8 cent."); Bâle F III 15 (Continental script of Fulda, "8-9 cent.") fol. 106^r; Namur 11 (St Hubert, Ardennes, "9 cent."; with many Insular symbols); Carlsruhe Reich. 191 (Reichenau, "8-9 cent."), passim; Laon 201 (Cambrai, 9 cent.) fol. 68^r, fol. 69^r. The St Bertin scribe of Boulogne 64 (Ags. script of "8 cent.") writes the *t* above the *q* (fol. 8^v, fol. 10^r). But we cannot suppose Insular influence in the case of Paris 7530 (Beneventan script of end of 8 cent.) fol. 300^v 'est *inquit* ea aetas quae decrepita.' Since the pronoun 'quid' was often spelled 'quit' and, on the other hand, the verb was often spelled 'inquit,' the symbolism of 'quid' would be extended to the second syllable of the verb (cf. 'quod' and 'quot,' below).

institutus (see chap. III).

inter (see 'in').

130. intra. A mediaeval list of ancient Notae offers a contraction-symbol, *i* with suprascript *a*, which I have not found used by scribes of our period. They abbreviate the word with the help of the 'ra' symbol (q.v.).

Iohannes (see chap. III).

Israel (see chap. II).

131. itaque. A tenth century Spanish MS., Escorial T II 24, contains a list of ancient Notae, and among them the syllabic suspension $i\bar{t}q$ 'i-t(a)-q(ue),' which I have not found in actual use. Scribes content themselves with substituting the 'que' symbol (q.v.) for the last syllable.

132. item. The ancient Nota was $i\bar{t}$ 'it(em)' (written in the marginalia of Paris 12214 + St Petersburg Q I 4 sometimes as $i\bar{t}$ followed by a sinuous vertical suspension-stroke). This remained in usage in most parts (except our islands?) throughout our period,

although many scribes confine it to Indexes or title-headings of paragraphs and do not admit it to the actual text (except of Canons, etc., e.g. the 6th century Paris 12097).

Insular script (where there was danger of confusion with *ī* 'inter') offers few examples: the earliest, the Bangor Antiphony, which shews it in title-headings, etc. but not in the text, may have taken it from the original. In the Ags. script of abroad: Gotha II 193 Julianus Toletanus fragment (Murbach?, "8 cent."), possibly transferred (like *aūm* 'autem') from the Spanish original; Munich 6433 *Varia* (Freising, "8-9 cent."); Munich 14096, foll. 1-99 *Isidori Prooemia* (Ratisbon, "8 cent."), frequently; Paris 10837 (Echternach, time of St Willibrord), freq. in the Martyrology; St Gall 759 *Medica* (but *ī* 'inter').

133. Some Continental script examples: Brussels 10127-41 *Canons* (Ghent, "8 cent."); Leyden Voss. F. 26 *Glossary* (Ghent, "8-9 cent."); Berlin Ham. 253 *Gospels* (Stavelot, "9 cent.") fol. 3^r (*Index*); Cologne 212 *Canons* (half-uncial); Cologne 210 *Canons* ("8 cent."), *passim*; Berlin Phill. 1743 *Canons* (Rheims, "8 cent."), *passim*; Bamberg HJ IV 5 (Rheims, time of Johannes Scottus); Cambrai 633 *Glossarium Ansileubi* (Corbie ab-type), *passim*; Düsseldorf B 3 Alcuin's extracts from the Fathers (Corbie ab-type), frequently; Paris 12217 *Augustine* (Corbie ab-type), frequently; the *Maurdramnus Bible* (in *index*); St Petersburg F VI 3 *Tractatus de Morbis Mulierum* (Corbie, "9 cent."), *passim*; Amiens 220 (Corbie); Paris 12048 *Sacramentary of Gellone* (Rebais, c. 750); Paris 2110 ("N. E. France," "7-8 cent."); Oxford Douce f. 1 *Liturgical fragment* ("N. E. France," "8 cent."); Paris 12021 *Canones Hibernenses* (Brittany); Paris 13159 *Charlemagne's Psalter* (of 795-800); Paris 10588 *Canons*; Cheltenham 17849 *Canons*; Paris 1451 *Canons* (St Maur-les-Fossés, of the year 796); Paris 1603 *Canons* (St Amand, "end of 8 cent."); the *Theodulfus Bible* (Orléans), frequently in the *Index*; Paris 10756 *Formulae*; Paris nouv. acq. 1575 *Eugippius* (Tours, "beg. of 8 cent.") fol. 106^r *item paulo post* (= Migne 688^p); Vat. Pal. 1448, foll. 1-44 (Trèves, of 810); Paris nouv. acq. 1619 *Oribasius medicus* ("7-8 cent.") (*passim*); Glasgow T 4. 13 *Medica*; Vat. Pal. 187 *Galen* (Lorsch library);

Berne 611 *Glossary* (Merovingian); Wolfenbüttel Weissenburg. 99 *Augustine's Homilies* (Merovingian);

Bâle F III 15 *Isidore's Etymologies* (Fulda, "end of 8 cent.") fol. 23^r (= *Isid. III v. 9*; but on fol. 35^r *ī* 'iter'!);

MSS. of Lorsch, e.g. Vat. Pal. 238 *Prosper* (fol. 7^r 'Item' with cross-barred I);

MSS. of Mayence, e.g. Vat. Pal. 577 *Canons*;

MSS. of Freising, etc., e.g. Munich 3514 *Passionale* (Augsburg, "7-8 cent.") p. 134, Munich 6243 *Canons* (Freising, "8 cent."), Munich 14470 *Homilies* (Ratisbon, "8 cent.");

MSS. of Murbach, e.g. Gotha I 85 *Canones Murbacenses*, Manchester 15

Cyprian (in title-heading), Paris 1853 (Murbach?, "8 cent.") fol. 243^r; Einsiedeln 281, pp. 1-178+199, pp. 431-526 *Ascetica* ("mid. of 8 cent."), often in the phrase 'et item' (or 'iterum'?), e.g. p. 478 et *it̄* superbis Deus resistit;

MSS. of St Gall, etc., e.g. St Gall 125 Jerome ("8-9 cent."); St Gall 722, pp. 19-247 *Breviarium Alaricianum* (Chur, of 800-820);

MSS. of Reichenau, e.g. Carlsruhe Reich. 191 ("8-9 cent.") fol. 5^r '*item* interpretatur felicitas' and frag. 69 Glossary;

Italy:

Cheltenham 12261 Augustine and Commodian (N. Italy, "8-9 cent."); Paris 653 Pelagius on Pauline Epistles ("8 cent."), '*item* aliter' (freq.); Bobbio MSS., e.g. Vienna 17 Grammatica (cursive, "c. 700"), frequently, Milan L 99 sup.; Milan H 150 inf. Victor Aquitanus (Bobbio, c. 810); in Veronese majuscule (e.g. Verona 60 Canons) and cursive (e.g. Verona 62 Cresconii Canones, Verona 163 Claudian) and minuscule (cf. 'Zentr. Bibl.' 27, 541); Ivrea 42; Modena O r 11 (of 800), often without abbreviation-stroke; Rome Vitt. Eman. 2095 (=Sess. 38; Nonantola, of 825-837) fol. 26^v; Lucca 490; Vat. Barb. 671 (Settignano); Rome Vallicell. A xiv (late uncial) fol. 4^r (in Index);

Beneventan script MSS., e.g. Paris 7530 ("end of 8 cent.") fol. 299^r;

Vat. lat. 3321 Glossary (uncial of South Italy), frequently;

Spain and Aquitaine:

Visigothic script MSS., e.g. Escorial R II 18 Isidore's *Natura Rerum*, both in the uncial and the minuscule part; Autun 27 (minuscule part); Escorial R III 25, foll. 1-166 ("9 cent."), *it̄* and *it̄m*; Paris 609 (Limoges, 8-9 cent.); Albi 29; Paris 2994^A, fol. 75^v.

iudex, iudicium (see chap. III).

iusiurandum (see chap. III).

134. iuxta. The three-letter suspension (*iuḅ*) appears in the Insular script of the Moore Bede (*passim*) and of Milan C 301 inf. (more than once); also in the Continental script of Ivrea 42 ('*iuxta* quod superius'). And probably it stood in the original of Amiens 220, for on fol. 14^r *iux ad* has been changed by the scribe to *iuxta ad*. These are all the examples I have noted.

Kalendae (see 'Calendae').

135. liber. The sign *liḅ* 'liber' is rather an example of the Syllable-symbol 'er' (q.v.) than of a word-symbol. Mediaeval lists of ancient Notae offer this suspension for any case of the adjective. In our MSS. it often represents any case of the noun, e.g. 'librum,' but only in Indexes or catalogues. So it cannot be called a 'nota communis.'

136. licet. Although this word is occasionally abbreviated in ancient legal MSS. as \bar{l} or $\bar{l}\bar{e}$ or $\bar{l}\bar{e}t$ or $\bar{l}et$, and in mediaeval lists of ancient Notae also as $\bar{l}\bar{e}$, I have found no example in the MSS. of our period. Since the Syllable-symbol for 'it' (q.v.) occasionally does duty for 'et' (e.g. of 'habet'), there are probably examples of $\bar{l}\bar{e}$ 'licet,' which is another form of the ancient Nota.

137. loquor. Insular, especially Irish, scribes recognize such symbols as $lo\bar{q}r$ or $l\bar{q}r$ 'loquitur,' $loq\bar{m}r$ 'loquimur,' $loq\bar{n}r$ 'loquuntur,' e.g. Berlin Phill. 1662 (Ags., of "8-9 cent."), $l\bar{q}r$ and $lo\bar{q}r$ (Irish instances will be found in 'Ir. Min.');

and the Continental script of centres under Insular influence occasionally admits them, e.g.: Vat. Pal. 172 (Lorsch, "9 cent."), $l\bar{q}r$ fol. 175^r, fol. 179^r; Paris 1853 (Murbach ?, "8 cent."), $lo\bar{q}r$; Paris 12021 (Brittany, "9 cent."), $lo\bar{q}r$ fol. 107^v; Milan L 99 sup. (Bobbio, "mid. of 8 cent."), $lo\bar{q}r$ p. 72, $loq\bar{n}r$ p. 153. But we find also in an early MS. of Vercelli written in cursive, Vercelli 183, $lo\bar{q}r$ fol. 62^r, fol. 65^r, $loq\bar{m}r$ fol. 62^r

138. magis. The syllabic-suspension $m\bar{g}$ 'm(a)-g(is)' is very common in the Verona Gaius. In three Insular MSS. of our period it survives: Milan C 301 inf. (but on fol. 32^v $ma\bar{g}$); Boulogne 63-64; the Leyden Priscian (foll. 11^r, 63^r, 76^v). A ninth-century Glossary, Leyden 67 E, has (fol. 49^v) $ma\bar{g}$ 'magis.'

magister, magistratus (see chap. III).

mancipium (see chap. III).

manifestus (see chap. III).

manumitto (see chap. III).

mater (see 'frater').

139. maximus. A mediaeval list of ancient Notae shews the syllabic suspension $m\bar{x}m$ 'm(a)x(i)m(us),' '-mi,' etc., but I do not know of any instance in our period.

memoria (see chap. III).

140. meus, tuus, suus. There were, so far as our material allows us to judge, no ancient Notae for these possessive pronouns. And yet the contraction $m\bar{s}$ 'meus' is one of the most universal symbols in mediaeval MSS., found all over the Continent (Spain included) and in our own Islands. How are we to account for

this? Traube's guess, although it was a mere guess, so tallies with the actual facts that it deserves mention. In support of his theory that suspension was the Pagan method of abbreviation, contraction being a Christian device for investing sacred names with the same reverent disguise as Jewish scribes gave to the Hebrew designations of the Deity, and that the contractions of other words were gradually made on the pattern of these 'nomina sacra,' Traube selected the word 'meus' as an instance. After 'Deus,' he said, had come to be written $d\bar{s}$, the phrase 'Deus meus' would inevitably in time come to be written $d\bar{s} m\bar{s}$. A word like 'meus,' of the same form as the sacred name with which it was habitually used, would be among the first to undergo this new process of abbreviation by contraction. Certainly this suggestion of Traube's makes it easy to explain the rapid spread of $m\bar{s}$ 'meus,' $m\bar{m}$ 'meum,' these two forms especially, all over Christian Europe.

The abbreviation of 'tuus' and 'suus' is as rare as that of 'meus' is common. It is confined to a few Insular scribes. They generally use contractions of the 'meus' type, and presumably coined from it: $t\bar{s}$ 'tuus,' $t\bar{m}$ 'tuum,' $s\bar{m}$ 'suum,' $s\bar{s}$ 'suis,' etc. But sometimes they write the final letter, not alongside, but above: t with suprascript m , 'tuum,' s with suprascript m 'suum,' etc. And sometimes they do the same with the 'meus' contraction. This would avoid confusion with $t\bar{s}$ 'trans,' $t\bar{m}$ 'tantum,' $s\bar{s}$ 'suprascriptus,' $m\bar{s}$ 'mens,' $m\bar{m}$ 'modum.'

Examples of this suprascription are:

Boulogne 63 (Ags. script of St Bertin, "8 cent.") fol. 19^v 'mearum,' fol. 25^v 'sua'; Milan C 301 inf. (Irish minuscule of Bobbio), 'meum' and 'meam' (the same symbol for both), 'tuum,' etc.; the Carlsruhe Augustine (Irish minuscule of Reichenau) fol. 20^r 'tua'; Laon 26, flyleaves (Irish minuscule of Laon), 'sua'

An eighth century Bobbio MS., written in Irish minuscule, Milan C 301 inf. Commentary on the Psalms (Bobbio) uses the initial suspension ($m\bar{m}$) for 'meum,' 'meam,' 'meos,' etc., in the lemmas, in which capricious suspension is the usual practice; similarly $s\bar{s}$ 'suum,' etc., $t\bar{t}$ 'tua,' etc. So too in another MS. full of capricious suspension, St Boniface's pocket-copy of the Gospels, Fulda Bonif. 3 (Irish cursive), $m\bar{m}$ for 'meum,' 'meam' is not rare (e.g. 'angelum *meum*,' 'manum *meam*') although the contraction

m̄m 'meum' is generally employed in this MS. (and in the Milan MS. too). The abbreviation-stroke is the m-symbol (cf. § 81).

141. meus. (Irish script.) St Moling writes in the Book of Mulling [St John] on fol. 86^r *qui manducat m̄m carnem*, but elsewhere abbreviates only 'meus' and 'meum,' writing 'meam' in full or using the 'meum' symbol (m̄m) for it (fol. 88^r *quare loquelam meam non cognoscetis?*);

The Book of Dimma, 'meus,' 'meum'; Fulda Bonif. 3 (time of St Boniface), 'meus,' 'meum'; the Garland of Howth, Dublin Trin. Coll. A IV 6, 'meum'; the Stowe Missal, Dublin, R. I. A. Library, Stowe D II 3, 'meus,' 'meum'; the Stowe St John's Gospel fragment (bound up with the preceding), 'meus,' 'meum'; the Book of Armagh (written at Armagh in 808) uses m̄s for 'meas' (fol. 31^r *pasce oves meas*) as well as for 'meus,' and m̄m for 'meam' (fol. 23^r *viam meam,* fol. 24^r *faciem meam,* fol. 24^r *animam meam,* etc.) as well as for 'meum'; the St Gall Priscian, 'meus,' 'meum';

I have not found the abbreviation of these possessives in the earliest minuscule of Bobbio (Vienna 16 and the Naples Charisius), in which m̄m denotes 'modum,' but in Milan C 301 inf. m̄s 'meus' or 'meos' and m̄m 'meum' or 'meam'; the Carlsruhe Priscian, 'meus,' 'meum'; the Carlsruhe Augustine, 'meus,' 'meum'; St Gall 51 (half-uncial), 'meus,' 'meum'; the Leyden Priscian, 'meus,' 'meum'; the Carlsruhe Bede, 'meus'; Bâle A VII 3, 'meus'; St Gall 48, 'meus,' 'meum'; Laon 26, 'meus,' 'meum'; St Paul (Carinthia) 25, 3, 31^b, 'meum';

(Welsh and Cornish.) The Hereford Gospels (Welsh or Anglosaxon), 'meus,' 'meum'; Berne 671 (Cornish), 'meum' (by both scribes); Cambridge, Corp. Coll. 153 Martianus Capella (Welsh, probably rather later than our period), 'meum';

(Breton.) m̄s 'meus,' m̄m 'meum' (see 'Zentr. Bibl.' 29, 267);

(Anglosaxon.) The Corpus Glossary (Canterbury) fol. 1^r *Domini mei salus*;

Boulogne 11 (Arras, "8-9 cent."), 'meus' frequently; Boulogne 63 (St Bertin, "8 cent."), 'meus,' also fol. 19^r m̄e 'me(a)e'; Paris 9525 (Echternach, of 798-817) 'meus' and 'meum' frequently; Metz 76 ("9 cent."), 'meus'; Cassel Theol. Q 6 Juliani Prognostica (Fulda, "9 cent.") fol. 50^r *dominum meum*;

Bamberg E III 19, 'meus'; Wolfenbüttel, Helmstedt. 496^a ("9 cent.") fol. 13^r 'meus'; Würzburg th. F 67 (fol. 184^r *tu lavas pedes m̄s*);

Munich 14653 (Ratisbon, "8 cent."), 'meus' frequently; the Cutbercht Gospels, Vienna 1224 (= Salzburg. 32), 'meum'; Vienna 2223 (= Jur. Can. 116) fol. 52^r 'meus'; Munich 14080 (Ratisbon, "8 cent."), frequently;

142. (Spanish.) Madrid, Tol. 2, 1 Bible ("end of 8 cent."), m̄s 'meus,' m̄m 'meum,' m̄os 'meos,' etc.; Madrid, Tol. 15, 8 Isidore's Etymologies ("end of 8 cent."), m̄m 'meum,' m̄is 'meis,' m̄arum 'mearum';

Escorial R III 25, foll. 1-166 ("beg. of 9 cent."), 'meus'; Madrid, Acad. Hist. 20 Bible ("9 cent."), m̄s 'meus,' m̄i 'mei,' etc.; Madrid, Acad. Hist. 44

("9 cent."), *m̄s* 'meus,' *mī* 'mei,' *mīs* 'meis'; Escorial a 1 13, foll. 1-187 (of the year 912 or 812), *m̄s* 'meus,' *m̄m* 'meum,' *mām* 'meam,' *mās* 'meas,' etc.; Madrid, Acad. Hist. 60 ("9 cent."), *m̄s* 'meus,' etc.; Paris 2994^A, foll. 73-194 ("9 cent.") fol. 129^r 'meus.'

143. (Rest of Continent.) MSS. of the Corbie ab-type (cf. 'Rev. Bibl.' 1912) 'meus' and sometimes 'meum' and even 'mei' (Paris 11529, fol. 101^r *dī mī*); but I have not found the possessive abbreviated in MSS. of the Laon az-type, nor in any Laon MS. of our period.

The Sacramentary of Gellone, Paris 12048 (written at Rebais, near Paris, c. 750) has not merely 'meus' but also *dō mō*, and a Compiègne MS. which uses the ab-type abbreviations, Paris 17451, foll. 9-end, has, beside 'meus,' also fol. 93^r *oculos mōs* (possibly from an original in which *m̄s* 'meos' had been used), while *mīs* denotes 'misericordia.' But the abbreviation in most MSS. is confined to 'meus' and 'meum,' or else (e.g. the Essen Gospels) to 'meus' alone. Examples are: Brussels 10127-41 (Ghent, "8 cent.") 'meus,' 'meum'; Liège 306 (St Trond, of the year 834), 'meus' frequently; Berlin Ham. 253 (Stavelot, "9 cent."), 'meus' very frequently; Brussels 9403 ("8-9 cent."), 'meus'; Paris 9530 (Échternach, "8-9 cent."), 'meus'; Cambrai 282 ("8 cent."), 'meus'; Cologne MSS. of Hildebald's time, e.g. Cologne 74, 'meus,' 'meum'; the Dagulf Psalter, Vienna 1861, 'meus'; MSS. of Rheims, e.g. the Utrecht Psalter, London Cotton Claud. C 7 ("9 cent."), 'meus,' and Leyden 114, 'meus'; Paris 13359 (St Riquier, of 796-810), 'meus'; Paris 13354 (Corbie, "9 cent.") fol. 26^r *s̄ps m̄s*; MSS. of Limoges, e.g. Paris 609 ("8-9 cent.") fol. 3^r 'meum,' and 1012 ("8-9 cent.") fol. 46^r 'meus'; Épinal 6 (Moyenmoutier, "8 cent.") fol. 58^r 'meus'; Montpellier 409 (Auxerre, of 772-795), 'meus'; London, Egerton 609 (Marmoutier, Tours), 'meus' and (fol. 100^r) 'meum'; Cologne 106 (Tours?, time of Alcuin; in the part in Continental script), 'meus'; the Theodulfus Bible, Paris 9380 (Orléans, of 788-821) fol. 331^r *servus meus*; Munich 28118 (Trèves?), 'meus'; Paris 13159 (of c. 800), *m̄s* for 'meus' and sometimes for 'meos' (fol. 6^r *inter omnes inimicos meos*; on fol. 13^r corrected by suprascription of *o*); Paris 1862, foll. 1-82 (Micy, c. 850), 'meus'; Berne 263 (Strassburg, 9 cent.), 'meus'; St Gall 731 (Besançon?, of the year 794), p. 170 'meus'; the Lons-le-Saulnier Bede (St Claude, Jura, of 804-815) fol. 189^r *d̄s m̄s*; Burgundian MSS., e.g. Autun 20^A, 'meus,' Montpellier 55, 'meus' and (fol. 25^r) *d̄m̄ m̄m̄*, Leyden Scal. 28 (Flavigny, of the year 816), 'meus'; the Bobbio Sacramentary, Paris 13246 (uncial, perhaps written at Luxeuil) fol. 103^r *d̄s meus d̄s m̄s*; MSS. of Lyons, e.g. Lyons 414 ("beg. of 9 cent."), 'meus'; Berlin Ham. 31 (Albi, "9 cent.") fol. 69^r 'meus'; Paris 12254 and 9575 (both with some Spanish symptoms, the second written at Poitiers in 811), 'meus' and 'meum' frequently and (in the Poitiers MS.) *mī* 'mei';

144. Vat. Pal. 212 (Germany, "8 cent."), 'meus'; Berlin Phill. 1716 (Germany?, "8-9 cent.") fol. 36^r 'meus'; MSS. of Lorsch, e.g. Paris 16668 (on fol. 29^r *m̄s* 'meus,' but on fol. 36^r *m̄s* 'mens'; cf. below on the Syllable-

symbol 'en'), Vat. Pal. 172, 'meus,' 'meum,' and 195 (in the part in Continental script), 'meus,' and 966, 'meus' very frequently; Vat. Pal. 237 (Mayence?) fol. 88^r (in the part in Continental script) 'meus'; MSS. of Fulda, e.g. Cassel theol. Q 10 ("8 cent.") fol. 88^v 'meus,' Munich 4115 (Fulda?, "8-9 cent."), 'meus,' Cassel theol. F 49 ("9 cent."), 'meus,' Vat. Reg. 124 (before 847), 'meus';

London Add. 11880 (Bavaria?, "9 cent."), 'meus'; the Homiliary of Ottenbeuren, Cheltenham 8400 ("8 cent."), sometimes 'meus'; MSS. of Freising, etc., e.g. Munich 6220 (Freising), 'meus' frequently, and 6228 (Freising), 'meus,' 'meum' (also fol. 25^r *dī mī*, fol. 26^r *lux mā*) and 6273 (Freising, of 812-834), 'meus' very frequently, and 6299 (Freising), 'meus' frequently, and 6330 (Freising), 'meum,' and 6402 (Freising), 'meus' and 14470 (Ratisbon), 'meus,' 'meum'; London Add. 18332 (Carinthia, "9 cent."), 'meus'; Brussels 8216-8 (St Florian, of the year 819), 'meus';

MSS. of Murbach, e.g. Gotha 1 85, 'meus' (fol. 35^v), Geneva 21 (fol. 3^r *dē meus dē mē*, fol. 183^v *dē mē*); Paris 1853 (Murbach?, "8 cent."), 'meus';

MSS. of Constance, e.g. Stuttgart HB VI 113 ("8 cent.") fol. 174^r 'meus'; Schaffhausen Min.-bibl. 78, 'meus' frequently; Einsiedeln 157, 'meus' (p. 9); Zürich Cantonsbibl. 140, 'meus'; MSS. of Reichenau, e.g. Carlsruhe Reich. 191, 'meus,' and 221, foll. 1-53, 'meus' (fol. 44^r), and 222, 'meus' frequently; MSS. of St Gall, e.g. Zürich Stadtbibl. C 12, 'meus' very frequently, St Gall 11 (time of Winithar), 'meus,' and 44, pp. 1-184 (of 760-781), 'meus,' and 20 ("beg. of 9 cent."), 'meus,' and 125, 'meus,' and 276, pp. 1-149 (of 841-872), 'meus.' (In the Kero Glossary, St Gall 911, even 'Bartholomeus' p. 48);

145. Cheltenham 12261 (North Italy, "end 8 cent.") fol. 98^v 'meus'; Paris 653 (North Italy, "8 cent."), 'meus'; in Verona¹ minuscule 'meus' and 'meum' frequently;

Milan I 6 sup. (Bobbio) fol. 49^r 'meus'; Nancy 317 Grammatica (Bobbio, "9 cent."), 'meus'; Vat. lat. 5775 (Tortona, of the year 862) fol. 78^r *sp̄s mē*; Lucca 490 (written at Lucca, c. 800) fol. 30^r *dē mē*;

MSS. in Beneventan script, e.g. Paris 7530 (Monte Cassino, end of 8 cent.), 'meus,' Bamberg HJ XIV 15 ("end of 8 cent.") fol. 10^r 'meus,' Rome Casanat. 641 (of 811-812) fol. 19^r 'meus';

(Of unknown provenance.) Munich, Univ. bibl. 4to 3 Sulpicius Severus ("8-9 cent."), 'meus'; Oxford theol. d 3 ("8-9 cent."), 'meus'; Vat. lat. 6018, 'meus'; etc., etc.

146. The above list does not profess to be full or even nearly full, but it provides enough details to enable us to see how well the actual facts are suited by Traube's theory, that *mē* 'meus' had its origin in a phrase like *dē mē* 'Deus meus.' It is only in Spain

¹ In 'Zentr. Bibl.' 27, 533 the whole paragraph should be: *mē* 'meus' e *m̄m* 'meum' trovansi in così tutti i MSS., es. gr. nel XX (assai di frequente). The symbol *m̄e* there mentioned denotes 'miseriordiae.'

that all the case-forms ('mea,' 'meos,' 'meas,' etc.) are abbreviated; elsewhere the abbreviation is confined to 'meus,' 'meum' or to 'meus' alone. Since Spain is also a leading centre of the abbreviation of syllables which contain the vowel *e* (see below, on the Syllable-symbol 'e'), it is not unreasonable to suppose that Spanish scribes extended the abbreviation of the possessive to forms like 'mea,' 'meos,' 'meas,' etc., under the feeling that, as \bar{m} denoted 'me,' so $\bar{m}a$, etc., could denote 'mea,' etc. In Verona where $\bar{m}a$ was the symbol of 'misericordia,' it is easy to explain the absence of $\bar{m}a$ 'mea,' $\bar{m}ae$ 'meae,' etc., from Veronese minuscule; but this explanation cannot apply to the practice of other scriptoriums. The only satisfactory explanation is Traube's.

However common the abbreviation of 'meus' (Nom. Voc., and 'meum') may be elsewhere, our list shews us that it is not current in England. Its use in Continental centres of Anglosaxon script like Freising, etc., must not be ascribed to 'Insular influence'; but rather its occasional appearance in their Anglosaxon script should be referred to 'Continental influence.' When a MS. is written, part in Anglosaxon, part in Continental script, it is in the latter that $m\bar{s}$ 'meus' ($m\bar{m}$ 'meum') shews itself.

147. Tuus. (Irish.) St Moling writes in the Book of Mulling [St John] on fol. 87^v 'ubi est pater *tuus*?' and fol. 89^r 'resurget frater *tuus*' the contraction $t\bar{s}$ 'tuus,' a symbol which he, like other Irish scribes, usually employs in the sense of 'trans.' Similarly in Milan C 301 inf. $t\bar{s}$ denotes 'tuas,' etc., as well as 'trans.' In St Boniface's pocket-copy of the Gospels, Fulda Bonif. 3, $t\bar{s}$ denotes 'tuus' but $t\bar{f}s$ 'trans.' In the St Gall Priscian neither 'tuus' nor 'suus' is abbreviated, as a rule, but only 'meus'; still one of the scribes, Donnus, writes on p. 207 *meus mea m\bar{m}, tuus tua t\bar{m}*.

(Anglosaxon.) Boulogne 63 (St Bertin, "8 cent."), $t\bar{e}$ 'tu(a)e' fol. 7^r (quem post epistolae *tuae* subscriptionem addidisti); Paris 9527 (Echternach, "mid. of 8 cent.") $t\bar{m}$ 'tuam' frequently (e.g. fol. 69^r *terram tuam*, fol. 69^r *cervicem tuam*), while $t\bar{t}$ denotes 'tantum' and $t\bar{n}$ 'tamen.'

148. Suus (Irish). The Book of Mulling, fol. 62^r 'suis'; the Boniface Gospels, Fulda Bonif. 3, fol. 10^r 'secundum opus *suum*'; Milan C 301 inf. Commentary in Psalms (especially in the quotations from the Psalms, the lemmas of the commentary), e.g. fol. 29^r *paraverunt sagittas suas*, fol. 33^r *linguis suis dolose agebant*;

(Anglosaxon.) Boulogne 63 (St Bertin, "8 cent.") $s\bar{e}$ 'su(a)e' fol. 7^r (in *suae matris utero potuit exultare*);

Paris 9527 (Echternach, "mid. of 8 cent.") $s\bar{m}$ 'suam' frequently (e.g. fol. 65^v ad terram *suam*, fol. 70^r in terram *suam*, fol. 97^r manum *suam*).

Düsseldorf B 3 (Corbie ab-type, "beg. of 9 cent.") fol. 25^r operibus $s\bar{s}$;

London, Egerton 609 (Marmoutier, Tours, "beg. of 9 cent.") fol. 100^r discipulis $s\bar{s}$ (at end of line); Cologne 83ⁱⁱ (in the part by the Irish scribe) fol. 112^r iter $s\bar{m}$;

MSS. of Würzburg, e.g. Würzburg th. F 19 (discipulis $s\bar{s}$), Oxford Laud. lat. 92 (of 832-842) fol. 44^r fratribus $s\bar{s}$ 'suis' ;

the Ratisbon Tradition fragment (of 822-848) in the Munich Archives, $s\bar{s}$ 'suus,' 'suis' (see Chroust I i pl. 2);

Brussels 8216-8 (St Florian, of the year 819), discipulis $s\bar{s}$.

149. mihi, tibi (sibi). The ancient Nota for 'mihi' was \bar{m} . This remained the Insular symbol. Apparently there was none for 'sibi,' unless a St Bertin MS., Boulogne 63, in Ags. script has preserved one ($s\bar{i}$). The word 'tibi' occurs too rarely in the ancient legal MSS., but the Oxyrhynchus papyrus 1251 (Cicero) and mediaeval lists of ancient Notae offer the syllabic suspension $t\bar{b}$ 't(i)b(i),' a symbol used freely in a German (?) Sacramentary, Berlin Phill. 1667 ("beg. of 9 cent."), e.g. fol. 138^v 'ut *tibi* servitus nostra conplacat.' The usage of mediaeval scribes points to the existence of a similar ancient Nota for 'mihi' ($m\bar{h}$). The Insular (especially Irish) symbol for 'tibi,' t with suprascript i , may have been an ancient Nota or, on the other hand, may have been coined by Irish scribes on the type of the first ancient Nota for 'mihi.' The Irish symbol s with supra-script i denoted in our period 'sicut,' not 'sibi.'

The symbol $m\bar{h}$ 'mihi' is characteristic of Verona. With the addition of the final letter of the word ($m\bar{h}i$) it becomes a contraction.

The St Bertin MS. mentioned above, which has preserved a large number of ancient Notae, uses $s\bar{i}$ 'sibi' on fol. 20^r. This symbol is of the same type as $m\bar{i}$ 'mihi,' which appears in some mediaeval lists of ancient Notae and is actually used by one or two mediaeval scribes. The same St Bertin MS. uses $t\bar{i}$ 'tibi,' and this too may be an ancient Nota.

150. MIHI. (1) The first ancient Nota.

(Insular script.) Irish and Welsh minuscule MSS. of our period shew, almost without exception, this favourite symbol (see 'Ir. Min.' and 'Wel. Scr.'

for details, and add St Gall 51, in Irish half-uncial). It is also a favourite symbol with Breton scribes, whether they use the Insular or Continental type of writing (cf. 'Zentr. Bibl.' 29, 267).

The examples in Anglosaxon script are: the Book of Cerne (fol. 47^r); Cambridge, Trin. Coll. 216 Pauline Epistles ("de manu Baedae"), in apparently contemporary glosses;

Paris 10861 (Beauvais, "8 cent."), fol. 9^r; the Gatiens Gospels (Tours), fol. 95^v; London Egerton 2831 (Tours) fol. 113^r; Boulogne 11 (Arras, "8-9 cent."), fol. 73^r; Boulogne 63-64 (St Bertin, "8 cent."); Bamberg E III 19 (Fulda?), frequently; Munich 6297 (Freising, c. 780) fol. 118^r; Vienna 2223 (=Jur. Can. 116); St Gall 759 ("8 cent."), p. 91;

(Continental.) In Continental script the use of the Insular symbol seems always due to Insular influence. The Corbie ab-type, whose abbreviation is mainly Insular (probably Anglosaxon), uses it freely (see 'Rev. Bibl.' 22 for details). Paris 13159 Charlemagne's Psalter also uses it freely (the curious addition of the letters *hi* on fol. 15^v shews that the scribe rightly interpreted the symbol as a two-letter suspension and not as a contraction). The scribe (an Irishman?) of foll. 110-125 of Cologne 83^{II} uses it, but none of the other scribes of this MS. Also Paris 11504-5 (St Riquier?, of 822);

MSS. of Corbie, sometimes, e.g. Amiens 10 ("8-9 cent.") fol. 71^r, and St Petersburg F I 12 ("9 cent."); St Omer 15 (St Bertin, "beg. of 9 cent."), frequently; London, Egerton 609 (Marmoutier, Tours, "beg. of 9 cent."); Brussels 10127-41 (Ghent, "8 cent."); Montpellier 55 (St Étienne, Autun), more than once (also *mī* 'mihi'); Paris 528 (Limoges, "beg. 9 cent."); Paris 1862, foll. 1-82 (Micy, 840-859), frequently;

MSS. of Lorsch, e.g. Vat. Pal. 822 ("early 9 cent."); MSS. of Fulda, e.g. Bâle F III 15 (fol. 106^r) and Cassel theol. F 49 ("9 cent."), frequently;

Colmar 82 (Murbach), fol. 5^r; Paris 1853 ("8 cent."); the Kisyla group, e.g. Munich 4577 (fol. 13^r) and 4554 (fol. 111^r);

Brussels 8216-8 (St Florian, of the year 819); MSS. of Ratisbon, e.g. Munich 14470 ("8 cent.") and 14437 (by Ratisbon scribes, of the year 823); the second scribe (who revels in abbreviation) of Vienna 795 Bp Arno's common-place book (see Chroust I vii, pl. 3); London Add. 11880;

Leyden Voss. Q 69 (St Gall, "8 cent.") fol. 43^r;

Bobbio MSS., e.g. Nancy 317 ("9 cent."), fol. 41^r, Milan L 99 sup.;

Of uncertain provenance: Leyden Voss. Q 106 Symphosius ("9 cent."); Munich, Univ. bibl. 4to 3 ("8-9 cent.") fol. 76^r, fol. 84^r; Paris 11631 (St Maurice?), frequently; Bamberg M v 12, part ii (time of Charlemagne), frequently; Leyden 67 E Glossary ("9 cent.") fol. 7^r.

The form already mentioned, *mī* 'mihi' (cf. *nē* and *n* with suprascript *c* 'nunc'), a form found in some mediaeval lists of Ancient Notae, appears in the Breton minuscule of Paris 13029 ("9 cent.") more than once along with the usual form; in Montpellier 55 (St Étienne, Autun), fol. 187^r (along with the Insular symbol).

151. (2) The syllabic suspension ($m\bar{h}$). This is characteristic of the Verona scriptorium. Details of its use in Veronese minuscule will be found in 'Zentr. Bibl.' 27, 533 and 549 (add Vat. lat. 5764, Isidore's Etymologies, of "beg. of 9 cent.," which seems Veronese minuscule).

Outside of Verona I have found this symbol only in Douai 12 Gospels (Marchiennes Abbey "8-9 cent.") fol. 40^r 'in quo *mihi* conplacui,' fol. 45^r 'qui dicat *mihi*.' It appears too in a Nonantola MS. of "9-10 cent.," Rome Vitt. Eman. 1254 (=Sess. 23), but whether this MS. was written at Verona itself or in that district (Nonantola is some 60 miles south of Verona) is not known; and it is frequently used by one scribe of Berlin Phill. 1825 (ascribed to Angers, but probably from Verona or, at least, North Italy). Traube has cited it from a MS. which is probably later than our period, Munich 15826 (Salzburg), whose scribe seemed to him a South Italian (along with m and $mi\bar{h}$); also from Stuttgart Bibl. Q 12 (along with $mi\bar{h}$; also Italian $m\bar{ia}$ 'misericordia' and the Italian 'ejus' symbol. Beeson cites $m\bar{h}$ from Munich 14843 (Ratisbon, "9 cent.").

The above symbol with the addition of final *i* appears in some minuscule MSS. of Verona, e.g. Verona 90 (by one of the scribes), along with the usual suspension. We may class with it the curious $mi\bar{h}$ 'mihi' of Épinal 6 (Moyenmoutier, "beg. 9 cent."), a scribe's alteration of $m\bar{h}$ of his original. (The m 'mihi' of the same MS. (fol. 168^r) may be a mere capricious suspension.) Verona minuscule MSS. sometimes shew $mi\bar{h}$ beside their normal $m\bar{h}$ (cf. 'Zentr. Bibl.' 27, 533). Traube cites $mi\bar{h}$ from Bamberg B II 17 ("9 cent.").

152. TIBI. (Insular Script.) The Irish examples need not be given here, since nearly all Irish minuscule scribes use this symbol. (Details in 'Ir. Min.')

The Breton scribe of Orleans 193, who writes in Insular (or semi-Insular) script, also uses it. When the suprascript *i* stands directly over the centre of the *t*, the symbol is often hardly distinguishable from the 'vel' symbol, a cross-barred *l*, e.g. in Bamberg M v 12, part ii ("end of 8 cent."), on fol. 18^r, etc. Perhaps that is why so many scribes put the *i* rather to the right of the centre.

Welsh and Cornish examples of our period are: Berne 671 (Cornish); Cambridge, Corp. Coll. 153 (probably later than our period).

In Anglosaxon script I have found only:

Boulogne 11 (Arras) fol. 12^r; the Gatiens Gospels (Tours); Paris 16668, foll. 41-58 (Lorsch, "9 cent.") fol. 33^r;

(Continental.) The Corbie ab-type (with mostly Insular abbreviation) uses the Insular 'tibi' symbol occasionally (for details, see 'Rev. Bibl.' 1912); but I have not noticed any example in the Breton continental script of our period. Probably all the appearances of this Insular symbol in continental script are due to Insular influence:

the Maurdramnus Bible (Corbie, 772-780), on fol. 206^r of Amiens 6; Amiens 10 (Corbie, "8-9 cent."), more than once; Montpellier 409 (Auxerre,

772-795) fol. 12^r (in a repetition); Brussels 10127-41 (Ghent, "8 cent.") fol. 45^r; Cologn 41 (time of Hildebald), in a marginal addition on fol. 57^r, probably by the scribe himself; Cologne 83ⁱⁱ (same time), in the portion, foll. 110-125, written in Cologne minuscule by an Insular (Irish?) monk; Bamberg M v 12, part ii, frequently; Paris 528 and 1862 and 13026;

London Add. 18322 (Carinthia, "9 cent.") fol. 110^r and 11880 (Bavaria?, "9 cent."); Brussels 8216-8 (St Florian, of the year 819);

Milan I 6 sup. (Bobbio);

The German (?) Sacramentary, Berlin Phill. 1667, already cited for its frequent use of *tĭ* 'tibi,' offers also *tĭb* (fol. 111^r ut *tĭbi* placita mente serviamus).

153. *milia* (see chap. III).

misericordia. The contraction *mā* is the shibboleth of the Verona scriptorium, though it may have been used in some other centres of that part of Italy. In the rest of Italy, and often in Verona too, *mīa* was used, a form which would avoid the awkward identity of *mā* 'misericordia' with *mā* 'mea.' Spanish scribes abbreviate the word in their favourite 'Hebrew' fashion of omitting the vowels, but in a variety of ways: *msrcġa*, *msrġa*, *mścġa*, *mścġia*, *msġa*, *mrġa*, etc.; so that it is difficult to specify any one symbol generally current in centres of Visigothic script. The scribes of other countries too felt the necessity of abbreviating this word, so many-lettered and so frequently used in the religious writings which they transcribed. As in Spain, the abbreviation seems usually to be left to the caprice of the writer, so that we find varieties like *miscġa*, *miscġia*, *micġia*, *miġia*, *miġa*, and so on. Many scribes write the word in full.

But one symbol has every appearance of having been current in one part of France, the three-letter suspension (*mĭs*), and we sometimes find a derivative contraction (*mĭsġia*), which looks as if some corrector of the original, apprehensive lest *mĭs* should be taken for 'meis' (see p. 122), had added the last three letters.

154. Details may now be given of the certain symbols *mā*, *mīa*, *mĭs*:

(1) *mā* 'misericordia,' *māe* 'misericordiae,' *mām* 'misericordiam,' etc. Found even in Veronese majuscule, e.g. Verona 10 Patrum Opuscula, frequently, and in early Veronese cursive, e.g. Verona 4 (frag. 3) 'secundum multitudinem *misericordiae* tuae.' In Pacifico's minuscule it is regularly used, along with *mīa*, and persists till after the end of our period (for full details see 'Zentr. Bibl.' 27, 533, where however it should be stated that Veronese minuscule employs *mġ* 'meus,' *mġm* 'meum,' but never *mā* 'mea';

cf. *ibid.* 28, 259–261). Of MSS. of unknown provenance (probably Veronese or from a Veronese original) the following examples may be given: Carlsruhe, Reich. 57 (see Holder in ‘*Mélanges Chatelain*’); Cheltenham 12261 Augustine and Commodian (North Italy, “8 cent.”), fol. 179^r ‘*miseri-cordiam autem meam non auferum (sic) in eum*’; Paris 653 Pelagius on Pauline Epistles (North Italy, “8 cent.”), frequently used by one of the scribes and often expanded by a possibly contemporary corrector; London, Cotton Nero A ii Theological Tracts (North Italy, “8 cent.”), fol. 16^r ‘*quoniam ipsi misericordiam consequuntur*’; St Gall 110 Jerome (“9 cent.”), e.g. p. 428 ‘*magnam misericordiam suam*’; St Gall 227 Isidori Sententiae (“8 cent.”), frequently; Stuttgart HB xiv 15, flyleaves (written at Constance, “8–9 cent.”) ‘*et si placuerit Domini misericordia*’; Venice Marc. vi 5 (Padua, “early 9 cent.”), e.g. fol. 38^r ‘*miseri-cordiam tuam*’; Paris 9451 (North Italy, “8–9 cent.”) fol. 155^r.

(2) *mīa* ‘*miseri-cordia*,’ *mīae* ‘*miseri-cordiae*,’ *mīam* ‘*miseri-cordiam*,’ etc. This is a regular feature of Beneventan minuscule, e.g. Naples B vi 12, Prosper (of 817–835) (fuller details in Loew ‘*Benev. Script.*’). It appears even in the uncial script of a Naples MS., Rome Vat. 5007 *Gesta Episcoporum Neapolitanorum*, more than once. Its use (along with *mā*) in Verona minuscule has been mentioned (fuller details in ‘*Zentr. Bibl.*’ 27, 533). It appears too in Bobbio MSS., such as Milan B 31 sup. *Isidore de Differentiis* (beg. of 9 cent.);

also in Berne 363 *Virgil*, etc. (written in Irish script in North Italy at the end of the 9th century); in Nonantola MSS., such as Rome Vitt. Eman., Sess. 38 (written at Nonantola between 825 and 837), and in Sess. 63 (“9 cent.”); in the *Liber Diurnus* (“Rome, c. 800”).

155. Is *mīa* ‘*miseri-cordia*’ found outside Italy? The provenance of these MSS. is unknown: the Ottobeuren Homiliary, Cheltenham 8400 (“8 cent.”), with *mīa* frequently; Brussels 8302–5 *Service-book* (“9 cent.”), frequently; Oxford, Lat. theol. d 3 *Commentary on Pentateuch* (with peculiarities of script and abbreviation, “8–9 cent.”), frequently; Einsiedeln 27 *Ascetica* (“8–9 cent.”), fol. 97^r; Paris 18282 *Rufinus* (fol. 72^r).

A Ratisbon MS. of “8 and 9 cent.,” Munich 14470 *Homilies*, has in the “9th century” part *mīa* ‘*miseri-cordia*’ and even ‘*-diam*,’ fol. 129^r ‘*miseri-cordiam volo et non sacrificium*.’ St Gall 193 *Varia* (“end of 8 cent.”) has *mīa*. A Reichenau MS., partly in Insular script, Carlsruhe Reich. 221 *Gregory’s Homilies* (“end of 8 cent.”), has (in the Continental script portion) on fol. 43^v *mīam* ‘*miseri-cordiam*.’ A St Gall Bible of saec. ix in. (time of Wolfcoz), St Gall 20, shews at first *mīa*, then *mīdia* and *misīdia*. These last four examples suggest that the knowledge of the symbol had spread from Italy to Switzerland and Austria, although fuller details are necessary before we can determine how far *mīa* was actually current in Swiss and Austrian scriptoriums. The Chur Sacramentary, St Gall 348, written c. 800, uses many capricious suspensions but always writes ‘*miseri-cordia*’ in full.

156. (3) *mīs* 'mīsericordia,' '-diae,' '-diam,' etc., and sometimes *mīsm* 'mīsericordiam.' In MSS. written in the Corbie ab-script, e.g. Paris 8921 Canons (Beauvais), fol. 60^v 'adiuvante *mīsericordia* Domini Dei nostri,' Paris 11627 Jerome on Isaiah (Corbie), fol. 242^v ut et penitentibus tribuat *mīs* (corrected to *mīsm*), Paris 11681 Beda in Lucam (Corbie), fol. 8^r *mīsm* 'mīsericordiam,' fol. 66^r *mīs* 'mīsericordiam,' and frequently *mīs* 'mīsericordia'; Paris 13440 Excerpta ex Patribus, very frequently used and for any case, e.g. fol. 42^r '*mīsericordiam* tuam,' fol. 106^r 'operante *mīsericordia*,' London Harl. 3063 Theodorus of Mopsuestia on the Pauline Epistles (Cues library) *mīs* (Nom., Acc., etc.), frequently;

In other script: in Paris 17451 Fragments of Homilies (Compiègne, with foll. 1-8 in the Corbie ab-script), very frequently, in the portion in ordinary script, *mīs* for any case, e.g. fol. 121^r 'quia *mīsericordiam* praestat,' fol. 121^r 'opus *mīsericordiae*'; in Manchester 194 Origen on the Epistle to the Romans (Beauvais, "9 cent."), fol. 60^v; in the Dagulf Psalter (Schola Palatina ?) fol. 137^r (according to Mon. Pal. Vind. 1, 62 sqq.).

Derivatives of this suspension are:

misda: Paris 1012 Gregorii Opuscula (Limoges, "8-9 cent."), fol. 38^r sex operis *misde* (mīsericordi(a)e); Vat. lat. 5775 Claudius Taurinensis (Tortona, of 862);

misdia: Berlin, Phill. 1743 Concilia (Rheims, "8 cent."), frequently; Zürich, Stadtbibl. C 12 Psalter (St Gall, "8-9 cent."), frequently.

157. For the practice in Visigothic script these examples may suffice:
mrsedia in Madrid, Acad. Hist. 44 Gregorii Sententiae ("9 cent.");
mscda in Escorial a I 13, foll. 1-187 Regulae Monasticae (912 or 812 A.D.);
mscdia in Escorial a I 13;
msda in Escorial a I 13; *msdm* '-diam' in Madrid, Tol. 2, 1 Bible ("end of 8 cent.");
mrda in Madrid, Tol. 2, 1; in Madrid, Acad. Hist. 20 Bible ("9 cent.");
msrda in Madrid, Tol. 2, 1 and Tol. 15, 8 Isidore's Etymologies ("end of 8 cent."); in Madrid, Acad. Hist. 20;
msrdia in Madrid, Acad. Hist. 44;
misda in Madrid, Acad. Hist. 20.

158. And for the scribes of other countries:

miserda in an uncial MS. of Farfa (Umbria) now at Rome, Vat. Barb. 679 Cresconii Canones, on fol. 97^v; in Paris 1451 Canons (St Maur-les-Fossés, 796 A.D.), fol. 95^r *miserde* 'mīsericordiae,' fol. 94^r *miserd* (*sic*) 'mīsericordia' (Abl.) at end of line; in Paris 11631 (St Maurice ?, "beg. of 9 cent."), *miserda* (fol. 67^v);

micdia in Paris 11710 Canons (of the year 805, provenance unknown), fol. 26^r; in Paris 12048 the Sacramentary of Gellone (written at Rebaix c. 750), fol. 181^v;

mic in the Sacramentary of Gellone, frequently;

miscēdia in the Sacramentary of Gellone, fol. 213^r; in Paris 13159 Charlemagne's Psalter, fol. 56^v; in Munich 6220 Libri Regum (Freising, "9 cent."), foll. 8^r, 71^r; Paris 9517 (Beauvais, not after 840), fol. 147^r;

misedia in Laon 319 Taionis Sententiae ("beg. of 9 cent."), fol. 138^r;

miscēda in Lyons 608 Augustine (written at Lyons in the time of Bp Leidrad), frequently; Brussels 8216-8 Paschasius (St Florian, 819 A.D.) miscēdm (Acc.), fol. 22^r 'cum lacrimis gemitibusque Dei *misericordiam* postulabat'; Vat. lat. 5775 (Tortona, of 862); Paris 1862, foll. 1-82 (Micy, 840-859); Paris 9575 (Poitiers, of 811; also miscēda); London Add. 18332 (Carinthia);

misiri in the Utrecht Psalter, p. 155;

midia in Cassel theol. Q 10 Augustine (Fulda, "8 cent."), frequently, and once mide '-diae,' fol. 140^v; in Paris 2341 (of 843) midā, midm, midiam, midia, etc.;

miserid̄ 'misericordiam' in Montpellier 69 Gregory's Moralia (in the Corbie ab-script), fol. 79^r (corrected to misericord̄); 'misericordia' (Abl.) in Wolfenbüttel, Helmstedt. 496^a Augustine (Ags. script of "9 cent."), fol. 19^r;

miserōda and (once) miserid̄da in Oxford Bodl. 849;

misrda in Brussels 10127-41 Canons (Ghent, "8 cent."), fol. 69^v;

miscrdia in Munich 6220, frequently.

Also Paris 10588 Canons ("8 cent."), fol. 12^r maior illis missericordā (Nom., at end of line); Munich 6330 Doctrinae Patrum (Freising, "8-9 cent."), misericord̄ '-dia,' '-diam' (this MS. swarms with capricious suspensions);

Rome, Vat. Pal. 237 Prosper (Ags. and German script of "9 cent."), fol. 30^r (in the German script part) misericord̄ '-dia.'

For the Adj., mfs in Brussels 9850-2 Caesarius (written at Soissons, c. 700), fol. 85^r 'Deus, qui *misericors* est, excitat in eo mentem suam.'

159. modo. The ancient Nota is $\overset{\circ}{m}$. This is not a contraction 'm(od)o' but a two-letter suspension 'mo(do),' for the same symbol can denote 'modi.' It remained current with Insular scribes, especially Celtic, who occasionally preserve also its denotation of 'modi' (also 'modum'). Rarer is $m\bar{o}$ 'modo,' of which a later expression is $m\bar{d}o$. This last may be called a contraction derived from a syllabic suspension $m\bar{d}$ 'm(o)-d(o).' With $m\bar{o}$ 'modo' we should class $m\bar{m}$ 'modum' used by a few early Irish scribes, a form liable to confusion by transcribers with 'meum,' as $m\bar{o}$ with 'meo.' In its technical sense, the Mood of a Verb, 'modus' is capriciously curtailed in various forms in grammatical writings, e.g. $m\bar{o}s$ 'modos' in the Naples Charisius (see chap. III). On 'huiusmodi,' 'eiusmodi' see above (s.v. 'cuius'). Cf. 'quomodo.'

160. (1) Examples of $\overset{\circ}{m}$ 'modo' in Irish and Welsh (Cornish) MSS. will be found in 'Ir. Min.' and 'Wel. Scr.' Even in the earliest, the Book of

Mulling [St John], it is frequent. The symbol denotes 'modum' on fol. 206^v of the Leyden Priscian, 'quemadmodum'; and 'modi' more than once in the Carlsruhe Priscian, e.g. fol. 33^v 'huius *modi* istius *modi* illius *modi*';

(Anglosaxon.) London Reg. 2 A xx ("8 cent.") fol. 39^r; London Cotton Tib. A xiv Bede's History ("8 cent.") fol. 74^v 'solummodo';

Boulogne 63-64 (St Bertin, "8 cent."), 'quomodo' 63 fol. 19^r;

Vat. Reg. 1209 (unknown provenance, "9 cent.") fol. 86^v 'tantummodo';

(Breton.) Usually $\overset{m}{m}$, but occasionally $m\bar{o}$ and even $m\bar{d}o$ (details in 'Zentr. Bibl.' 29, 267).

(Continental.) In the Corbie ab-type of Cambrai 633 and Montpellier 69;

Cologne 83^{II}, foll. 110-125 (written by an Irish monk at Cologne in Hildebald's time); Paris 2796 (of 813), in 'quomodo';

Paris 17451 (Compiègne, "8-9 cent."), in 'quomodo' (fol. 130^r, etc.); Rheims MSS. of the time of Johannes Scottus;

Munich 14470, foll. 32—end (Ratisbon, "9 cent."); Munich 15826 (Ratisbon, "9 cent.");

Munich Univ.-bibl. 8vo 132 Leges Baiuuariorum ("beg. of 9 cent.") fol. 6^r 'quomodo' (in the Index);

Gotha I 85 (Murbach, 8-9 cent.) fol. 49^v 'neque ancilla ullo *modo* ammittatur,' fol. 67^r;

Leyden Voss. Q 69 (St Gall, "8 cent."); Carlsruhe Reich. 99, part ii (Reichenau, "8 cent."), e.g. fol. 51^r 'quomodo';

MSS. of Bobbio, e.g.: Vienna 17 (early cursive), fol. 8^v 'quomodo' (see also below); Vienna 954 (Bobbio, "beg. 8 cent."); Milan L 99 sup. ("mid. 8 cent.).

The symbol denotes 'modum' in Paris 11529 Glossarium Ansileubi (Corbie ab-type), e.g. fol. 71^r '*modum* ponit' (on fol. 73^v 'quod in *modum* circuli flexum est' a corrector expands the symbol).

161. (2) $m\bar{o}$ 'modo.'

(Insular.) The St Gall Priscian (written in Ireland about the close of our period), along with the usual symbol (*m* with superscript *o*);

In the early Bobbio minuscule of Vienna 16, normally (sometimes *m* with superscript *o*), and of the Naples Charisius. The symbol denotes 'modum' in Laon 55, flyleaves ("end of 9 cent.") 'quemadmodum';

Paris 9565 (Ags. script of Echternach, "8 cent."), often in 'quomodo';

(Continental.) Vat. Reg. 296 (Brittany, "9 cent.") fol. 59^v 'tantummodo'; St Petersburg Q I 36 ("9 cent.") 'quomodo' (according to Staerk's transcript);

Leyden Scal. 28 (Flavigny, Autun, of 816) fol. 41^r 'quomodo' (at end of line); Vat. Pal. 557 (Lorsch, "9 cent.") fol. 4^r 'tantummodo'; Vat. Pal. 195 (Lorsch, "9 cent.") fol. 7^r 'quomodo' (apparently, but the corrector has effaced the scribe's sign);

Paris 1853 (Murbach?, "8 cent.") fol. 229^r 'solummodo Hyerusolimis cupiebant';

Vienna 17 (early cursive of Bobbio), e.g. 'tantummodo' (usually $m\bar{d}o$, less

often *m* with suprascript *o*); Nancy 317 (Bobbio, "9 cent."), 'quomodo' (fol. 16^r, fol. 22^r);

(3) mđo 'modo.'

Vienna 17 (Bobbio, "c. 700"), frequently, e.g. fol. 5^r 'eodem modo,' fol. 11^r 'hoc modo,' fol. 13^r 'eoque modo';

Paris 12021 Canones Hibernenses (Brittany, "9 cent.") fol. 12^r 'quomodo';

(4) mđ 'modo.'

Épinal 6 (Moyenmoutier, Vosges, "8 cent."), 'quomodo' more than once (also quomod̄ fol. 16^r at end of line);

(5) m̄m 'modum.'

In the early Bobbio (Irish) minuscule of the Naples Charisius, e.g. 'supra modum,' and of Vienna 16, e.g. fol. 31^r 'nec tamen modum tuae postulationis implevimus,' fol. 31^r 'postmodum,' fol. 56^r 'quemadmodum'; in Vat. lat. 491 (Irish minuscule of Bobbio?, "8 cent."), e.g. fol. 36^r 'quemadmodum.'

monachus (see chap. III).

mulier (see chap. III).

162. nam (see also the Syllable 'am' symbol, below). The ancient Nota (N̄) we find in the 8th century Bobbio Irish minuscule of Milan C 301 inf., clearly taken by the scribe from his archetype, for it is, after a time, discarded. It shews always the majuscule form of *n* and so denotes 'Nam,' not 'nam.' The original may quite possibly have been St Columban's own copy of his own work, a Commentary on the Psalms. The symbol seems to have gained most currency in Wales. It takes various shapes. In the Cambridge Juvencus the second upright of minuscule *n* is projected below the line, and a horizontal cross-stroke is drawn through it (fol. 43^r 'multis *nam* sepe vocatis'); in the Corpus Martianus Capella (not before the end of our period) the stroke passes through the second upright of minuscule *n* (in large size), fol. 17^r 'Nam secum dicebant quem nunc zetum dicunt.' Both these symbols are used in the Carlsruhe Priscian (Irish minuscule, Reichenau). In another Welsh MS., later than our period, Berne C 219, the horizontal stroke passes through the last upright of N (denoting 'Nam,' not 'nam').

Of that learned jargon once affected in Wales, Brittany, etc., and known as 'Hisperica famina,' there is an interesting relic in ninth century Continental script at Rome, in the Vatican Library. It has been transcribed from Insular script in which this 'nam' symbol was used, a symbol evidently unfamiliar to the

transcriber; for the letters RQ denoting 'require' or 'requirendum' are added in the margin (cf. Jenkinson 'Hisperica Famina').

163. namque. In a Northumbrian MS., Vat. Pal. 68 Commentary on Psalms ("8 cent.") the syllabic suspension nq̄ represents not only 'neque' (see below), but also 'namque' (fol. 40^v '*namque innumerabilibus*'). This symbol appears also, I am told, in Montpellier 69 (Corbie ab-type). Of course the word can also be expressed by means of the 'nam' and the 'que' symbols, one or both.

negotium (see chap. III).

164. nemo. St Moling uses the contraction, *n* with superscript *o*, in the Book of Mulling [St John], e.g. fol. 82^v 'Deum *nemo* vidit umquam,' fol. 83^v '*nemo* enim potest haec signa facere,' etc. A transcriber would write 'non' or 'nostro.'

165. neque, nec. The symbol nq̄ (included in a mediaeval list of ancient Notae) survives in the Northumbrian MS. mentioned above, Vat. Pal. 68 (fol. 13^r 'quia *neque* ab oriente' = Psalm 75, 6); in Milan C 301 inf. (Irish script of Bobbio, "8 cent."), where 'numquam' is denoted similarly, except that the shaft of the *q* has a cross-stroke; in Cologne 83^{II}, foll. 110^r-125^v (Cologne minuscule of Hildebald's time written by an Irish monk) fol. 115^v 'et *neque* ad dexteram *neque* ad sinistram.' Another ancient Nota, a monogram of N and Q, I have not found in any MS. of our period; nor yet the ancient Nota *n*' 'nec.'

166. nihil. The ancient Nota for 'nihil,' as for 'nisi' (see below), was a monogram. But while the letters composing the 'nisi' monogram were those of the syllabic suspension n̄s 'n(i)-s(i),' in the case of 'nihil' the contraction n̄l 'n(ihi)l' was put into monogram form (N̄l̄). Traube has taught us that contraction was a later method of abbreviation than suspension; and it is possible that a rival ancient Nota of 'nihil,' often used in the Verona Gaius, was prior in existence. It is a monogram of the letters *n* and *i*, perhaps the two-letter suspension n̄i 'ni(hil)' put into monogram form, a form identical with that of the ancient Nota for 'enim' (see above, s.v.), and perhaps, like it, to be explained rather as N with a vertical transecting abbreviation-stroke 'n(ihil).' We may

imagine that, after a great deal of confusion between 'nihil' and 'enim' in transcription, this contraction-monogram was substituted for the older suspension-monogram.

In our period the word is abbreviated chiefly by Insular, we may almost say Irish scribes. While the monogram (of *n* and *l*) still survives in at least one early MS., the usual form is *nĭ* (the stroke often not transecting the upper shaft of the *l* but standing to the right); although in the earlier Irish minuscule of Bobbio the *l* may be suprascript. The Corbie ab-type uses a three-letter suspension *niĥ* 'nih(il).' There are also traces of a syllabic suspension *nh* 'n(i)h(il).'

167. (1) The monogram.

I have found it only in one MS. of our period. Boulogne 63-64 (Ags. script of St Bertin, "8 cent."), e.g. 63 fol. 20^r. Another example is later than our period, a grammatical MS. from Fleury library, Berne 207, e.g. fol. 35^r, fol. 37^r (also *nĭ*).

(2) The contraction (*nĭ*). Irish and Welsh (with Cornish) examples, from as early as the Book of Mulling [St John], will be found in 'Ir. Min.' and 'Wel. Scr.' Breton scribes seem not to abbreviate the word, and even some Irish scribes prefer to write it in full. Perhaps the convenient substitute for the awkward monogram took some time to establish itself in favour. I have no example from Anglosaxon script; but in the Corbie ab-type we find this Insular symbol sometimes: Paris 12117 (fol. 85^v 'omnino *nihil* inmundum esse'); Montpellier 69 (fol. 162^v 'itaque Iob *nihil* perverse egisse deprehenditur').

Also in Cologne 83^u, foll. 110-125 (written by an Irish monk of Cologne in the time of Hildebald).

(3) *n* with suprascript *l*. This appears in the eighth century Irish script of Bobbio, e.g. the two specimens of "c. 700," the Naples Charisius and Vienna 16 (e.g. fol. 2^r); in the ("8th cent.") Florence Ashb. 60 (probably written at Bobbio; according to Traube, in Ireland).

(4) The suspensions (*niĥ* and *nĥ*). Examples of *niĥ* in the Corbie ab-type are Paris 8921 (Beauvais) fol. 7^r (twice in an Index); Paris 13440 (frequently); London Harl. 3063 (fol. 109^r); Düsseldorf B 3 (Essen) fol. 39^v;

It is found also throughout Meginfrit's MS. of Jerome on the Book of Proverbs, Bamberg M v 12, part ii. But on fol. 30^v of Munich 14470 (Ratisbon, "8 cent."), in a quotation 'usque *nihil* mihi prodest?' it is perhaps a capricious suspension; also on fol. 45^v of a Glossary, Leyden 67 E.

An older type *nĥ* appears in a Constance MS. of "8-9 cent.," Stuttgart HB xiv 15 flyleaf (see the Sijthoff facsimile of the Itala fragments). A Bobbio MS. of Isidore's Etymologies, Milan I. 99 sup., has once (at the end of Bk II) *nĕ* perhaps for 'nicil' (but elsewhere for 'nunc').

168. nisi. The ancient Nota was a monogram of the letters *n* and *s*; that is to say, the syllabic suspension *n̄s* 'n(i)-s(i)' was put into monogram form (*Ń*).

This inconvenient form was soon abandoned, and *n̄s* (also a symbol of 'noster,' 'nostris,' etc., q.v.) is the form of the symbol in early Insular MS.; which however is rivalled and soon displaced by *ñ*, apparently a contraction 'n(is)i'; rarely *ñ̄*. Sometimes a contraction derived from the suspension is used *n̄si* (cf. *q̄si* from *q̄s* 'quasi'). The abbreviation of the word is confined to Insular script, and mainly to the Irish branch.

169. (1) The monogram. I have noted only one example, Boulogne 63-64 (Ags. script of St Bertin, "8 cent."), with the *s* in minuscule form, e.g. 63 fol. 19^r, 64 fol. 16^v. For Berne 207 Grammatica (Fleury library) is later than our period (with the *s* in minuscule form, e.g. fol. 30^v, fol. 31^v, fol. 47^v, etc.).

(2) *n̄s* 'nisi.' St Moling (+ 696) uses *n̄s* but the other scribes of the Book of Mulling *n* with suprascript *i*. St Boniface's pocket-copy of the Gospels, Fulda, Bonif. 3, has *n̄s* (and sometimes *n̄si*);

Milan C 301 inf. (Irish script of Bobbio, "8 cent.") has *n̄s* in the first part (afterwards *n* with suprascript *i*; so the original probably had the suspension);

(3) *ñ* 'nisi.'

Laon 26 (Irish minuscule of "beg. of 9 cent.") fol. 7^r 'cedrus non est utilis *nisi* succissa';

(4) *ñ* 'nisi.' This is so constant a usage in Irish script, especially of the ninth century, that the reader may be referred to 'Ir. Min.' for examples. The priority of the syllabic suspension *n̄s* 'nisi' to this symbol is suggested by the preceding statistics of *n̄s*.

(Anglosaxon.) Paris 9565 (Echternach, "8 cent."), sometimes; Milan Amb. L 85 sup. Columella (unknown provenance, "beg. of 9 cent.");

(Continental.) Among the swarm of abbreviations used by the second scribe of the common-place book of Bp Arno of Salzburg, Vienna 795 (written c. 798), is this symbol (see Chroust I vii, pl. 3);

(5) *n̄si* 'nisi.' In the early Bobbio (Irish) minuscule of the Naples Charisius this is the symbol in use.

Also in Fulda Bonif. 3 St Boniface's pocket-copy of the Gospels (written in Irish or Cornish cursive) fol. 62^r 'nemo venit ad patrem *nisi* per me' (but usually *n̄s*).

The intrusive variant on fol. 157^v of Paris 13026 (with Insular abbreviation) 'oratio non potest fieri vel *n̄s* *sñ* aere verberato' suggests confusion of a 'nisi' symbol with 'sine.'

170. nobis, uobis. Three forms of ancient Nota for 'nobis' seem (but the traces are not clear) to have been in use (1) *ñ*,

(2) *nġ* (or *nb.*), (3) *noġ* (or *nob.*). The first hardly survives in mediaeval MSS. The second is not rare in Insular script and Italian (of Verona) till about the year 800. The third was current everywhere; although we may almost except Spain and our Islands where it is rare. In Visigothic script north of the Pyrenees it is current, and similarly in the Insular script of Continental centres. Breton scribes use it freely even when they employ the Insular type of script (see 'Zentr. Bibl.' 29, 267).

All this may be taken as applying also to the symbolism of 'vobis'; and it must be added that even the three-lettered symbols seem to be avoided by many scribes, especially early scribes, a fact which agrees with the rarity of the ancient Notae. On the expression of these two words in Visigothic script subsequent to our period, see on the Syllable-symbol 'is,' below.

171. In the following lists the three-letter suspension is printed *nġb* for typographical convenience. In some MSS. it is actually so written; in some, especially in Insular script, the stroke does not traverse the *b*, but stands to the right.

(1) *nġ* 'nobis.' In Munich 6298 (Freising, Ags. script of Corbinian's time) fol. 39^r 'nomen' is corrected to 'nobis,' which suggests that this symbol stood in the original.

The Book of Armagh (written at Armagh in 808) has (along with *uġb*) *uġ* 'vobis' more than once, either a capricious suspension or a modification of this symbol.

(2) *nġ* 'nobis.' (Irish.) In the earliest Bobbio minuscule of Vienna 16 'nobis,' 'vobis' (also *nġb*);

The Carlsruhe Augustine, 'nobis' fol. 20^r (also *nġb*); the Codex Boernerianus, 'nobis,' 'vobis'; St Gall 48 (by Sedulius' circle) 'nobis,' 'vobis' (passim); Berne 363 (written in North Italy, after our period) 'nobis,' 'vobis';

(Anglosaxon.) The Book of Nunnaminster, 'nobis,' 'vobis'; the Book of Cerne, fol. 25^r 'nobis' (at end of line); the Corpus Homilies, 'nobis,' 'vobis' (along with *nġb*); Hereford P II 10 (flyleaves), uncial, 'nobis';

Boulogne 63-64 (St Bertin, "8 cent."), 'nobis,' 'vobis'; Paris 9565 (Echternach, "8 cent."), 'nobis,' 'vobis' (with *nġb*, *uġb*); Oxford Laud. 92 (Würzburg, 832-842) fol. 11^r 'nobis' (usually *nġb*); Munich 6298 (Freising, time of Corbinian), 'vobis' fol. 32^r (but *uġb* follows on the same page!);

(Continental.) Probably only in centres under Insular influence (except Verona): Paris 13048, foll. 1-28 (St Riquier?), 'nobis,' frequently; Oxford Jun. 25 (Murbach, "8 cent.") fol. 152^r (elsewhere *nġb*); Épinal 6 (Moyenmoutier, "8 cent."), 'nobis' and 'vobis' frequently; Munich 6299 (Freising, "8 cent.") fol. 155^r 'filiam meam *vobis* obtuli'; Paris 2853 (of 840), fol. 15^r (elsewhere *nġb*).

In Verona majuscule, e.g. Verona 60, 'nobis,' 'vobis,' and minuscule (along with nōb. Details in 'Zentr. Bibl.' 27, pp. 533, 536, 549); Berlin Phill. 1825 (Verona or Angers), 'nobis,' 'vobis' (also the three-letter symbol).

This syllabic suspension becomes a contraction, by the addition of the final letter, in the Anglosaxon minuscule of Florence, S. Marc. 611 (provenance unknown "8-9 cent."), ūbs 'nobis' fol. 54' ('quae dederimus Deo, *nobis* ea ipsa restituit'), but uōb 'vobis.'

In Carlsruhe Reich. 222 (Reichenau) fol. 2r 'gratia *vobis* et pax' and in Paris 1853 (Murbach?) the scribe has added the letter *o* above the *u*. Presumably the two-lettered symbol stood in his original, but the three-lettered was the symbol familiar to him.

In Paris 12281 (Breton?) we have all three forms: ūbs, ūb, ūb, nōb, uōb.

172. (3) nōb 'nobis.' I give a full list of my examples in Insular and Visigothic script. In other scripts this symbol is so common, that a few of the earlier or otherwise interesting examples must suffice; but since nō appears to have been the older symbol at Verona, the examples from North Italy are given in full.

The Corbie ab-type (cf. 'Rev. Bibl.' of 1912) and the Laon az-type (ibid. of 1914);

Vat. Reg. 316 Sacramentarium Gelasianum (uncial, probably of N. E. France), 'nobis';

Paris 12048 Sacramentary of Gellone (Rebais, c. 750), 'nobis,' 'vobis'; the Maurdramnus Bible (Corbie, 772-780), 'nobis,' 'vobis'; Montpellier 409 (Auxerre, 772-795), 'nobis';

St Gall 731 (Besançon?, 794 A.D.), 'nobis'; Paris nouv. acq. 1597 (Fleury, "8 cent."), 'nobis,' 'vobis'; Autun 3 (uncial, of the year 751), 'nobis';

Berlin Ham. 31 (Albi, "9 cent."), 'nobis,' 'vobis';

Brussels 8216-8 (St Florian, 819 A.D.), 'nobis,' 'vobis';

St Gall 77 and 70 (both of the time of Winithar), 'nobis,' 'vobis'; St Gall charter of 762, 'vobis.'

173. (Italy.) London, (otton Nero A ii (North Italy, "8 cent."), 'nobis'; Carlsruhe, Reich. 57 (North Italy, "8 cent."), 'nobis'; Paris 653 (N. Italy, "8 cent."), 'nobis,' 'vobis'; Munich, Univ. bibl. 4to 3 (Italy?), 'nobis,' 'vobis'; MSS. of Vercelli, e.g. Vercelli 183 ("mid. of 8 cent."), 'nobis,' and 202 ("8-9 cent."), 'nobis' and 104 ("9 cent."), 'nobis,' 'vobis'; Novara 84 Canons ("mid. of 8 cent."), 'nobis';

Milan Trivulz. 688 (Novara, before 800), 'nobis' sometimes; Bobbio MSS., e.g. Vienna 954 (Bobbio, "beg. 8 cent.") 'nobis,' 'vobis,' and Milan H 150 inf. (c. 810), 'vobis,' and I 1 sup., 'nobis,' 'vobis,' and I 6 sup., 'nobis'; Ivrea 42 (of the year 813) 'nobis'; Vat. lat. 5775 (Tortona, of the year 862), 'nobis,' 'vobis'; Rome, Bibl. Vitt. Eman. 2095 (=Sess. 38) (written at Nonantola 825-837), 'nobis,' 'vobis'; Lucca 490 (about the year 800), 'nobis,' 'vobis.' The Liber Diurnus too has these symbols for 'nobis' and 'vobis'; and in

Beneventan script they are current. Of unknown provenance is Vallicell. A 14 (late uncial), 'nobis,' 'vobis.'

In Verona minuscule of "9 cent.," e.g. Verona 36 and 74, the 'bus' symbol is sometimes used for 'bis' (nob; 'nobis'). In Verona 75 ("late 9 cent.") the ancient Nota type (uob.) appears on fol. 21^v, while the semi-colon is added to the cross-barred *b* sometimes in Verona 101 ("9 cent.") both in uōb and in ūb 'vobis.' In a Rheims MS., Berlin Phill. 1743 ("8 cent.") the *b* has a downward cross-stroke through the body of the letter on fol. 67^v 'nobis.'

174. (Irish.) St Boniface's pocket-copy of the Gospels, Fulda Bonif. 3, 'nobis,' 'vobis,' a MS. abounding in capricious suspensions; the Book of Armagh (of the year 808), 'nobis,' 'vobis'; the earliest Bobbio minuscule of Vienna 16 'nobis' (along with *n̄b* and *ūb*);

Vat. lat. 491 (Bobbio?, "8 cent."), 'nobis'; the Carlsruhe Augustine ("beg of 9 cent."), 'nobis' (also *n̄b*);

The marginalia of Johannes Scottus, 'vobis';

(Welsh.) The Corpus Martianus Capella (probably after our period), 'nobis,' 'vobis';

(Anglosaxon.) Oxford, Digby 63 (Winchester, c. 850), 'nobis,' 'vobis'; a Mercia charter of 798, 'nobis'; a Wessex charter, ascribed to 839, but really later (London, Cotton Aug. II 28), 'nobis'; the Corpus Homilies, 'nobis' (with *n̄b* and *ūb*); Boulogne 11 (Arras, "8-9 cent."), 'nobis,' 'vobis'; Cologne 106 (Tours?, time of Alcuin), 'nobis'; Metz 76, 'nobis,' 'vobis'; MSS. of Echternach, e.g. Paris 9525 (of 798-817), 'nobis,' 'vobis,' and 9565 ("8 cent."), 'nobis,' 'vobis' (along with *n̄b* and *ūb*); Paris 10861 (Beauvais) 'vobis'; MSS. of Fulda, e.g. Bâle F III 15^c ("8 cent."), 'nobis,' and F III 15^e, foll. 10-26 ("9 cent."), 'nobis,' and Cassel theol. Q 6 (by one scribe); Bamberg E III 19, 'nobis,' 'vobis'; Milan L 85 sup., 'nobis,' 'vobis'; Vat. Pal. 577 (Mayence, "8-9 cent."), 'nobis';

MSS. of Lorsch, e.g. Vat. Pal. 202 ("8-9 cent."), 'nobis,' and 220 ("beg. of 9 cent."), 'vobis'; MSS. of Werden, e.g. Berlin theol. F 356, 'nobis,' 'vobis,' and 366, 'vobis,' and Q 139, 'nobis,' 'vobis'; Berlin, Phill. 1662, 'vobis'; Wolfenbüttel, Helmstedt. 496^a, 'nobis'; MSS. of Würzburg, e.g. Würzburg th. F 13, 'nobis,' and 17, 'nobis,' 'vobis'; MSS. of Freising, etc., e.g. Munich 6298 (time of Corbinian); 'nobis,' 'vobis,' and 6237 with 6297 (Freising, c. 780), 'nobis,' 'vobis,' and 6433 ("8-9 cent."), 'nobis,' 'vobis,' and 14080 (Ratisbon), 'nobis,' 'vobis,' and 14096 (Ratisbon), 'nobis,' and 14653 (Ratisbon, "8 cent."), 'nobis,' 'vobis';

MSS. of St Gall, e.g. St Gall 761 Medica ("8 cent."), 'nobis';

Florence S. Marc 611 (of unknown provenance), 'vobis';

Usually however in most centres of Anglosaxon script on the Continent the words are written in full; and when a MS. is written, part in Anglosaxon and part in Continental script, these symbols appear, as a rule, only in the Continental portion.

175. (Visigothic.) These symbols are freely used for 'nobis,' 'vobis' in a MS. of Silos (near Burgos), London Add. 30852 ("9 cent."); also in Escorial R III 25, foll. 1-166 ("beg. of 9 cent."); Paris 4667 (of the year 828), 'nobis'; Paris 8093, foll. 1-38 (Lyons, "9 cent."), 'nobis.'

176. nomen. The Verona Gaius uses the symbol *nōm* for 'nomen' or 'nomine.' The first use may be rather an example of the syllable-symbol *m̄* 'men.' It is a common practice with all the mediaeval scribes who use this syllable-symbol. The second, a three-letter suspension 'nom(ine)' is much used, especially in early MSS., in the phrase 'so-and-so by name' and in the formulas 'in Christi nomine,' e.g. in Paris 12097 Canons ("6 cent."), 'in nomine Domini,' etc. (often written as headings).

There is, however, evidence of an initial-letter suspension *n̄* 'n(omen),' 'n(omine),' etc., in the same formulas, e.g. in the Cyrillus Glossary 'in *n̄* dñi incipit'; in Cologne 212 (half-uncial, of "7 cent.") in Christi *n̄* ('nomine'), and early Insular scribes employ a contraction derived from this (*n̄n*). But the favourite Irish (and Welsh-Cornish) symbol is a two-letter suspension *nō* 'nomen,' in spite of the danger of confusion with *nō* 'nostro.' It seems, like *hō* 'homo,' to have been an ancient Nota (in the half-uncial Cologne 212 we find in Dei *nō* 'nomine'), and developed the contractions *nōis* 'nominis,' *nōi* 'nomini,' etc. Just as the correctly formed contractions *hōum*, etc. for 'ho(min)um,' etc., were, now and then, incorrectly written *hōium*, etc., so we find (but rarely in our period) beside the correct *nōum* 'no(min)um,' *nōa* 'no(min)a,' *nōe* 'no(min)e,' the incorrect forms *nōium*, *nōia*, *nōie*. From the three-letter suspension *nōm* were formed the contractions *nōmis* 'nom(in)is,' etc., which may often (like *nōm* 'nomen') be a mere use of the 'en' symbol, but not always (e.g. *nōmb*: 'nominibus,' a Bobbio symbol). In a mediaeval list of ancient Notae we find also a syllabic suspension *n̄m* (a symbol usually reserved for 'nostrum' until the 9th century); and this is confirmed by the occasional appearance of *n̄m* for 'n(o)-m(en)' in our period (also at St Gall for 'nomine'), and by the favourite Spanish contractions *n̄m̄u* 'n(o)m(e)n,' *n̄m̄is* 'n(o)m(in)is' or *n̄m̄nis* 'n(o)m(i)nis,' etc. According to Traube ('Nom. Sac.' p. 260), *n̄m̄ne* 'nomine' appears in the Veronese half-uncial of Verona 53 Facundus Hermianus, suggestive of Spanish influence. *N̄m̄e* 'nomine' is found in a Spanish inscription of 691.

Anglosaxon script (in which *nō* denoted 'non') recognizes (in the 8th century) *nñ* 'nomen' and (very rarely) *nōa* 'nomina.' The other symbols (except *noñ* 'nomine' which is universal) are mainly confined to Irish and Welsh (Cornish). Breton scribes do not make much use of them. But Spanish scribes favour the abbreviation of this word and use a variety of symbols.

The capricious curtailments of *nomen* 'a Noun.' in technical Works on Grammar, where the word is continually recurring, are mentioned in chap. III. It is doubtful whether we should so explain in one of our earliest specimens of Beneventan script, Paris 9530 Grammatica, *n̄* 'nomen' (fol. 298^r *petra et grecum et latinum n̄ est...unde et Petri apostoli noñ in utroque lingua*), *nñ* 'nomen' (fol. 132^v 'me autem pronomen est'). In the formulas of Sacramentaries and the like N (usually between two dots) corresponds to our 'M or N as the case may be' (e.g. *ego .N. humilis Christi famulus*). It seems to represent 'nomine' (or 'nomen,' 'nomina'). Another expression is *ilt* (or the like) which represents 'ille,' 'illi,' etc. But these usages belong to chap. III.

177. (1) *noñ* 'nomine' (for the common *noñ* 'nomen,' which is universal in Continental script, see the syllable-symbol 'en.' Add Munich 6297, Ags. script of Freising, of c. 780, *noñ* 'nomen'; Vat Pal. 68, Ags. script of Northumbria, "8 cent.," *noñ* and *nōm* 'nomen'; Paris 9525, Ags. script of Echternach, of 798-817, *noñ* 'nomen'; Vat. Reg. 316 Sacramentarium Gelasianum, in uncial of "North-eastern France," *nōm* 'nomen,' with the abbreviation-stroke over the *o*).

(Anglosaxon.) Wolfenbüttel Helmstedt. 496^a ("9 cent.") fol. 16^r 'quod cum Dei patris *nomine* in confessione coniungit';

(Continental.) Turin D v 3 (Corbie ab-type), not rare;

Merovingian charters of 657-673 ('homo *nomine* Madroaldus'), 677 ('in Dei *nomine*'), etc. (see Lauer and Samaran); a charter of Carlomann of 769, and so on. Brussels 9850-2 Caesarius (uncial of Soissons, 695-711) fol. 95^v 'discipulum *nomine* Marcum'; Paris 10910 Fredegarius (of 678?), e.g. fol. 78^v 'civitas *nomine* Daras fundata est' (also *nñ*, according to Traube); Cambrai 624 Gregory of Tours (uncial), frequently; Brussels 9403 ("8-9 cent."), e.g. fol. 129^v 'quidam Priscus *nomine*'; Paris 10756 (Merovingian), 'in Dei *nomine*,' etc. (the grammar of this MS. is so barbarous that one is at a loss how to interpret on fol. 25^v de *noñ* nostrum); Paris 13347-8 ("8 cent."); Autun 20 ("N.E. France," "8 cent.") fol. 97^r 'venerabilis vitae presbiterum Sanctolum *nomine*'; Leyden 114 (Rheims, "9 cent.") fol. 98^r 'in Dei *nomine*'; Leyden Voss. Q 60 Pontificale (Rheims, "8-9 cent.") fol. 29^r 'Mentor *nomine*'; Berlin Phill. 1743 Concilia (Rheims, "8 cent."), frequently (e.g. 'in Dei *nomine*,'

'sub alieno *nomine*'); the Essen Gospels, fol. 6^v 'in *nomine* meo'; London Cotton Cal. A xv, foll. 1-117 ("France, of 743"); the Harleian Codex Aureus; Paris 2123 (of 795-816); Paris 4403^A (Corbie, "8 cent."), frequently; Munich 3514 (Augsburg, "7-8 cent.") p. 93 'quorum erat pater Tranquilinus *nomine*';

Paris 1853 (Murbach ?, "8 cent."); Fulda D 1 (Constance, "8 cent."), frequently; St Gall charters of 757, 761, 762, etc. (but *n̄m* in one of 744); St Gall 214 (Merovingian); St Gall 44, pp. 1-184 (of 760-781) 'in Christi *nomine*' (in an Incipit) p. 149;

Cheltenham 12261 (North Italy, perhaps Verona, "8 cent."), e.g. fol 192^r 'curabant infirmos in *nomine* Christi'; Novara 84 ("mid. of 8 cent."), 'in Christi *nomine*'; Hague 9 (Verona ?, "end 8 cent.");

Lucca 490 (c. 800), frequently; Lombard charter of 769 (Bonelli, pl. 11) 'in Christi *nomine*';

Vat. Reg. 1024 Lex Reccesvindiana (Visigothic half-uncial), e.g. fol. 5^r 'in *nomine* principis' (but also for other cases);

178. (2) *n̄m* 'nomen.'

In the early Bobbio cursive of Vienna 17 (marginal note on fol. 11^v 'bidental *nomen* loci bis fulmine icti');

In the Ags. script of Cassel theol. Q 6 (Fulda, "9 cent.") fol. 48^r 'nullum penitus aliut reperire valui *nomen* eidem operi';

In the Visigothic script of Paris 609 (Limoges, "8-9 cent.") fol. 95^v 'acceptit *nomen*' (in a repetition);

The derivative contraction *n̄m̄* (the favourite Spanish symbol) appears in the Ags. script of Würzburg th. F 13 Sententiae ("8 cent.") fol. 12^r 'Salamon dixit...et *nomen* impiorum putrescit'; in the 'Irish' script of the Naples Charisius (Bobbio, "c. 700"), *nm̄b* 'nominibus'; in the early Bobbio cursive of Vienna 17 *n̄m̄a* 'nomina' (usually *nōm̄a* or *nōa*);

At St Gall *n̄m* 'nomine' in a charter of 744, in St Gall 907 (time of Winithar) both for 'nomen' and for 'nomine' (with *n̄m* 'nostrum'), in St Gall 911 the Kero Glossary p. 77 'cum proprio *nomine*.'

On fol. 112^v (in an Incipit) of an uncial MS., Paris 6400^a foll. 112-193, in *x̄p̄i n̄m̄*.

(3) *n̄* 'nomen' (Irish).

The Naples Charisius and Vienna 16 (both early minuscule of Bobbio), along with *nōa* 'nomina,' etc. (but *nō* 'nostro'); Vat. lat. 491 (Bobbio ?, "8 cent."), frequently (with *nō* 'nostro');

St Gall 51 (half-uncial, Switzerland), frequently, along with *nōa* 'nomina,' etc. (but *nō* 'nostro');

(Anglosaxon.) The Corpus Glossary (half-uncial, Canterbury), *passim*;

St Petersburg F I 3 (Corbie, half-uncial) fol. 102^v 'tunc notum fiat *nomen* Dei'; Boulogne 64 (St Bertin, "8 cent.") fol. 7^r 'non accipere in vanum *nomen* Domini dei nostri'; the Moore Bede (Le Mans, c. 737); the Épinal Glossary (Moyennoutier, Vosges, "beg. of 8 cent.") fol. 11^v 'Rinocoruris proprium

nomen loci'; Munich 29051, frag. 1 (half-uncial); St Gall 913 Vocabularius S. Galli ("8-9 cent.") p. 120 '*nomen grecum est*';

(Continental.) Vienna 17 (early cursive of Bobbio), along with *nōa* and *noīa* '*nomina*,' etc.; Paris 5543 (Fleury ?), fol. 87^r; Paris 12281 (Breton ?);

Montpellier 409 Psalter (Auxerre, of 772-795), e.g. fol. 28^v '*super omne nomen quae nominatur*' (with *nō* '*non*'); Munich 14470 Homilies (Ratisbon, "8 cent.") fol. 9^r (the first occurrence of the word; so probably transferred from the original) '*sit nomen Dei benedictum*'; Bâle F III 15^s (Fulda, "end of 8 cent.") fol. 53^v '*qui et Dei nomen in vanum adsumit*' (from the original ?);

Leyden Voss. Q 69 Glossary (St Gall, "8 cent."), once (also *nō* once);

Verona 54 ("9 cent.") has on fol. 131^r in *n̄n* ('*nomine*') Iesu Christi.

179. (4) *nō* '*nomen*.' Universal in the Irish and Welsh (with Cornish) script of our period from as early as the times of St Moling and St Boniface (see 'Ir. Min.' and 'Wel. Scr.' for examples), except for the few occurrences of *n̄n* already mentioned. A Continental transcriber would mistake it for '*non*' (see below, s.v.) or, if he belonged to the eighth century, for '*nostro*.'

(Anglosaxon.) Cambridge Trin. Coll. 216 Pauline Epistles ("de manu Baedae") fol. 39^r '*glorificemur nomen Domini nostri*';

(Breton.) Oxford Auct. F IV 32, fol. 1-9 Eutyches (Caroline minuscule of "9 cent.");

(Continental.) Namur 11 (St Hubert, Ardennes, "9 cent."; with many Insular symbols), e.g. fol. 3^r '*filiouque suo nomen Britanici inposuit*';

Milan L 99 sup. (Bobbio, "mid. of 8 cent.") *nō* '*nomen*,' frequently (also *nō* '*nostro*');

A MS. of uncertain provenance, Munich, Univ.-bibl. 4to 3 ("8-9 cent.") has *nō* for '*nomine*' (fol. 55^r *alium sanctum patrem Eulogium nomine*); also the Schaffhausen Adamnan (Irish script of c. 713) p. 23 '*quorum unus Meldanus nomine*' (but usually *nōe*); Paris 18282, e.g. fol. 74^r. Inscriptions are usually untrustworthy evidence for Notae, but we may mention C.I.L. XIII 2476 (of the year 626) and 2477 (of 630-631) with in *x̄pi nō* '*in Christi nomine*.'

180. (5) *nōa* '*nomina*,' *nōe* '*nomine*,' *nōum* '*nominum*,' etc. The prevailing contraction in the Irish and Welsh (with Cornish) MSS. of our period. To the examples in 'Ir. Min.' and 'Wel. Scr.' add these Irish MSS.: the Garland of Howth, *nōa*, *nōe*; the Stowe Missal, *nōa*, *nōe*; the Stowe St John's Gospel fragment, *nōe*;

Laon 26 ("9 cent."), *nōe*, and flyleaves ("8-9 cent."), *nōa*; St Paul (Carinthia) 25. 3. 31^b ("8-9 cent."), *nōe*, *nōare* '*nominare*,' etc.; St Gall 51 (half-uncial), *nōe*, *nōa*; Milan F 60 sup. ("8 cent."), *nōe*, *nōa*; Milan A 138 sup., flyleaf, *nōa*; Milan C 301 inf., *nōe*, *nōa*;

(Anglosaxon.) Cambridge Trin. Coll. 216 ("de manu Baedae"), *nōe* in contemporary (?) glosses;

Vat. Pal. 68 (Northumbria, "8 cent."), *nōe*, *nōa*;

Paris 9525 (Echternach, of 798–817), *nōa* fol. 185^v; Carlsruhe Reich. frag. 88 (half-uncial of Reichenau), *pronōa*; St Gall 913 (“8–9 cent.”), *nōa*;

Cambridge Trin. Coll. 368 (unknown provenance, of 833), *nōa* (fol. 99^r); (Breton.) Orléans 255 (Insular half-uncial of “8 cent.”), *nōe*, *nōa*; the Oxford Eutyches (Caroline minuscule of “9 cent.”), *nōe*, *nōare*; Paris 12021 (Caroline minuscule of “9 cent.”), *nōe* (fol. 39^r); Paris 13029 (Caroline minuscule of “9 cent.”), *nōa* (fol. 25^r, fol. 27^r); Vat. Reg. 296 (Caroline minuscule of “9 cent.”), *nōe* (fol. 67^r, etc.);

(Corbie ab-type.) Cambrai 633 Glossarium Ansileubi, *nōa* (e.g. fol. 50^v que *nomina* habuerunt ignorantur); Montpellier 69 Gregory’s *Moralia*, *nōe* (fol. 67^r in *nomine* patris mei);

(Other Continental.) Laon 288 (“beg. of 9 cent.” with some Insular symbols), *nōe* (fol. 37^r); Laon 444, foll. 276–317 (written by Martin the Irishman, 858–869), *nōe*, *nōa*; Rheims 875 (time of Johannes Scottus), *nōa* (fol. 28^r); Namur 11 (see above), *nōa*, *nōe*; Cologne 51 (time of Hildebald) *nōa* (fol. 32^r ‘quarum ponit *nomina*’); Cologne 83^{II}, foll. 110–125 (written by an Irish monk of Cologne in Hildebald’s time), *nōe* (fol. 115^r); also, curiously enough, Verona 23 (“9 cent.”), *nōa* (fol. 65^r, fol. 68^r). Chroust (I vii, pl. 3) quotes *nōa* from Vienna 795 Bp Arno’s common-place book (of c. 798). Paris 13026 has *nō*, *nōis*, *nōe*, *nōa*.

(6) *nōia* ‘*nomina*,’ *nōie* ‘*nomine*,’ *nōium* ‘*nominum*,’ etc.

(Irish.) The St Gall Priscian (written in Ireland c. 850), *nōium* (p. 194, etc., by one scribe, Donngus, who however uses *nōa* ‘*nomina*’; also twice on p. 207, corrected to *nōum* by erasure) along with *nōum*, *nōe*, *nōa*; Vat. lat. 491 (Bobbio?, “8 cent.”), *nōium* ‘*nominum*’; the Naples Charisius (Bobbio, “c. 700”), *nōie* (along with *nōe*, *nōa*);

(Welsh.) Cambridge Corp. Coll. 153 Martianus Capella (probably after our period), *nōia* (fol. 18^r; but usually *nōa*, etc.);

Paris 10861 (Ags., Beauvais, “end of 8 cent.”) ‘in *nomine* Domini,’ etc.;

181. (7) *n̄* ‘*nomine*.’

Vat. lat. 5764 (Verona?, “beg. of 9 cent.”) ‘*facientes in nomine* Christi magna et inaudita miracula’ (fol. 41^r);

In Milan L 99 sup. Isidore’s Etymologies (Bobbio, “mid. of 8 cent.”) it denotes ‘*nomen*’ on p. 120 (=Etym. 5, 26, 12), probably a transference from the original, for elsewhere *nō* is used (also *deñatio* ‘*denominatio*’);

(8) *noñis* ‘*nominis*,’ etc.

(Irish.) The Naples Charisius and Vienna 16 (both early minuscule of Bobbio), *noñb*: ‘*nominibus*’;

(Anglosaxon.) Bamberg E III 19 (Ags. of Fulda?, “9 cent.”), *noñe* ‘*nomine*’ (fol. 186^v), *noñā* ‘*nomina*’ (fol. 197^r);

(Continental.) Cassel theol. F 49 (Fulda, “9 cent.”), *noñā* (fol. 52^r ‘*iustorum nomina*’);

Oxford Jun. 25 (Murbach, “8 cent.”), *noñā* ‘*nomina*’;

Vienna 17 (early cursive of Bobbio), *noṃa* 'nomina,' *noṃis* 'nominis,' *noṃb*: and *noṃib*: 'nominibus';

Berlin Phill. 1825 (Verona or Angers, "9 cent."), *noṃa*;

182. (9) Spanish symbols:

(a) *nṃn* 'nomen,' *nṃis* and *nṃnis* 'nominis,' etc.: Escorial R II 18 (minuscule part, before 779), *nṃn* 'nomen,' *nṃnis* 'nominis,' *nṃa* 'nomina,' etc.; Madrid Tol. 2. 1 Bible ("end of 8 cent."), *nṃn* 'nomen,' *nṃe* 'nomine,' *nṃnbus* 'nominibus,' *nṃabitur* 'nominabitur'; Escorial & I 14 ("9 cent."), *nṃn* 'nomen,' *nṃe* 'nomine,' etc.; Madrid Tol. 15. 8 ("end of 8 cent."), *nṃn* 'nomen,' *nṃi* 'nomini,' *nṃe* 'nomine,' *nṃna* 'nomina,' *nṃant* (fol. 94^r) 'nominant'; Madrid Bibl. Acad. Hist. 20 ("9 cent."), *nṃn* 'nomen'; Madrid Bibl. Acad. Hist. 44, foll. 16–end ("9 cent."), *nṃnis* 'nominis,' *nṃe* 'nomine' (fol. 192^r), *nṃnat* 'nominat,' etc.;

Albi 29 ("9 cent."), *nṃe* 'nomine' (in a title-heading, fol. 69^r);

Escorial P I 7 (beg. of 10 or 9 cent.), *nṃn* 'nomen,' *nṃne* 'nomine,' etc.;

(b) Other varieties: Vat. Reg. 1024 (half-uncial), *noṃ* (for any case);

Madrid Bibl. Acad. Hist. 60 ("8–9 cent."), *nṃe* 'nomine';

Escorial R III 25, foll. 1–166 ("9 cent."), *nṃ* 'nomen' (fol. 112^r *nomen meum blasphematur*), *inṃe* 'in nomine';

Escorial a I 13, foll. 1–187 (beg. of 10 or 9 cent.), *nṃ* 'nomen,' *nṃe* 'nomine,' *inṃe* 'in nomine' (fol. 59^r);

Paris 4667 Lex Visigothorum (of the year 828), *nṃe* 'nomine' (fol. 74^r), *inṃe* 'in nomine' (fol. 86^r, etc.);

Paris 8093, foll. 1–38 Anthologia (Lyons, "9 cent."), *noṃ* (= Theod. 41, 69) and *noṃ* (= Theod. 41, 75) 'nomen'; Paris 12254 (S. France.), *noṃ* 'nomen';

A charter of Aude (Narbonne) of 834 (see Desjardins, pl. 4), *nṃa*, *nṃati*.

183. non. The ancient Nota (*n̄*) remained in constant use all over Europe, except in Spain. In Visigothic script I have found it only in Paris 8093, foll. 1–38 (Lyons), on fol. 34^r 'quae *nō* clausa metum, fastidia *n̄* dat aperta' (elsewhere *nō*); for in the Leon Palimpsest in the formula 'interpretatione *non* indiget,' a formula continually repeated and expressed by capricious suspensions, it can hardly be called a real symbol.

Spanish scribes shorten the word by the use merely of the 'n'-symbol and write *nō*, and this way of writing the word is allowed in most other scripts too, except Irish (see under the syllable-symbol **n**). In the Anglosaxon script of Vienna 2223 and of Paris 1771 (e.g. fol. 32^r), the stroke above the *n* is allowed to take the form of an apostrophe, making the symbol confusable with 'nus' or 'nos' (see below, on 'nos') and the same licence appears (see below) in Continental script too (on a similar form of the

abbreviation-stroke over the letter *c* in the 'con'-symbol, see under Syllable-symbols). In Amiens 220 (Corbie, "8 cent.") the stroke is often omitted, but dots are placed on each side of the (majuscule) *n*: In the Bobbio MS. of Maximus' Homilies, Milan C 98 inf., in the sentence 'non minus etiam nunc laetari debemus,' a sinuous vertical stroke is drawn through the cross-line of *N*, making the symbol like the ancient Nota for 'nisi' (see above, s.v.); similarly in Cologne 41 (written at Cologne under Archbishop Hildebald) the first scribe uses this 'nisi'-symbol for 'non' throughout his portion.

Another ancient Nota for 'non,' a two-letter suspension ($\overset{\circ}{n}$), appears in the marginalia of the half-uncial Paris 12214 + St Petersburg Q 1 4 Augustine's 'City of God,' as well as in mediaeval lists. (On its use occasionally for 'noster,' 'nostro,' 'nos' and, as a contraction, for 'nemo,' see s. vv.) It survives in the North Italian cursive of Verona 62 Cresconii Canones (frequently, along with \bar{n}); in the Bobbio half-uncial of Milan O 212 sup. it appears on fol. 5^r (added above the line by the scribe himself); in the Anglosaxon script of a MS. written at Tours in "8 cent.," London Egerton 2831 (more often than \bar{n} ; both on the same page, fol. 129^v). The occasional expansion of this symbol by Anglosaxon scribes, who add a suprascript stroke to represent the final *n*, is mentioned under the syllable-symbol 'n.' In the Irish script of a Bobbio MS., Milan F 60 sup., on fol. 52^v, it is not clear whether this stroke has been added by a corrector or by the scribe himself. In the uncial St Augustine's Psalter (Canterbury) a corrector has persistently (foll. 38^v, 61^v, 76^r, 77^v) expanded the scribe's symbol, so that we cannot be sure whether it was \bar{N} without, or with a suprascript stroke. In Cassel theol. F 22 (Ags. script of Fulda) the scribe, on fol. 28^v, began to write $\overset{\circ}{n}$ but changed this to non, leaving us in doubt about the exact form of the symbol in his original; though elsewhere he writes it with the suprascript stroke. Probably the stroke was absent in the original of Milan L 99 sup. Isidore's Etymologies (Bobbio, "8 cent."), for the scribe has, on p. 2 (= Epist. ii, l. 2), $\overset{\circ}{n}$ $\overset{\circ}{m}$ 'nunc modo' instead of *non modo*. Traube's (unpublished) notes on Abbreviations cite this symbol both with and without a suprascript stroke from a Bobbio fragment in Insular (presumably Irish) script now burnt, Turin F VI 2.

A curious variety $n\bar{n}$ (with the two letters often written in ligature) is equally common with \bar{n} in the Salaberga Psalter, Berlin Ham. 553 (Laon, in Ags. half-uncial). An Insular transcriber would probably substitute 'nomen' (see above, s.v.).

184. The symbol \bar{n} is one of the most frequent and most universal of all symbols. Its existence may be taken for granted in practically all minuscule MSS., except Spanish. A few however of the earlier or otherwise interesting examples of its use may be mentioned.

(Irish.) The Book of Kells; the Schaffhausen Adamnan;

(Anglosaxon.) The Lindisfarne Gospels, fol. 99^r 'quod *non* licet'; the Donce Primasius; the St Chad Gospels; Durham A II 16 and B II 30; the Cutbercht Gospels;

Rome, Vat. Barb. 570. In Ags. charters it appears as early as 705 in London, Cotton Aug. II 18 (Kent). It is used by St Boniface in his marginalia in Fulda, Bonif. I. Also in the uncial of London Add. 15350 (Winchester) and Hereford P II 10 flyleaves.

(Continental.) The Bobbio Sacramentary (along with $n\bar{o}$);

A St Gall charter of 761;

Rome, Vat. Barb. 679 (Farfa), but usually $n\bar{o}$ in this MS.; Vercelli 183 (Vercelli, N. Italian cursive).

In the Beneventan script of our period \bar{n} (occasionally $n\bar{o}$; see Loew 'Benev. Script.' for details).

185. The ancient Nota \bar{n} 'non' seems to have almost succeeded, like the Notae q. 'que' and b. 'bus,' in making its way into ancient bookhand. Not only is it found in the Oxyrhynchus papyrus fragment (no. 1097) of Cicero's speeches, in the scholia of the Bembine Terence and (along with \bar{n}) the marginalia of Paris 12214 + St Petersburg Q I 4, but it is used freely in the Turin Cicero palimpsest (see Krüger in 'Hermes' 5, 147) and appears (at the end of a line) in Turin G VII 15 (the Bible-codex known as *k*), also in the Aulus Gellius Palimpsest (cf. Hertz' edition, II p. xvi).

The symbol is used for the first syllable of 'nuntiare' ('nontiare') on fol. 10^v of London Harl. 5041; on fol. 12^r of Leyden Voss. Q 69 (written with the 'nus'-symbol); on foll. 1^r, 2^r, etc., of Fulda D I (written with the 'nus'-symbol), fol. 146^v (written with the 'non'-symbol); St Gall 907 'Promulat pronunziat' p. 165; Paris nouv. acq. 1575 Eugippius (Tours), in 'praenuntiauerint,' etc.; on fol. 67^v of Amiens 10; on fol. 69^r of Laon 423; and so on. Also for the first syllable of 'nuncupare' ('noncupare') and of 'numquam' in Milan C 301 inf. (sometimes with n for \bar{n}), etc., etc.

Nonae (see chap. III).

186. nondum. The symbol $\bar{n}\bar{d}$ found, e.g., in Milan C 301 inf. (Irish script of Bobbio, "8 cent.") is merely a combination of the 'non' and 'dum' symbols (q.v.).

187. nos. The confusion between *u* and *o* in Vulgar Latin allowed the 'nus' symbol (see the Syllable-symbol 'us') to represent 'nos,' e.g.: a charter of Pippin of the year 750 (cf. Pal. Soc. I pl. 120) uses *n* with downward cross-stroke through the tail of the letter for 'nos' as well as for final 'nus'; Cassel theol. Q 10 (Fulda, "8 cent."), *n* 'nos' (fol. 104^r 'propter nos'); Paris 10756 ("8 cent."), *n*; 'nos' frequently (e.g. fol. 41^r 'quod nos... delegavimus'); Cassel theol. O 5 (Fulda library, "8 cent."), *n* with the s-mark, *n* with downward cross-stroke through the tail (fol. 3^r, fol. 9^r). We find also a special symbol which may be an ancient Nota, *n* with suprascript *o*, in Boulogne 63 (Ags. script of St Bertin, "8 cent."), frequently, although in the Verona Gaius this Nota stands for 'nobis' and for 'non' and in Vat. lat. 5766 for 'noster.'

188. noster, uester. Traube in his 'Nomina Sacra' pp. 204–237 has treated the symbolism of these possessives before, during and after our period so thoroughly that it will suffice here to mention the more certain usages along with details of whatever seems suitable for furnishing a clue to the date and home of a MS. or archetype and to refer readers to his account for a fuller treatment, some ingenious speculations and additional examples. Since 'noster' is commoner than 'vester' and the symbolism of the two is analogous, it will be best to speak of 'noster' only and leave the remarks to be applied to 'vester.'

The ancient initial suspension (N.) for any case is familiar to us from Roman inscriptions. Another ancient Nota a two-letter suspension is employed in the Vatican fragments of ante-Justinian law, with the *o* written above the *n*. A third, a contraction derived from the initial suspension, occurs once in the Verona Gaius for 'nostra,' with the *a* written above the *n*. The same contraction (written however $\bar{n}\bar{a}$ 'nostra,' $\bar{n}\bar{o}$ 'nostro') is offered in a mediaeval list of ancient Notae (in Escorial T II 24); while another list of

the kind (in Paris 10588) shews *n̄a* 'nostra,' a contraction derived from a syllabic suspension *n̄t* 'n(os)-t(ra).' Since the second syllable may begin with the *s*, another syllabic suspension was *n̄s* 'n(o)-s(ter)'; and it is from this type that the Spanish contraction is derived *n̄r* 'noster'; another was *n̄st* 'n(o)-st(er).' A three-letter suspension *nōs* 'nos(ter)' has also left traces of itself and its derivative contraction *nōr* 'noster,' *nōi* 'nostri,' etc. A four-letter suspension *nōst* 'nost(er)' was in the Nom. Sing. Masc. indistinguishable from the mere expression of the last syllable by the 'ter' symbol (*t̄*), but patent in the other parts of the word 'nostra,' 'nostrum,' 'nostri,' etc. From the two-letter suspension already mentioned came the contractions *nōi* 'nostri,' etc.

All these forms, and others too, actually occur in MSS., and many additions may be made to Traube's lists¹. But whether it is practicable to try to assign each variety to a particular place or date may be doubted. It rather seems as if scribes allowed themselves a good deal of licence in abbreviating this common

¹ Thus Rome Vitt. Eman. 2099 (= Sess. 55; half uncial) has *ds n̄st* 'noster' on fol. 19^v (cf. 'Nom. Sac.' p. 224); Manchester 15 (Murbach, "8 cent.") has *ou* fol. 109^v *Quinto collegae n̄r* 'nostro,' and *n̄r* 'nostrae' is frequent in Paris 9561 (St Bertin, uncial) (cf. 'Nom. Sac.' p. 229); *n* with suprascript *o* denotes 'noster' and 'nostro' in Verona 37 (half-uncial), and 'nostrum' on fol. 156^r of Turin G v 26 (half-uncial; see 'Codici Bobbiesi' 1 pl. xxii, also *n̄m*, *n̄am*), and 'nostri' in Vat. Pal. 210 (Lorsch library, half-uncial and uncial) (cf. 'Nom. Sac.' p. 233); Amiens 87 (Corbie, "9 cent.") has on fol. 59^r *nōi* 'nostri,' Amiens 220 (Corbie, "8 cent.") has on fol. 3^v *nōt* (corrected to *nōst*) 'noster,' and Paris 13359 (St Riquier, of 796-810) has *nōt* 'noster' on fol. 53^r, fol. 83^r (cf. 'Nom. Sac.' p. 234); the suspension *nōs* appears also in Paris 10910 Fredegarius (of 678?), fol. 62^r *d̄n̄i nōs*, in the Stonyhurst Gospel, p. 11 'nostrum' and in the Barcelona Cathedral Gregory's Homilies (uncial) *nōs* 'nostro,' the contraction *nōi*, etc., in St Petersburg F 1 5 (half-uncial) fol. 28^v *dō nōso*, and in the Book of Armagh (Irish) fol. 172^v *nōsorom* 'nostrorum' (cf. 'Nom. Sac.' pp. 234-235); the suspension *nōst* in the ancient cursive marginalia of the Codex Claromontanus, Paris grec. 107, 'negotio uest̄ indiguerit' (fol. 87^r), in London Reg. 1 B vii (Ags. half-uncial) fol. 146^r *quis credit auditui nōst* (at end of line), in Paris 9565 (Ags. of Echternach, "8 cent.") fol. 10^v *nōst infirmitati*, in Paris 1771 (Ags. of "beg. 9 cent.") fol. 6^r *de peccatis quidem nōst*, in Paris 2110 ("N.E. France," "7-8 cent.") *nōst* 'nostrum' on fol. 54^v, 55^r (cf. 'Nom. Sac.' p. 235); Paris 1853 (unknown provenance, "8 cent.") has on fol. 83^v *nōra virtute* (cf. 'Nom. Sac.' p. 236); in Munich 6243 we find not merely *n* with suprascript *o* for 'noster' but also *n* with suprascript *i* for 'nostri' (cf. 'Nom. Sac.' p. 213, p. 233); the two-letter suspension in the form *nō* appears in St Gall 125 ("8-9 cent.") p. 174 *redemptor nō*, in Rome Vallicell. B 38^u fol. 105^r *d̄ns nō*, fol. 84^r *d̄nm d̄m nō* (cf. 'Nom. Sac.' p. 233).

word, especially in liturgical MSS. where a phrase like 'Dominus noster,' 'per Dominum nostrum' was so unmistakeable and so continually recurring that calligraphy demanded a relief from monotony of expression.

189. Here are some examples of this licence: Vat. Reg. 316 Gelasian Sacramentary (uncial of "N.E. France"), *dñs n̄r* and *n̄rt* and *nōst*, for 'nostri' (etc.) *nī* and *n̄ri*, for any case *nōst*, in the formula at the end of prayers per *dñm n̄* and *nō* and *noš*; Paris 2110 Eugippius ("N.E. France," "7-8 cent."), for any case, *n̄* and *n̄s* and *nōs* and *nošt*; Paris 12048 Sacramentary of Gellone (Rebais, c. 750), *dñs n̄t* and rarely *n̄r*, for 'nostri' *n̄ri* and *n̄i*, also *servitus n̄st* (fol. 215^v) 'nostra,' *d̄s ušt* (fol. 176^v) 'vester,' in *solatium ušrm* 'vestrum,' *ieiuniorum n̄fom* (fol. 165^r) 'nostrorum'; Berlin Phill. 1743 Concilia (Rheims, "8 cent."), for 'noster' *n̄r* and *n̄t* (also fol. 94^r *redemptor n̄r*), for 'nostri' (etc.) *nī* and *n̄ri* (e.g. fol. 67^r *debita n̄ra...debita n̄a*) as well as (fol. 31^r) *fratris* (for -es) *n̄rs* and (fol. 61^r) *f̄rs noš*, for any case *n̄r* (e.g. fol. 35^r *domino n̄r dictante*, fol. 36^r *concilii n̄r*) and *noš* (fol. 271^r *dño noš*), for 'nostrorum' *noř* *collogarum* (fol. 43^r); Oxford Digby 63 (Ags. of c. 850), *dñs n̄r* and *n̄rt* and *n̄r* and *n̄tr* and *n̄t*, for 'nostri' *n̄ri*, for 'nostram' *n̄stram*; St Gall 44, pp. 1-184 (of 760-781), for 'vester' *uēr* and *ūt* and *uēt*, for 'vestri' (etc.) *uī*, for 'vestrum' *uest̄m* and *uōtr* and *uōrm* and *uērm*; Paris 1853 ("8 cent."), *dñs n̄r* and *n̄t*, for 'nostri' (etc.) *n̄ri* and (by some scribes) *nī*, also (fol. 83^r) *nos̄ra virtute*, (fol. 120^r) *ns̄t peccata*, (fol. 122^r) *n̄m* 'nostram' ut vid.; Cassel theol. O 5 (Fulda library, "8 cent."), *dñs nošt*, for 'nostri' (etc.) *nī* and *nōi* and *n̄si* and (fol. 16^r) *nōri*, also (fol. 47^r) *dño n̄o* and (fol. 51^r) *dñm ns̄m*; Lucca 490 (written at Lucca c. 800), *dñs n̄r* and (fol. 33^r, 115^r ut vid.) *n̄s*, for 'nostri' (etc.) *nī* and *n̄ri*, also (fol. 207^r) *dñi n̄* and (fol. 236^v) *fidei n̄re* and *d̄m nō* and in the same sentence *nošo usu...usu n̄o...nošo affectu*; Paris 653 (N. Italy, "8 cent."), *dñs n̄r* and sometimes *n̄r*, for 'nostri' (etc.) *n̄ri* and *n̄i*, also (fol. 203^r) *dño n̄* and (fol. 178^r) *peccatis n̄ris*; Carlsruhe Reich. fr. 88 Grammatica (Ags. half-uncial) *nostrum n̄ri n̄o n̄m nō* (corrected to *n̄o*) *plū n̄ra nořoř n̄ris*; St Petersburg F 1 2 Regula S. Benedicti (uncial and half-uncial) has along with *n̄i*, etc., also *noši* (fol. 5^r) and *cor n̄m* (fol. 9^r); St Omer 15 (St Bertin, "beg. of 9 cent."), *dñs n̄t* and *nošr* and *n̄tr*, for 'nostri' *n̄ri* and sometimes *nī* and *n̄sti*; Paris 4403^A (Corbie, "mid. 8 cent.") fol. 138^v *temporibus n̄is ut id conscientia n̄sa permittat...ut nošo hoc studio*.

Still, although this licence should make us cautious in using them, there are fairly certain clues to the date and home of MSS. to be got from these symbols. The oldest sign was *n̄* 'noster,' 'nostri,' etc. It was succeeded (outside of Spain) by the derivative contraction *nī*, etc., which in its turn was succeeded by a more precise form *n̄ri*, etc.; and the use of *nī* or *n̄ri* in most MSS. is a fair test (see below) of whether they are earlier or later than

about 815. For 'noster' $n\bar{r}$ is the only Insular symbol and a symbol used practically everywhere (outside of Spain); $n\bar{e}r$ (with $\bar{n}r$) is peculiar to (North) Italy and to the Corbie ab-type; $n\bar{r}$ (usually with $\bar{n}r$) is current especially in the northern half of France. In Spain the favourite types of abbreviation are (1) $n\bar{s}r$, $n\bar{s}i$, etc., (2) $n\bar{s}r$, $n\bar{r}i$, etc., (3) $n\bar{s}r$, $n\bar{s}r$, etc.

It is necessary to consider all these points in succession.

190. (1) The initial suspension (\bar{n}). Traube's account ('Nom. Sacr.' pp. 206 sqq.) of how the Pagan suspension \bar{n} 'noster,' 'nostri,' etc. was followed by the Christian contraction $\bar{n}r$ 'noster,' $\bar{n}i$ 'nostri,' etc., is admirably illustrated by MSS. of Bede's History. The oldest of them, the Moore Bede (Ags., Le Mans, c. 737) is so nearly contemporaneous with the author that we can be sure that Bede's own usage in this symbolism is preserved. While DN. N. is the expression for the Roman emperor in the citations of decrees, etc. (e.g. *imperante domino nostro Mauricio*), $d\bar{n}s\ n\bar{r}$ ($d\bar{n}i\ \bar{n}i$, etc.) is used in the Christian phrase 'Dominus noster.' The same distinction is repeated in other MSS. of Bede's History, such as London Cotton Tib. A xiv (Ags., with $\bar{n}i$, etc.) and Tib. C ii (Ags., with $n\bar{r}i$, etc.) and Namur 11 (St Hubert, Ardennes, with $n\bar{r}i$, rarely $\bar{n}i$, etc.). The last, for example, has on fol. 17^r *imp̄ dñ n Mauricio*, but on fol. 9^r *dñi ni ihu xpi*.

The contraction $\bar{n}i$ 'nostri,' etc., had thoroughly established itself in usage before the beginning of our period, and the initial suspension still shews itself after, sometimes long after our period (e.g. Laon 24, written about the year 880, has *dñs . n .* on fol. 113^v; Paris 12052, written at Corbie in 972-986, has *domno n* on fol. 14^v). We can hardly therefore make the mere survival of the suspension in MSS. of our period an infallible clue to their date, although a MS. in which the symbol is actually current is sure to be very early.

Here are some examples: Ags. Essex charter of 692 or 693, . n . 'nostri'; Würzburg th. F 27 (Ags. script of "7 cent."), *dño n* (fol. 9^r, fol. 70^r);

Turin D v 3 (Corbie ab-type), *dño n* (fol. 257^v), *dñi n* (fol. 220^v); Paris 2110 ("N.E. France," "7-8 cent."), *dñi n* (fol. 345^r); Bamberg B v 13 (Amiens, time of Bp Jesse), *dñi n* (fol. 18^r, fol. 51^r); Amiens 220 (Corbie, "8 cent."), *dño n* (fol. 39^v); Paris 13047 (Corbie, "8 cent."), *dñs n* (fol. 90^v); Paris 12050 (Corbie, of 853), *dñm n* (fol. 25^r); Cologne 212 (half-uncial), *dñs n*, *dñm n*, etc.; Paris 9550 (uncial of "8 cent.," St Claude, Jura), *dñs n*, *dñi n*, etc.;

Wolfenbüttel Weissenburg. 99 (Merovingian), *dñs n* (fol. 146^v); Cassel theol. F 21 (Ags. half-uncial of Fulda), *dñs n*, *dñ n*, etc.; Würzburg th. F 64^a (Merovingian), always *dñs n*, *dñi n*, *dño n*, etc.; Munich 6243 (Freising, "8 cent."), *dñ n* (fol. 121^v);

In early Lombard charters (ed. Schiaparelli and Bonelli) *regnante dñ n* (*dñm n*) Liutprand, etc., in 725, 735, 748, 758, 770, 792; in Paris 653 (N. Italy, "8 cent."), *dño n* (fol. 203^v); Milan D 268 inf. (Bobbio), *dñs n*, *dñm n*, etc.;

191. (2) *nī*, etc., and *nīi*, etc. Since these symbols give us what is perhaps the best criterion for distinguishing 8th from 9th century MSS., as large a list as possible from dateable MSS. will be useful to help us to precision. Spanish MSS. are not included.

(Irish.) The Bangor Antiphony (of 680–691), *nī*; the Book of Mulling [St John] (end of 7 cent.), *nī*; the Naples Charisius and Vienna 16 (both “c. 700”), *nī*; St Boniface’s pocket-copy of the Gospels (early part of 8 cent.), *nī*; the Garland of Howth (half-uncial), *nī*; St Gall 51 (half-uncial), *nī*; the Book of Armagh (of 808), *nī* and *nīi*; the Leyden Priscian (of 838), *nīi*; the Carlsruhe Bede (of 836–848), *nīi*; the St Gall Priscian (probably of 845), *nīi*.

(Welsh.) The St Chad Gospels (Welsh or Irish half-uncial), *dī nī* (p. 229); the Hereford Gospels (Welsh or Ags.), *panem n̄m* (fol. 78^r); the Liber Commonei (of 817), *nīi* and *nī*.

(Cornish.) The Douce Primasius (Cornish or Ags. half-uncial), *nī*.

(Anglosaxon.) The Lindisfarne Gospels (before 698), *nī* and (fol. 119^r) *oculis n̄s* ‘*nostris*’; the Codex Amiatinus (end of 7 cent.) *nī* and (fol. 353^r) *d̄nī dī nīi*; Cambridge Trin. Coll. 216 (“*de manu Baedae*”), *nī*; Durham B II 30, *nī*; Hereford P II 10 (flyleaves), *nī*; the Corpus Sedulius, *nī*; the Corpus Homilies, *nīi*, rarely *nī*; the Corpus Glossary, *nīi*; the Book of Cerne, *nīi* and (fol. 3^r in a rubric) *nī*; London Cotton Vesp. B VI, foll. 104–109 (Mercia, of 811–814), *n̄m* (fol. 107^r); *nī* in charters of 732 (Kent), 736 (Worcester), 740 (Kent), 779 (Mercia), “778” (Mercia); *nīi* in charters of “759” (Mercia), 767 (Mercia), 798 (Mercia), 803 (Kent), 805? (Kent), 808 (Mercia), 811 (Kent), 811 (Mercia), 814 (Mercia), 833 (Kent), 838 (Kent), etc.; *nī* and *nīi* in charter of “805” (Kent), 836 (Mercia) (see ‘*Anc. Chart.*’ for details); a Worcester Cath. charter of 770 has *nīi*;

The Moore Bede (Le Mans, c. 737), *nī* and *nīi* (e.g. fol. 25^r *n̄a historia... quem recte n̄m appellare possumus*); Paris 10837 (Echternach, of 700–710), *nī*; Paris 9525 (Echternach, of 798–817), *nīi*, rarely *nī*; the Salaberga Psalter (Laon), *nī*; Cologne 213 (half-uncial), *nī*; Cambrai 441 (half-uncial), *nī*; Vat. Barb. 570 (half-uncial), *nī* twice, *nīi* once; Vat. Pal. 259, *nī*, but usually *nīi* by one scribe: the Gatien Gospels (Tours, half-uncial), *nīi*; Berlin theol. F 366 (Werden, end of 8 cent.), *nī* and *nīi*; *ibid.* F 356 (the same), *nīi*; Munich 6298 (Freising, “time of Corbinian”), *nīi* and (fol. 85^r) *d̄m n̄m*; Munich 6237, 6297 (Freising, of c. 780), *nīi*; the Cutbercht Gospels, *nīi*; Bruun of Fulda (beg. of 9 cent.) in Würzburg th. Q 22 uses *nīi*; Oxford Laud. lat. 92 (Würzburg, of 832–842), *nīi*; Cambridge Trin. Coll. 368 (of 833), *nīi*.

(Continental.) The type *nī* appears in Merovingian charters (edited by Lauer and Samarand) of 654 and 659 and 657–673, but *n̄i* (see below) thereafter; Letronne mentions one of 730 with *haeredibus n̄s* ‘*nostris*’; Tardif ascribes to 757 a St Denis charter with *nīi* (another of 772 with *nīi*; a charter of 787 with *nīi*, and so on); *nīi* appears in charters (ed. Sybel and Sickel) of Carlomann of 769, of Charlemagne of 775 and 813, of Louis the

Pious of 833, and (now at Chur) of Louis the Pious of 831, 836, etc., and, according to Traube, Charlemagne recognized only *nfi*.

Paris 10910 Fredegarius (of 678 ?), *ni* (also *dni noſ*); Brussels 9850-2 (Soissons, of 695-711), *ni*; Rome Vallicell. B 62 (Trèves?, "end of 7 cent."), *ni*; Berne 611 (c. 720), *ni*; Autun 3 (of 751), *dni ni* (fol. 1r); Paris nouv. acq. 1575 Eugippius (cursive of Tours), *ni*; Paris 12048 (Rebais, c. 750), *nfi* and *ni*; Cambrai 624 (uncial), *ni*; Cambrai 619 (of 763-790), *nfi* and sometimes *ni*; the Maurdrannus Bible (Corbie, of 772-780), *nfi*; Montpellier 409 (Auxerre, of 772-795), *nfi*; St Gall 731 (Besançon?, of 794), *nfi*; Paris 1451 (St Maurles-Fossés, of 796), *nfi* and (fol. 95r) *ni*; Paris 17371, foll. 1-153 (St Denis, of 793-806), *nfi*; Paris 13359 (St Riquier, of 796-810), *nfi*; Cologne MSS. of Hildebald's time, *ni* and *nfi* (the three nuns who write Cologne 63 prefer *nfi* and rarely employ *ni*); the Dagulf Psalter (Schola Palatina?), *nfi* and sometimes *ni*; Paris 2109 and Vat. Pal. 161 (both of St Amand, time of Lotharius scriptor), *nfi*; Lyons 608 and 610 (both of time of Leidrad), *nfi*, rarely *ni*; Bamberg B v 13 (Amiens, before 812), *ni* and sometimes *nfi*; Vat. Pal. 1448, foll. 1-44 (Trèves, of 810), *nfi*; the Lons le Saulnier Bede (St Claude, Jura, of 804-815), *nfi* and rarely *ni*; Paris 11504-5 (St Riquier?, of 822), *nfi*; the Harleian Codex Aureus, *nfi*; the Godescalc Gospels (of 781), *nfi* (fol. 48r); Paris, 3837 (Angers, of 816), *nfi* and *ni*, but only *ufi*; Munich 28118 (Trèves?, end 8 cent.), *nfi*; a Novalesa charter of 726 has *nō* 'nostro.' Also London Cal. A xv foll. 1-117 ("France, of 743"), *ni* and *nfi*; Paris 2123 (of 795-816), *ni* and *nfi*; Paris 4404 (of 803-814), *nfi*; Paris 2796 (of 813), *nfi*; Oxford Bodl. 849 (of 818), *nfi*; Paris 13729 (of 824-827), *nfi*.

Bamberg M v 12, part ii (time of Meginfrid, Charlemagne's chamberlain, † 800), *nfi*; the Kisyla group at Munich (written for Charlemagne's sister), *nfi* and sometimes *ni*; Vat. Pal. 1447 (Mayence, before 813), *nfi*; Munich 6273 (Freising, 812-834), *nfi*; Brussels 8216-8 (St Florian, of 819), *nfi* and (fol. 57r) *iter nm*; Vat. Pal. 834 (Lorsch, of 836 ?), *nfi*; Paris 2440 (Fulda, of 819), *nfi*; Munich 210 (Salzburg, of 818 ?), *nfi*; Munich 14468 (Ratisbon, of 821), *nfi* and rarely *ni*;

Épinal 68 (Murbach, of 662 or 744), *ni* and *nfi*;

ni in St Gall charters of 758 and 762; *nfi*, *ufi* and *ui* in charter of 757; St Gall 70 (written by Winithar), *nfi* (passim); St Gall 907 (the same?), *nfi*; St Gall 11 (time of Winithar, by many scribes), *ni* and *nfi*; St Gall 44, pp. 1-184 (of 760-781), *ni*, *ui* and (p. 144) *patrum nſom*, (p. 145) *patrum uſom*; St Gall 348 (Chur, c. 800), *ni*; St Gall 20 (beg. of 9 cent., time of Wolfcoz), *nfi*; Paris 11710 (of 805) and Stuttgart HB VII 39 (Constance, of 811-839), *nfi* and sometimes *ni*; the Canones Murbacenses (of 8-9 cent.), *ni* and *nfi*.

The type *ni* appears in Lombard charters (ed. Bonelli) of the years 756, 793, 796; *nfi* of "774"; and *nfi* in a Montecassino charter (ed. Piscicelli Taeggi) of 810, but *ni* in one of 823; *ni* in Turin G v 26 (half-uncial);

ni in the half-uncial of Verona 22 and 42 and 53 and 55 and 59 and 61 and Vat. Lat. 1322, foll. 25-end, in the uncial of Verona 46, in the cursive of

Verona 33 and 62; $\bar{n}i$ and $n\bar{r}i$ in the half-uncial of Verona 10 (e.g. $d\bar{n}i \bar{n}i$ fol. 107^r, 117^r, 117^v, 118^r, etc.; so correct Traube's statement on p. 217 of 'Nom. Sac.'), in the uncial of Verona 60;

Vercelli 183 (cursive), $\bar{n}i$; Lucca 490 (of c. 800), $\bar{n}i$ and $n\bar{r}i$; Modena O r 11 (of 800), $\bar{n}i$; the Liber Diurnus ("Rome, c. 800"), $n\bar{r}i$; Ivrea 42 (of 813), $\bar{n}i$ and $n\bar{r}i$ (equally frequent and often on the same page); Milan Trivulz. 688 (Novara, before 800), $n\bar{r}i$; St Paul 25. 4. 8 (N. Italy, of 817-823), $\bar{n}i$; Rome Vitt. Eman. 2095 (Nonantola, of 825-847), $n\bar{r}i$;

MSS. of Bobbio: Milan C 105 inf. Hegesippus, $\bar{n}i$ and $n\bar{r}i$; Milan H 150 inf. (of c. 810), $n\bar{r}i$ and (on the first occurrence) $\bar{n}i$; Milan B 31 sup. (not later than beg. of 9 cent.), $n\bar{r}i$;

Beneventan script: Paris 7530 (end of 8 cent.), $n\bar{r}i$ and (according to Loew) once (fol. 59^r) $\bar{n}i$; in the other specimens of this script, only $n\bar{r}i$.

192. It appears from these statistics that $\bar{n}i$ does not survive in MSS. later than about 815, and so gives us a good clue to dating. But although $\bar{n}i$ was at that time definitely superseded by $n\bar{r}i$, this fuller form appears long before then; so that the presence of $n\bar{r}i$ in a MS. is not wholly incompatible with a date, even an early date, in the eighth century. Certainly not in Anglo-saxon script; for we find the fuller form (along with the usual $\bar{n}i$) in our two earliest dateable specimens, the Lindisfarne Gospels and the Codex Amiatinus, as well as in the Moore Bede (of about 737), etc. Nor in all Continental; for a Murbach MS. of (at latest) 744 shews $n\bar{r}i$ and $\bar{n}i$; and Winithar at St Gall, in the middle of the 8th cent., uses only $n\bar{r}i$, although his contemporaries prefer $\bar{n}i$. Rather must $n\bar{r}i$ be regarded as a rival early type which played at first a quite subordinate part, until it attained absolute supremacy in the opening years of the 9th century. In Spain (see the next paragraph) $n\bar{r}i$ is the earlier symbol.

193. In the Lindisfarne Gospels the type $n\bar{r}i$ appears in a form which suggests antiquity, $n\bar{r}s$ 'nostris' (instead of $n\bar{r}is$), fol. 119^r mirabile in oculis $n\bar{r}s$ (end of line). It is worth while to mention the occurrences of this less precise form of contraction, in order to appreciate its worth as a clue to the age of a MS.:

A Merovingian charter of 730 (see above), haeredibus $n\bar{r}s$ 'nostris'; the Maibingen Gospels (Ags. half-uncial, Echternach?) fol. 71^r in oculis $n\bar{r}s$, 84^r ad patres $n\bar{r}s$ 'nostros' (in all other occurrences the pronouns are written in full); the Utrecht Psalter (Rheims, Carolingian capitals), $n\bar{r}s$ sometimes (usually $n\bar{r}is$); Berlin Phill. 1743 (Rheims, "8 cent."), fratris (for '-es') $n\bar{r}s$ 'nostros' (also $n\bar{o}s$); Carlsruhe Reich. 222 (Reichenau) fol. 2 a peccatis $n\bar{r}s$ (usually $n\bar{r}i$, often $\bar{n}i$); Vat. Pal. 202 (Ags. of Lorsch) fol. 88^r in cordibus $n\bar{r}s$,

fol. 88^r a n̄rs Grecis (with n̄ri); Vat. Pal. 834 (Lorsch, of 836 ?) fol. 69^r oculis n̄rs; Vat. Pal. 200 (Lorsch, perhaps after our period) fol. 16^r iniquitates n̄rs; Boulogne 66 (St Bertin) fol. 44^r debitoribus n̄rs, fol. 9^v aures n̄rs (with n̄ri, never ñi); Laon 288 (Laon) fol. 28^r in diebus n̄rs (with n̄ri and sometimes ñi); St Gall 555 (of 841-872), n̄rs corrected to n̄ris; Munich 3731 (Ags. of Augsburg) fol. 91^r n̄rs meritis (elsewhere n̄ris); Paris 3837 (Angers, of 816) fol. 147^v dispositionibus n̄rs (elsewhere n̄ris); Paris 18282 ("8 cent.") fol. 71^v super vias ūrs.

Of this older form with the ñi type examples are:

The Salaberga Psalter (Ags. half-uncial) fol. 52^r in virtutibus n̄s (corrected to ñis); St Petersburg Q I 15 (Ags. of "beg. of 8 cent.") fol. 24^r ad eruditionem n̄m 'nostram'; Milan C 301 inf. (Irish of Bobbio), n̄s 'nostris,' n̄m 'nostram' (as well as 'nostrum'); the 'Bobbio Sacramentary,' Paris 13246 (uncial, of Luxeuil ?) fol. 257^r in cordibus ūs 'vestris.'

194. (3) The Spanish symbols.

The Leon Palimpsest (uncial of 6 cent.), n̄r, n̄ri and n̄si, etc. (also n̄ra and n̄stro); Autun 27, n̄ri, etc. in the half-uncial part, but n̄si, etc. in the subsequent minuscule ("8 cent.") portion; Vat. Reg. 1024 Lex Reccesvindiana (half-uncial), n̄r, n̄si, etc.; Verona 89, foll. 1-3 ("c. 700"), n̄r, n̄ri and n̄si, etc. (in the rest of the MS. also n̄ri); Escorial R II 18, n̄ri, etc., in the uncial part, while the minuscule part (before 779) has n̄r, n̄ri, etc. (also n̄m and n̄ro); Madrid Tol. 2, 1 Bible ("end of 8 cent."), n̄r, n̄ri, etc.; Madrid Tol. 15, 8 Isidore's Etymologies ("end of 8 cent."), n̄r, n̄ri, etc.; Madrid Acad. Hist. 44, foll. 16-end ("8-9 cent."), n̄r (fol. 216^v), n̄ri, etc.; Madrid Acad. Hist. 60 ("8-9 cent."), n̄r, n̄si, etc.; Madrid Acad. Hist. 20 ("beg. of 9 cent."), n̄r, n̄ri, etc.; Escorial R III 25 ("9 cent."), n̄r, n̄ri, etc.; Escorial a I 13 (of 912 or 812), n̄r and n̄r and n̄r, n̄ri and n̄si; Escorial P I 7 (beg. 10 or 9 cent.), n̄r, n̄si and n̄ri;

Paris 609 (Limoges, "8-9 cent."), n̄r, n̄si, etc.; Paris 4667 (of 828), n̄ri, etc.; Paris 2994^A, foll. 73-194 ("9 cent."), n̄si, etc.; Albi 29 ("9 cent."), n̄r n̄si, etc.; Paris 8093, foll. 1-38 (Lyons, "9 cent."), n̄ri and n̄si and n̄ri; Leyden Voss. F 111 (Lyons, "9 cent."), n̄ri, etc. (also n̄ri and nōrae and, according to Traube, n̄si); Paris 12254 ("9 cent."), n̄r n̄ri, etc.; a charter of Aude (Narbonne) of 834 (see Desjardins, pl. 4), n̄ri, etc. In French script with some Spanish symptoms, Paris 9575 (Poitiers, of 811), n̄r and n̄r, n̄ri and sometimes n̄si (fol. 6^v sub femur n̄m).

(The MS. in the Thompson Library, p. 223 of 'Nom. Sac.,' is dated 894.)

So that in Spain n̄ri is the earlier type for the oblique cases, although 'noster' is n̄r and not (until after our period) n̄r. But the fortunate preservation of a number of rival types in the 6th century Leon palimpsest saves us from the error of assigning to any of these types a definite priority in time. Outside of Spain n̄r, n̄si, etc. appear occasionally, and it will be well to collect all the instances, in order to determine how far they may be used as a clue to a Spanish original or to Spanish influence.

195. Examples of *n̄r*, *n̄i*, etc. in other than Visigothic script: Würzburg th. F 17 Augustine on Psalms (Ags. half-uncial) fol. 39^r *fidem ūsm* ('*vestram*') et facta bona (with *n̄i* and *n̄ri*); Paris 9565 Taius Samuel (Ags. of Echternach), *n̄r* (and *n̄r*, with *n̄ri* and sometimes *n̄i*); Luxemburg 44 Gregory's Dialogues (Echternach) fol. 33^r *n̄r* (with *n̄ri*); Vat. Pal. 172 Jerome on Isaiah (Lorsch) fol. 170^r (the only abbreviation of the pronoun in this scribe's portion) *n̄m* (with *n̄ri* and rarely *n̄i*); Munich 6228 Jerome on Hebrew Names (Freising) fol. 38^r *n̄r*, fol. 35^r apparently *ūsm* (with *n̄ri*; other "Spanish" symptoms are *ḡla* 'gloria,' the 'n'-symbol and the s-type of 'us' symbol); Einsiedeln 281, foll. 1-178, +199, foll. 431-526 Ascetica, *n̄m* 'nostrum,' *n̄e* 'nostr(a)e,' *ūsm* 'vestrum' (with *n̄i* and sometimes *n̄ri*); St Gall 108 Jerome on Psalter (St Gall), *n̄r* (according to Traube); Paris 653 and Paris 9451 (Verona or N. Italy, of the r-type described by Traube 'Nom. Sac.' p. 222), *n̄r* (normal, rarely *n̄r*; with *n̄i* and *n̄ri*); Novara 84 Canons (Novara?), *n̄r* (with *n̄ri* and rarely *n̄i*); Vat. Barb. 679 Cresconii Canones (uncial of Farfa), once (according to Traube) *d̄s n̄r* (normally *n̄rt*, with *n̄ri*). Of unknown provenance is Glasgow Hunt. T 4. 13 Medica ("8-9 cent.") with *n̄r*, *n̄ri* (fol. 178^r). See also § 189.

It is unlikely that all of these examples are due to Spanish influence, although a number of them very probably are. To a Spanish original we may safely refer the *n̄m* (e.g. fol. 9^r), *n̄i* (e.g. fol. 27^r), etc., of a MS. in the Corbie ab-type, Paris 11529 Glossarium Ansileubi, for these and other Spanish symptoms appear in the parts borrowed from Isidore; probably also the *n̄a* on fol. 102^r of a Fulda MS. of Isidore's Etymologies, Bâle F III 15 (with *n̄ri* and rarely *n̄i*); the Freising Itala Fragments, Munich 6436, which have *n̄i* 'nostri' (and the Spanish expression of 'eius') may be Visigothic uncial. The suspension *n̄s* 'noster,' 'nostri' must have brought in its wake the contraction *n̄r* 'noster,' *n̄i* 'nostri,' and we find this suspension outside of Spain (see § 200). St Gall 51 (Irish) has always *ūsi* but *n̄i*.

196. (4) *n̄t* 'noster.' How widely diffused, especially in the northern half of France, is the use of this suspension may be seen from this list (by no means a full one) of instances (for Oxford Digby 63, the only example in Ags. script, see § 189). The contraction *n̄ti*, etc. is, on the other hand, rare (to the instances given below Traube adds Munich 6224 of "7 cent.," with *n̄ti* once, and Trèves 1245 of "8-9 cent.," with *n̄tis* 'nostris'):

Paris 2824 (an early form of the Corbie ab-type, *n̄t* (with the oblique cases *n̄ti* and *n̄i*); Paris 1451 (St Maur-les-Fossés, of 796), *n̄t* and *n̄r*, but usually *n̄rt*; St Omer 15 (St Bertin), *n̄t* (with *n̄ri* and *n̄i*); Würzburg th. F 46 (St Amand?, of 800), *n̄t* (according to Chroust I iii); Paris 1603 (St Amand), *n̄t* and *n̄r* (with *n̄i* and *n̄ri*); Cambrai 836 (late uncial) fol. 67^r *d̄ns n̄t* (with *n̄ri*); Laon 201 (Cambrai, of 831-863), fol. 9^r *n̄t*; Laon 319, *n̄t* (with *n̄ri* and *n̄i*); Laon 328^{bis}, *n̄t* (with *n̄ri*); Luxemburg 68 (Echternach), *n̄t* (with *n̄ri* and *n̄i*); Metz 131, *n̄t* (in the Glossary) and *n̄r* (with *n̄i* and *n̄ri*); Leyden Voss. Q 60 (Rheims), fol. 108^v *n̄t* (with *n̄ri*);

on Berlin Phill. 1743 (Rheims) see § 189; the Dagulf Psalter (Schola Palatina?), *n̄t*; Cologne 43, *n̄t* passim (with *n̄ri*); Cologne 210, *n̄t* (with *n̄ti* and *n̄i*); Cologne MSS. of Hildebald's time, *n̄t* and *n̄r* (e.g. in Cologne 108 the first scribe uses *n̄t*, the second *n̄r*); the Maurdrāmnus Bible (Corbie, of 772–780), once *n̄t*; Paris 12050 (Corbie, of 853), *n̄t* but usually *n̄r*; Bamberg B v 13 (Amiens, before 812), *n̄t*; Paris 12048 (Rebais, c. 750), *n̄t* passim, but (fol. 28^r) *n̄r*; two Tours MSS. (according to Traube), Bamberg A 15 the Alcuin Bible (also *n̄rt*; with *n̄ri*) and Vienna 468; Paris 1012 (Limoges), *n̄t* and *n̄r* (with *n̄i* and *n̄ri*); Berne 263 (Strassburg), *n̄t* and *n̄r* (with *n̄ri*); Paris 17416 (Compiègne, before 837), *n̄r* and *n̄t*; Paris 266 (Tours, c. 850), *ūt* (fol. 42^r); Munich 28118 (Trèves?, end 8 cent.), *n̄r* and *n̄t*; Paris 3837 (Angers, of 816), *n̄t* passim; Paris 4404 (of 803–814), *n̄t* (fol. 23^v);

Berlin Phill. 1667 (Germany?), *n̄t* 'noster' and (fol. 138^r) 'nostra' (with *n̄ri* and *n̄i*); Cassel theol. Q 10 (Fulda), *n̄t* (with *n̄ri* and *n̄i*);

Munich 6243 (Freising), *n̄t* (with *n̄i* and *n̄ri*); Munich 6239 (Freising), *n̄t* (with *n̄ri* and sometimes *n̄i*);

Manchester 15 (Murbach), *n̄t* (with *n̄i*); Zürich Cantonsbibl. 140 (Rheinau), *n̄t* (with *n̄i*); St Gall 11 (time of Winithar), *n̄t* and *n̄r*; St Gall 44, pp. 1–184 (of 760–781), *n̄t* and *n̄r*;

Milan Trivulz. 688 (Novara, before 800), *n̄t*; Milan H 150 inf. (Bobbio, c. 810), *n̄t* and once *n̄r*; Hague 9 (Verona?), *n̄t* (with *n̄i* and *n̄ri*);

Of unknown provenance: Paris 1853, *n̄t* and *n̄r* (with *n̄ri* and *n̄i*); Paris 10612, *n̄t* and *n̄r* (with *n̄ri*); Cheltenham 17849, part i, *n̄t* (with *n̄i*); Oxford Bodl. 849 (of 818), *n̄t* and *n̄r*.

In the 7th (?) cent. cursive marginalia of Lyons 352 'salvator *noster*' (fol. 143^r) has *n̄* with superscript *t̄*.

197. (5) *n̄rt* 'noster.' This curious variety (and perhaps successor) of *n̄t* has much the same range. It is usually associated with *n̄ri* (as *n̄t* with the pair *n̄i* and *n̄ri*), and therefore seems to indicate a date not earlier than 800.

Examples are: Paris 2341 Liber Comitum (of 843), *n̄rt*, but usually *n̄r*; Paris 13048, foll. 1–28 (St Riquier), *n̄r* and (fol. 16^r) *n̄rt* (with *n̄ri*); Laon 81 (time of Johannes Scottus), *n̄rt*; Cologne 54 (time of Hildebald), *dñs n̄rt*; the Utrecht Psalter (Rheims), *n̄rt* (with *n̄ri* and once *n̄i* in a title-heading); St Petersburg Q 1 41 (Percey, Chartrain, of 836), *n̄t* and sometimes *n̄rt*; Bamberg A 15 the Alcuin Bible (Tours), *n̄t* and *n̄rt* (with *n̄ri*), according to Chroust I xviii, pl. 2; Épinal 6 (Moyenmoutier, Vosges), *n̄rt* (with *n̄ri* and, by one scribe, *n̄i*); Leyden Scal. 28 (Flavigny, Autun, of 816), *n̄r* and *n̄rt*; Orléans 79 (Flavigny, perhaps later than our period) p. 59 *n̄rt* (with *n̄ri*); Berlin Ham. 31 (Albi), *n̄rt* (with *n̄ri*); Paris 11631 (St Maurice?), *n̄rt* (with *n̄ri*); a Yonnes charter of 864 (see Desjardins 'Musée Archives Dép.' pl. 7), *n̄rt*; London Add. 10546 (Tours), *ūrt*, but usually *ūr* (with *ūri*); Paris 11738 (St Maur-les-Fossés, c. 840), *n̄rt*; Paris 17227 (of 834?), *n̄rt*;

Geneva 21 (Murbach), *n̄r* and (fol. 111^r) *n̄rt* (with *n̄ri* and sometimes *n̄i*); Colmar 40 (Murbach) fol. 124^r *n̄rt* (with *n̄ri*);

St Gall 20 (time of Wolfcoz, beg. of 9 cent.), *n̄r* and (p. 259) *n̄rt* (with *n̄ri*); St Gall 272 (same time), *n̄r* and (by one scribe) *n̄t* and (p. 18) *n̄rt*; St Gall 911 the Kero Glossary, p. 189 *dñs n̄rt*, p. 319 *pañ n̄r*;

Berlin Phill. 1831 (Verona) fol. 44^v *n̄rt*, fol. 47^r *n̄r* (with *n̄ri* and once *n̄i*); Vat. Barb. 679 (uncial of Farfa), *n̄rt* (with *n̄ri*: see above, § 195).

198. (6) *n̄r* 'noster.' Examples from the Corbie ab-type (where it is commoner than *n̄r*) will be found in 'Rev. Bibl.' of 1912; from Veronese Minuscule (where it is equally common with *n̄r*) in 'Zent. Bibl.' 27, 533 (see the corrections in 28, 259 sqq.). It appears along with *n̄r* (see the next paragraph) in the half-uncial of Verona 59 and the uncial of Vat. lat. 4938 (N. Italy). The latter has also *n̄o* 'noster,' which, Traube suggests, may have been the symbol in its original. Einsiedeln 27, foll. 1-24, *n̄r* and *n̄r* (with *n̄ri* and rarely *n̄i*) has some "Italian" symptoms (*gl̄a* 'gloria' and, in the other part of the MS., *m̄ia* 'misericordia'). Vat. lat. 5764, *n̄r* and (fol. 61^r) *n̄r* (with *n̄ri*) suggests Verona by its script and by the symbol *m̄h* 'mihī'; so does Paris 653 (see above, § 189) by the symbol *m̄a* 'misericordia.' Traube adds another MS. of our period, Vat. Reg. 1997 (Chieti), fol. 136^r redemptor *n̄r* (with *n̄ri*, rarely *n̄i*). In Beneventan script *n̄r* competes with *n̄r* from the 9th century onwards (see Loew 'Benev. Script.' for details).

199. (7) *n̄r* 'noster,' *n̄i* 'nostri,' *n̄m* 'nostrum,' etc. In Merovingian charters, as we have seen (§ 191), the earliest type *n̄i* is succeeded by *n̄i* about the end of the 7th century, e.g. in charters of Thierry III (673-690) *n̄i doñi*, of Clovis III (692 and 693) *rigni n̄i*, of Childebert III (710) *rigni n̄i*, of Chilperic II (716) *rigny n̄i*. In our period traces of this type of abbreviation survive in MSS. of Corbie, Würzburg and some other centres. The examples are: MSS. of Corbie: Amiens 9 the Maurdrampus Bible (of 772-780) fol. 33^r *dī n̄i* (usually *n̄ri*); Amiens 220 ("8 cent.") fol. 3^r *similitudinem n̄am* (but fol. 6^v *n̄m* 'nostrum'); Amiens 88 ("9 cent."), *n̄i*, *n̄is* (usually *n̄ri*); Paris 13354 ("9 cent.") fol. 42^v *dñm n̄m* (usually *n̄ri*, but once *n̄i*); Paris 12050 (of 853), *n̄r* on the first two occurrences only (therefore transferred from the original), subsequently *n̄r* and sometimes *n̄t*; Paris 12260, *n̄r*; Paris 13373 (of c. 830) fol. 102^r *n̄i* (with *n̄ri*, *noñi*).

MSS. of Würzburg (Ags. script): Würzburg th. F 64, *n̄am*, *n̄e* 'nostr(a)e' (see Chroust I vi, 3, who also gives *n̄m* 'nostrum'); th. F 62 *dñs n̄r* and *n̄r* (with *n̄i*); th. F 17, *vita n̄a* fol. 17^v (usually *n̄i* and *n̄ri*).

Also Paris nouv. acq. 1740, foll. 193-197 (Burgundy?, "8 cent.") fol. 193^v *princeps n̄r* (also *dñm n̄m*); the Salaberga Psalter (Laon, in Ags. half-uncial) fol. 45^r *saeculum n̄m* (usually *n̄i*); Berlin theol. F 354 (Werden Library) fol. 48^v *redemptoris n̄i* (usually *n̄i*); Cassel theol. O 5 (Fulda library) has been already mentioned (§ 189); St Gall 125 (with redemptor *n̄o*, p. 174) p. 67 *testimonii* (for -um) *n̄m non accepitis*; and (according to Traube) St Gall 732 (of 811), *n̄m* (usually *n̄ri*).

Traube adds St Petersburg F II 3 (Lyons, 650-700) fol. 172^r *dī n̄i* (but

dñs ñ fol. 57^v, fol. 173^r); Vat. lat. 4938 (uncial of N. Italy), nōr corrected from nō (of the original ?); Munich 14540 (Ratisbon, "8 cent."), nōr.

200. (8) the suspension n̄s 'noster,' 'nostri,' etc.

Since Spain is the home of the derivative contraction n̄r 'noster,' we should expect to find traces of the suspension in Spain. It is used frequently for 'noster' in the uncial MS. of Gregory's Homilies in the Barcelona Cathedral Library, e.g. (at the end of the 22nd Homily) ihs xp̄s dñs n̄s (also dño n̄o and dño n̄os in the part examined).

Other examples are :

Würzburg th. F 12 (Irish, of "beg. of 8 cent.") fol. 2^v n̄s 'noster' (with ñi); Berlin Phill. 1662 (Ags. of Metz, "8-9 cent."), n̄s 'noster' (according to Traube) and (fol. 145^v) 'nostrum' (usually n̄ri, sometimes ñi); Paris 2110 Eugippius ("N. E. France," "7-8 cent.") fol. 353^r dñm n̄s 'nostrum' (see above, § 189); Paris nouv. acq. 1575 Eugippius (Tours, "beg. of 8 cent.") fol. 30^v n̄s resurrectiones (for -nis) 'nostrae,' fol. 32^r fides n̄s 'nostra' (usually ñi, but on fol. 100^r coram salvatore n̄os 'nostro'); Vat. Reg. 317 the Autun Sacramentary (uncial) fol. 88^v d̄s n̄s (usually ñi; but sometimes ñ; also, according to Traube, nō 'noster,' nōs 'noster' and 'nostro,' nost̄r 'nostro'); Vat. Pal. 212 (Germany, "8 cent.") fol. 1^r (not the first occurrence of the word) dñs n̄s (usually ñr); Vat. Pal. 220 (Lorsch, "beg. of 9 cent.") fol. 1^v dñs n̄s (the first occurrence; usually ñr); St Gall 125 ("8-9 cent.") p. 175 dñs n̄s; a Lombard charter of 740 (Bonelli, pl. 5) 'Regnante domnus (*sic*) n̄s Liutprand et Hilprand.'

Traube adds Verona 2, flyleaf (uncial), dñs n̄s and Vat. lat. 5757 (Bobbio, "7-8 cent."), often dñs n̄s (with ñi).

201. **numerus.** In ancient legal MSS. the only trace of an abbreviation of this word seems to be the use of the 'er'-symbol (q.v.) in the Regina Codex Theodosianus marginalia, where we find numus (with a downward stroke cutting obliquely the tail of the *m*); and it is perhaps symbolism of 'mer' to which we should refer the nuñō 'numero' of Vienna 16 (Bobbio, "c. 700") fol. 2^r 'extra *numero* apostolorum' (but on fol. 7^r parem nuñr 'numerum'). Still we find the initial suspension ñ in the Index of the uncial Lactantius of the Turin Archives (see 'Codici Bobbiesi' I pl. XXIX) 'numero' and in a Lombard charter of 735 (?) (see Schiaparelli in 'Bull. Ist. storico Ital.' 1909), while another Lombard charter of 735 (see Bonelli pl. 3) has ño 'numero,' the derivative contraction. Irish scribes however, as early as the time of St Moling († 696), use nūs 'numerus,' nūi 'numeri,' nūo 'numero,' etc., and Welsh scribes have the same symbol. But not Anglosaxon, and apparently not Breton. (For

Irish and Welsh examples see 'Ir. Min.' and 'Wel. Scr.'). The Irish monk who penned the beautiful Cologne minuscule of Cologne 83^{II} foll. 110–125 (time of Hildebald) uses this contraction; also a Bobbio MS. in Continental script, Nancy 317 ("9 cent.").

A Spanish type *n̄mri* 'numeri' appears on fol. 24^v of the codex Toletanus of Isidore's Etymologies ("end of 8 cent."), but I have not found it elsewhere in Visigothic script of our period. It probably occurs (with all manner of other varieties) in the capricious curtailment of the word in its technical sense (the Singular and Plural 'Number') in MSS. of grammatical works.

nummus (see chap. III).

numquam (see 'non' sub fin.).

202. nunc, tunc. The ancient notae are contractions, with the final letter suprascript (*n̄* and *t̄*), e.g. in the Verona Gaius, the Vatican ante-Justinian law fragments, the marginalia of Vat. Reg. 886. The abbreviation of these two Adverbs is a feature of Insular script, and was not unknown in Italy. In Spain there is no trace of it. The ancient symbols, with the *c* suprascript, are apparently mostly confined to the older MSS., the usual form of symbol being rather *n̄c* (e.g. in a Merovingian charter of 679) and *t̄c*. But in some scriptoria, e.g. Freising, the old type held its ground for a long time.

203. Examples of *n̄* and *t̄* are:

(a) Irish script: Valenciennes 412 (393^{bis}) flyleaf with Commentary on Virgil ("9 cent."), 'tunc'; Rome, Vat. lat. 491 (Bobbio?, "8 cent.") 'nunc' (also *n̄c*, *t̄c*).

(b) Anglosaxon script: Paris 9565 Taius Samuel (Echternach, "8 cent."), 'nunc' and 'tunc' normally (also *n̄c* 'nunc,' e.g. fol. 176^v, *t̄c* 'tunc,' e.g. fol. 74^r); Boulogne 63–64 Augustine's Letters (St Bertin, "8 cent.") 'nunc' (with *t̄c* 'tunc' by another scribe); Gotha I 75 (Murbach, "8–9 cent."), fol. 9^v 'tunc' (but *n̄c* 'nunc,' fol. 13^r); Munich 6297 (Freising, c. 780), foll. 45^v, 130^r 'nunc' (but *t̄c* 'tunc,' frequently).

(c) Continental script, certainly or probably, under Insular influence: in MSS. of Freising, etc., even to the close of our period, such as Munich 6262 (between 854 and 875), fol. 27^r 'tunc' (but *n̄c* 'nunc,' fol. 9^r), Munich 6220 ("9 cent."), fol. 77^v 'tunc,' by a corrector; Munich 5508 (Diessen), fol. 50^v 'tunc' (also *n̄c* 'nunc,' fol. 161^v), Munich 14437 (written by Ratisbon scribes in 823), 'nunc,' 'tunc'; in Paris 12296 Paschasius (Corbie, 9 cent.),

fol. 27^v 'tunc' (but $t\bar{e}$ 'tunc' fol. 43^v); Milan L 99 sup. (Bobbio, "8 cent."), at first, for both 'nunc' and 'tunc,' but subsequently $n\bar{e}$, $t\bar{e}$ (so that the ancient type probably was used in the original); Brussels 10127-41 (Ghent, "8 cent."), 'nunc' and 'tunc' frequently; Leyden, Voss. F 26 (Ghent, "8-9 cent."), fol. 1^r 'nunc'; Brussels 8216-8 (St Florian, 819 A.D.), fol. 49^r 'nunc'; Paris 13026 (Péronne?, "beg. 9 cent."), 'nunc' (also $n\bar{e}$); Paris 528 (Limoges, "beg. 9 cent."), 'nunc,' 'tunc' (also $n\bar{e}$, $t\bar{e}$);

Also these MSS. of unknown provenance: Paris 1853 Jerome on Pauline Epistles ("8 cent."), fol. 132^v 'tunc' (along with $n\bar{e}$ 'nunc'); Paris 13159 (late uncial of 795-800), fol. 43^v 'nunc,' fol. 20^r 'tunc'; Paris 13386 ("8 cent."), 'nunc'; Troyes 657 Cassiodorus ("end 8 cent."), fol. 80^v 'tunc'; Berne 207 ("9-10 cent."), 'nunc,' and frequently 'tunc'; Berne 611 ("8 cent.") fol. 27^r 'nunc'; Munich Univ. Bibl. 4to 3 ("end 8 cent."), according to Traube. In the Essen Gospels 'tunc' (fol. 158^v); Hague 1 (Metz?), 'tunc' (fol. 194^r).

(d) Other Continental script: Douai 12 Gospels (Marchiennes Abbey, "8-9 cent.") fol. 97^v 'nunc'; Autun 20^a Cassiodorus ("8-9 cent."), 'nunc';

(e) Italian MSS.: Vercelli 183 (Vercelli, North Italian Cursive of "8 cent.") 'nunc' (foll. 63^v, 64^r);

204. Of the usual forms ($n\bar{e}$, $t\bar{e}$) it is enough to say that they are universal in Irish and Welsh (and Cornish) script, from the earliest times (e.g. in the Schaffhausen Adamnan, the Naples Charisius, the Book of Mulling [St John], the Boniface Gospels) to the latest, and to refer the reader for fuller details to 'Ir. Min.' and 'Wel. Scr.' If not universal, they are at least very prevalent in Anglosaxon script. Thus we find $n\bar{e}$ 'nunc' or $t\bar{e}$ 'tunc' or both in Durham B II 30, London Reg. I B. vii Cambridge Trin. Coll. 216 ("de manu Baedae"), London Cotton Tib. A xiv (fol. 104^r), Rome Vat. Pal. 68, the Corpus Homilies, the Book of Nunnaminster, the Book of Cerne (fol. 98^v), Cambridge Corp. Coll. 183, London Cotton Aug. II 27 (a Mercian charter of 799-802).

Also in the Anglosaxon script of Continental centres, e.g. in the Moore Bede (Le Mans, c. 737), frequently; in Cologne 106 (Tours?), in MSS. of Corbie, Echternach, Cambrai, Fulda, Würzburg, Freising (as early as Corbinian), Murbach, Lorsch, St Gall, Reichenau, in the Werden MSS. at Berlin, and so on (for details, see 'Zentr. Bibl.' of this year).

These symbols appear occasionally in Continental script under Insular influence, such as

(a) Breton (for details, see 'Zentr. Bibl.' 29, 267, 270);

(b) The Corbie ab-script (see 'Rev. Bibl.' of 1912);

(c) In MSS. of Murbach (e.g. Manchester 15, Geneva 21, Gotha I 85); Of Rheims (e.g. Rheims 875, middle of 9 cent.);

Of Fulda (e.g. Rome, Vat. Reg. 124); of Mayence (e.g. Rome, Vat. Pal. 237 and 1447); of Freising (e.g. Munich 6243); of Lorsch (e.g. Rome, Vat. Pal. 829); of Cologne, in Hildebald's time (e.g. Cologne 41, Cologne 74, Cologne 83^{II}); of Reichenau (e.g. Carlsruhe, Reich. 221, Reich. 191);

Also in Paris 13048, foll. 1–28 (Caroline minuscule of St Riquier, “beg. of 9 cent.”), fol. 3^r ‘nunc’; Paris 17451, fol. 9–end (Compiègne, with many of the ab-type symbols), ‘nunc,’ frequently; Leyden, Voss. Q 69 (St Gall); Stuttgart, H. B. XIV 1 (Constance, “9 cent.”).

205. To Insular influence we may also refer their appearance in such MSS. as the Hamilton Gospels; Munich 4249 (one of the Kisyla group), fol. 81^r ‘nunc’; Paris 5543 (Fleury ?); Paris 1862 (Micy) fol. 66^r;

Paris 1853 (unknown provenance, “8 cent.”); Montpellier 141 Alcuin, etc. (“9 cent.”), fol. 32^r ‘nunc’; Berlin, Phill. 1716 (Germany ?); Rome, Vat. Pal. 212 (Germany); Leyden, Scal. 28 (Flavigny, Autun, 816 A.D.), fol. 98^v ‘nunc.’

Less probably in Montpellier 55 *Passiones Sanctorum* (St Étienne library, Autun, “8–9 cent.”), ‘nunc,’ ‘tunc’; Einsiedeln 18 (“8–9 cent.”), p. 178 ‘tunc’;

But these Italian MSS. must certainly be independent of Insular influence:

Paris 7530 (written at Monte Cassino at the end of the eighth century), e.g. fol. 50^v ‘nunc’; Ivrea 42 (Ivrea, 813 A.D.), ‘nunc,’ ‘tunc,’ both frequent; Berlin, Phill. 1831 Bede (Verona, “8–9 cent.”), fol. 47^r ‘nunc’: Berlin, Phill. 1825 (Verona ?, Angers ?).

The ‘tunc’ symbol appears in a fuller form (tūc) in Paris 13029 *Smaragdus’ Grammar* (Brittany, “9 cent.”), fol. 39^v (but t̄c ‘tunc’ fol. 52^v). This may however be referred to the substitution of a suprascript stroke for the letter *u*, and so is not really an abbreviation-symbol.

officium, omnipotens (see chap. III).

206. omnis. Mediaeval lists of ancient Notae offer two suspensions for this word (any case): (1) an initial suspension \bar{o} ‘o(mnis)’ ‘o(mne),’ ‘o(mnes),’ etc., (2) a syllabic suspension $\bar{o}\bar{m}$ ‘o-m(nis),’ ‘o-m(ne),’ ‘o-m(nes),’ etc.; also contractions derived from these two suspensions, such as $\bar{o}s$ ‘o(mne)s,’ $\bar{o}\bar{m}s$ ‘o-m(ne)s,’ $\bar{o}\bar{m}a$ ‘om(ni)a,’ etc. In the extant ancient legal MSS. the initial suspension seems to occur on fol. 243^r of Vat. Reg. 886 (marginalia), if \bar{o} there is rightly interpreted as ‘omnes’ (it usually denotes ‘oportet’), while the syllabic suspension is represented by $\bar{o}\bar{m}\bar{b}$ ‘omnibus’ in a passage of the Verona Gaius. A list of ancient Notae recently published from an 8th century Paris MS. (no. 10588) offers also a three-letter suspension $\bar{o}\bar{m}\bar{n}$ ‘omn(is),’ ‘omn(e),’ ‘omn(es),’ etc., whose derivative contractions would be $\bar{o}\bar{m}\bar{n}s$ ‘omn(e)s,’ $\bar{o}\bar{m}\bar{n}a$ ‘omn(i)a,’ etc.

Of all these symbols the most common with mediaeval scribes are (1) the suspension $\bar{o}\bar{m}$ (especially for ‘omnes’), (2) the contractions $\bar{o}\bar{m}s$ ‘omnes’ (also expressive of ‘omnis,’ for which

however a distinctive form *ōnis* was devised), *ōna* 'omnia' (sometimes *ōnia*), (3) the contractions *ōa* 'omnia' (also *ōia*), *ōes* 'omnes' (rarely *ōs*), *ōibus* 'omnibus,' etc. The third type was practically confined to Insular script. The other two are universal, except, we may say, in England.

A MS. written at Lucca by a number of scribes about the year 800 (Lucca 490) combines a number of these types. *ōs* 'omnes,' *ōa* 'omnia,' *ōns* and *ōnes* 'omnes,' *ōni* 'omni,' *ōna* 'omnia,' *ōnn* 'omne' and 'omnes,' *ōnns* 'omnes,' etc. The initial letter suspension (*ō*) may be preserved in the Irish script of the Carlsruhe Priscian fol. 52^v *ō modo* 'omni modo,' unless this is a mere capricious curtailment. The contraction *ōs* is hardly distinguishable from the noun 'os' which is usually written with an apex (often horizontal). It might also be confused with the pronoun 'hos.'

207. (1) the syllabic suspension (*ōm*).

(Irish.) Vienna 16, *ōm* 'omnis' and 'omnem'; the Naples Charisius, *ōm* 'omnem'; Milan C 301 inf. (Bobbio, "8 cent."), *ōm* 'omnes' and 'omnis' (also *ōns* for both), 'omnia' (e.g. fol. 121^v 'saturabuntur *omnia* ligna silvarum'); Milan F 60 sup. (Bobbio, "8 cent."), *ōm* 'omnes' (fol. 58^r 'nullus stultus quia *omnes* sunt sapientes'; but there are many capricious suspensions in this part of the MS.);

(Breton.) Oxford Hatton 42 (Caroline minuscule of "9 cent."), *ōm* 'omne'; Orléans 193 Canons (Insular script of "8-9 cent."), p. 122 dicit *dñs ōm* (end of sentence);

(Anglosaxon.) (In Vat. Pal. 68 it seems a mere capricious suspension on fol. 45^v *mont̄ et ōm col̄* 'montes et omnes colles,' fol. 30^v *excelsus super ōm gen̄ Dominus* 'omnes gentes');

Paris 9525 (Echternach, of 798-817), *ōm* 'omnes' and 'omnis'; Paris 9527 (Echternach, "mid. of 8 cent."), *ōm* 'omnes' (passim; never *ōns*) and 'omnem' (fol. 20^r 'et super omnem turrem...et *omnem* murum');

Wolfenbüttel Helmstedt. 496^a ("9 cent."), *ōm* 'omnes' (also *ōns*);

Vat. Pal. 237 (Mayence, "9 cent."), *ōm* 'omnes'; Würzburg th. F 19 ("8-9 cent."), *ōm* 'omnes' (fol. 56^r); Munich 14096, foll. 1-99 (Ratisbon, "8 cent."), *ōm* 'omnis' (fol. 63^v *omnis* scriptura catholica);

St Gall 759 Medica, *ōm* 'omnia' (e.g. p. 89 'hec *omnia* miscebis').

208. (Continental.) Paris 8921 (Corbie ab-type, Beauvais), *ōm* 'omnes' (but usually *ōns*); Montpellier 69 (Corbie ab-type), *ōm* 'omnes' (usually *ōns*) and 'omnis' (fol. 69^r '*omnis* populus' twice);

Cambrai 619 (written at Cambrai in 763-790) fol. 52^r non concupisces

'rem et om̄ | proximi tui; Brussels 10127-41 (Ghent, "8 cent."), om̄ 'omnes' (by one scribe; om̄s by another) and 'omnis' (fol. 94^v) and 'omnia' (fol. 111^r dimitte *omnia* peccata mea); Leyden Voss. F 26 (Ghent, "8-9 cent."), om̄ 'omnes'; Brussels 9403 ("8-9 cent."), om̄ 'omnes' (e.g. fol. 306^r; but usually om̄s); Luxemburg 68 (Echternach, "beg. of 9 cent."), om̄ 'omnes' (fol. 30^r);

Paris 1603 (St Amand, "end of 8 cent."), om̄ 'omnes' (fol. 28^r, fol. 39^r; usually om̄s); Cologne 91 Canons ("8 cent."), om̄ 'omnes' (passim); Cologne 210 Canones ("8 cent."), om̄ 'omnes' (passim) and 'omnis' (fol. 97^r);

Amiens 6 the Maudramnus Bible (Corbie, of 772-780), fol. 206^v om̄ verbo quod ego mando tibi custodiet;

St Petersburg Q I 19 (Corbie, "9 cent."), om̄ 'omnes' (frequently);

Paris 13354 (Corbie, "9 cent."), om̄ 'omnes' (sometimes om̄s) and 'omnis' (both frequently); Bamberg B v 13 (Amiens, before 812), om̄ 'omnes' (fol. 17^v); Metz 134 ("8 cent."), om̄ 'omnes' (usually om̄s); Metz 7 ("8-9 cent."), om̄ 'omnes' (fol. 151^r); Paris 2796 (of 813), om̄ 'omnis' (foll. 16^r, 30^r);

Troyes 657 ("end of 8 cent."), om̄ 'omnes' (by the first scribe, but om̄s by the second); Paris 2123 (of 795-816), om̄ (for any case) frequent;

Cologne 106 (Tours?, time of Alcuin), om̄ 'omnes' frequently (also om̄a 'omnia'); Berlin Phill. 78 (Fleury, "9 cent."), om̄ 'omnia' (in a repetition);

Montpellier 84 ("8 cent."), om̄ 'omnes' (passim) and 'omnis' (fol. 10^r); Montpellier 141, foll. 1-80, 95-135 ("beg. of 9 cent."), om̄ 'omnes' very frequently (the other cases written in full);

Paris 2843^A (Limoges, "8 cent."), om̄ 'omnes' (fol. 44^v omnes repraehendunt, *omnes* vetuperant);

Paris 1619 ("7-8 cent."), om̄ 'omnes'; the Lons-le-Saulnier Bede (St Claude, Jura, of 804-815), om̄ 'omnes' usually (sometimes om̄s);

MSS. of Burgundy, e.g.: Autun 4, foll. 25-end (uncial, Flavigny), om̄ 'omnes'; Autun 2 Prophetarum libri ("9 cent."), om̄ 'omnes' and 'omnis'; Autun 20^A ("8-9 cent."), om̄ 'omnes'; Autun 21 ("8 cent."), om̄ 'omnes'; Autun 23 Isidori Sententiae ("8 cent."), om̄ 'omnes' and 'omnis'; Montpellier 55 (Autun, "8-9 cent."), om̄ 'omnes' (also om̄s); Leyden Scal. 28 (Flavigny, of 816), om̄ 'omnes' (perhaps oftener than om̄s);

Paris 11631 (St Maurice?, "beg. of 9 cent."), om̄ motus tuos (fol. 69^r);

Cheltenham 17849, foll. 63-end ("8-9 cent."), om̄ 'omnes' (usually om̄s) and 'omnem' (fol. 97^r).

Often in MSS. of Lorsch, e.g.: Paris 16668, foll. 1-40 ("9 cent."), om̄ 'omnes' (rarely om̄s); Vat. Pal. 195, foll. 1-53^r ("9 cent."), om̄ 'omnes' (very frequently) and 'omnem' (fol. 29^r 'inplere *omnem* iustitiam'; also the contractions); Vat. Pal. 238 ("8-9 cent."), om̄ 'omnes' passim (never om̄s) and 'omnis' (fol. 58^v 'caritas *omnis* inquinamenti'); Vat. Pal. 245 ("8-9 cent."), om̄ 'omnes'; Vat. Pal. 822 ("early 9 cent."), om̄ 'omnes' (usually; but one scribe writes om̄s); Vat. Pal. 834 (of 836?), om̄ 'omnes';

Bâle F III 15 (Fulda, "8-9 cent."), om̄ 'omnes' passim (also om̄s);

Berlin Phill. 1716 (Germany?, "8-9 cent."), om̄ 'omnes' (oftener than om̄s); Berl. Phill. 1667 (Germany?, "beg. of 9 cent."), om̄ (usually om̄s)

'omnes' and 'omnis'; Vat. Pal. 212 (Germany, "8 cent.") *om̄* 'omnes' (normally by one scribe, but *om̄s* by the other), 'omnis' (fol. 21^v 'non *omnis* qui querit invenit'); Vat. Pal. 237 (Mayence, "9 cent."), *om̄* 'omnes' (usually *om̄s*; both in same sentence on fol. 90^r *om̄s* voluntates *om̄*que affectiones); Würzburg th. O 1 ("8 cent."), *om̄* 'omnes' and 'omnis' (on fol. 17^v the spelling 'omnes' for 'omnis');

MSS. of Freising, e.g.: Munich 6243 ("8 cent."), *om̄* 'omnes' (frequently) and 'omnis' (fol. 82^v); Munich 6330 ("8-9 cent."), *om̄* 'omnes' and 'omnis' (the MS. confuses the spelling of -es and -is, e.g. 'debis' for 'debes'); Munich 14470 (Ratisbon, "8-9 cent."), *om̄* 'omnes' (also *om̄s*).

209. MSS. of Murbach are very partial to this suspension (though *om̄s* makes an early appearance), e.g.: Oxford Jun. 25 ("8 cent."), *om̄* 'omnes', frequently (also *om̄s*); Geneva 21 ("8-9 cent."), *om̄* 'omnes' (also *om̄s*) and 'omnis' (e.g. fol. 69^v '*omnis* aquarum unda potabilis est'); Manchester 15 ("8 cent."), *om̄* 'omnes' (passim) and 'omnia' (fol. 62^r 'ut in nomine Iesu *omnia* genua curvent...et *omnis* lingua confiteatur'); Paris 1853 (Murbach?, "8 cent."), *om̄* 'omnes' and sometimes 'omnis'; Colmar 82 ("beg. of 9 cent."), *om̄* 'omnes' (passim); Colmar 38, foll. 1-172 ("8 cent."), *om̄* 'omnes' (frequently); Gotha I 75, foll. 20^v-22^v ("beg. of 9 cent."), *om̄* 'omnes';

So are Swiss MSS., such as Einsiedeln 18 ("8-9 cent."), *om̄* 'omnes' and 'omnis' (e.g. p. 172 '*omnis* gloria', p. 230 'videbit *omnis* caro'); Einsiedeln 157 ("8-9 cent."), *om̄* 'omnes' and 'omnis' (e.g. p. 65 *om̄* etenim iustus, p. 55 quia *om̄* eorum virtus omnes sapientia; so that 'omnis' is misspelt 'omnes' in this MS.); Einsiedeln 281, pp. 1-178+199, pp. 431-526 ("mid. of 8 cent."), *om̄* 'omnes' and 'omnis' (e.g. p. 4 '*omnis* homo'; also *om̄s* 'omnes' and 'omnis', e.g. p. 11 *om̄s* hominis [*sic*]); Einsiedeln 347 ("8-9 cent."), *om̄* 'omnes' and 'omnis' (e.g. p. 28 '*omnis* gens'); Schaffhausen Min.-bibl. 78 ("end of 8 cent."), *om̄* 'omnes' (frequently); Zürich Cantonsbibl. 104 ("beg. of 9 cent."), *om̄* 'omnes'; St Gall 348 (Chur, c. 800), *om̄* 'omnem' (in a repetition, p. 142 ad evacuandos *om̄s* dolores *om̄* infirmitatem *om̄* egritudinem); St Gall 722, pp. 19-247 (Chur, of 800-820), *om̄* 'omnes' (also *om̄s*) and 'omnis'; Stuttgart HB VI 113 (Constance, "8 cent."), *om̄* 'omnes' and (fol. 29^r) 'omnis' (perhaps the few occurrences of *om̄s* denote 'omnis', e.g. fol. 199^v *om̄s* caelestis virtutes).

MSS. of St Gall favour this suspension (but also use the derivative contractions from the end of the 8th century), e.g.: St Gall 11 (time of Winithar), *om̄* 'omnes' and 'omnis' (but Winithar himself, like many St Gall scribes, writes *ōnis*, *ōnes*, etc.); St Gall 44, pp. 1-184 (of 760-781), *om̄* 'omnes' (passim) and 'omnis' (passim) and 'omnem' (p. 36) and 'omne' (p. 42); Leyden Voss. Q 69 ("8 cent."), *om̄* 'omnes' and 'omnis'; St Gall charter of 762, *om̄* facultates suas; St Gall 125 ("8-9 cent."), *om̄* 'omnes' and 'omnis' (also *om̄s*);

Zürich Stadtbibl. C 12 and C 68 (both of "8-9 cent."), *om̄* 'omnes', passim (the other cases of the word are written in full);

St Gall 20 (beg. of 9 cent.), *om̄* 'omnes' (but usually *om̄s*); St Gall 276, part i (of 841-872), *om̄* 'omnes' (also *om̄s*); St Gall 73 (of 850-872), *om̄* 'omnes' and 'omnia';

Similarly MSS. of Reichenau, e.g.: Carlsruhe Reich. 99, part ii ("8 cent."), *om̄* 'omnes' (in the part examined); Carlsruhe Reich. 191 ("8-9 cent."), *om̄* 'omnes' (oftener than *om̄s*; both on same line of fol. 17^v *om̄* peccaverunt... in *om̄s* homines); Carlsruhe Reich. 221, foll. 1-53 ("end of 8 cent."), *om̄* 'omnes' and 'omnis' (also *om̄s* for both); Carlsruhe Reich. 222 ("end of 8 cent."), *om̄* 'omnis' and 'omnes' (never *om̄s*); Vat. Reg. 713 ("beg. of 9 cent.") fol. 59^r *om̄* 'omnibus.'

In Veronese minuscule *om̄* 'omnes' is peculiar to only a few scribes, e.g. Verona 101 (in 'Zentr. Bibl.' 27, 533 for 'una volta' read 'sempre'), Verona 23. In North Italy, Ivrea 42 (of 813), *om̄* 'omne' ('O misericordia uni parcere et *omne* exemplum malum discrimen adducere'); Modena O I 11 Medica, etc. (of the year 800), *om̄* 'omnem' (e.g. 'ad *omnem* tussem,' 'ad *omnem* duritiam');

Of unknown provenance: Oxford theol. d 3 ("8-9 cent."), *om̄* 'omne' (fol. 115^v); Berne 376 ("9 cent."), *om̄* 'omnes,' frequently (also *om̄s*); Vat. Pal. 187 (Lorsch library, "8 cent.") fol. 5^v *om̄* *sps* laudet *d̄m̄*;

Wolfenbüttel Weissenburg. 97 Lex Salica ("8 cent.") fol. 84^r *om̄* 'omnes' (at end of line).

210. (2) the universal contraction (*om̄s* 'omnes,' *om̄a* 'omnia,' etc.);

INSULAR SCRIPT. (See also (7) *om̄b* 'omnibus.')

(a) Irish. The Book of Mulling [St John], *om̄s* 'omnis' (elsewhere also *om̄is*), *om̄e*, *om̄s*, *om̄a*, *om̄ibus*; St Boniface's pocket-copy of the Gospels, Fulda Bonif. 3, *om̄s* 'omnes' and 'omnis,' *om̄e*, *om̄a* (and *ōa*); the Book of Dimma, *om̄s* 'omnes' and 'omnis,' *om̄e*, *om̄a* (but *ōa* in St John's Gospel);

The Garland of Howth, *om̄s* (never for 'omnis'), *om̄a*; the Stowe St John's Gospel fragment, *om̄e*, *om̄s*, *om̄a*; the Book of Armagh (of the year 808), *om̄s*, *om̄a*, *om̄ibus*, etc. (also *ōes*, etc.);

The Stowe Missal, *om̄is*, *om̄i*, *om̄s* and *om̄es*, *om̄a* and *om̄ia*, *om̄m̄* and *om̄im̄* 'omnium';

The St Gall Priscian (c. 850), *om̄s* 'omnes' and (p. 182) 'omnis,' *om̄i*, *om̄a* (and *ōa*), *om̄um*, *om̄ibus*;

The Naples Charisius, *om̄s* 'omnes' and 'omnis,' *om̄e*, *om̄a*, etc.; Vienna 16, *om̄s* 'omnes' and 'omnis,' *om̄e*, *om̄i*, *om̄a*, etc.; Milan C 301 inf. (Bobbio, "8 cent."), *om̄s* 'omnes' and 'omnis,' *om̄a*, *om̄um*;

Milan F 60 sup. (Bobbio, "8 cent."), *om̄a* (but usually *ōnia*, etc., with help of the 'm' symbol); Florence Ashb. 60 (Bobbio?, "8 cent."), *om̄s*, *om̄a* and *om̄ia*; Vat. lat. 491 (the same), *om̄s*, *om̄e*, *om̄a*, etc.;

Milan A 138 sup. flyleaf (Bobbio, "9 cent."), *om̄a*, *om̄ibus*;

The Carlsruhe Priscian (Reichenau, "beg. of 9 cent."), *om̄s* 'omnis' and 'omnes' (e.g. both on fol. 38^r *om̄s* Arabs *om̄s* vertebant terga Sabei), *om̄i*, *om̄a*

(also *ōa*, etc.); the Carlsruhe Augustine (the same), *ōms* 'omnis' and 'omnes' (also *ōa*, etc.); the Carlsruhe Bede (Reichenau, of 836-848), *ōms* 'omnis' and 'omnes' (also *ōa*);

St Paul (Carinthia) 25. 3. 31^b ("9 cent."), *ōms*, *ōmā* (also *ōa*);

St Gall 51 (half-uncial), *ōms*, *ōmā*;

Laon 26 ("beg. of 9 cent."), *ōms*, *ōmā* (also *ōa*), *ōmum* (fol. 9^r), *ōmbus*;
Laon 26, flyleaves ("8-9 cent."), *ōmā* (also *ōa*); Laon 55, flyleaves ("end 9 cent."), *ōms*, *ōmē*, *ōmī*, *ōmā*;

The Sedulius group: the Codex Boernerianus, Dresden A 145^b, *ōms* 'omnis' and 'omnes,' *ōmā*; Bâle A VII 3, *ōms* 'omnis' and 'omnes'; Berne 363 (after our period), *ōms* 'omnis' and 'omnes,' *ōmē*, *ōmī*, *ōmā*; St Gall 48, *ōms* 'omnis' and 'omnes,' *ōmā*;

(b) Welsh and Cornish. The Hereford Gospels (Welsh or Ags.), *ōmā* sometimes (also *ōa*); the Cambridge Juvencus, *ōms*, *ōmā*;

Berne 671 ("9 cent."), *ōmā* (also *ōa* and *ōīa*);

(c) Breton. Since Breton scribes seem not to recognize the contraction *ōes* 'omnes,' *ōa* (*ōīa*) 'omnia,' etc., but only this type, it is unnecessary to give examples here. Enough will be found (both from Insular and from Caroline minuscule) in 'Zentr. Bibl.' 29, 268. Paris 12281 (Breton ?) has *ōmā* and *ōa*.

211. (d) Anglosaxon. Cambridge Trin. Coll. 216 ("de manu Baedae"), *ōmā* in contemporary (?) glosses;

The Douce Primasius (Anglosaxon or Cornish), *ōms* 'omnis' (fol. 5^r); London Cotton Tib. C ii Bede's History ("8 cent."), fol. 98^v *ōmibus* (also *ōa*); Oxford Digby 63 (Winchester, c. 850), *ōms* 'omnes' (fol. 66^r);

Paris 9565 (Echternach, "8 cent."), *ōmī*, *ōms*, *ōmā*, *ōmibus*;

Boulogne 11 (Arras, "8-9 cent."), *ōms* 'omnes' and (fol. 8^v) 'omnis';

Metz 76 ("9 cent."), *ōms*, *ōmā*; MSS. of Werden from its foundation (end of 8 cent.) use *ōms*, e.g. Berlin F 366 and 356 and Q 139;

At Lorsch and Fulda, hardly before the 9th cent., e.g.: Vat. Pal. 202 (Lorsch ?, "8-9 cent."), *ōms*, *ōmā*; Vat. Pal. 220 (Lorsch, "beg. of 9 cent."), *ōms* and *ōmēs*; Cassel theol. Q 6 (Fulda, "9 cent."), *ōms*; Cassel theol. F 54 (Fulda, "9 cent."), *ōms*, *ōmā*; Milan L 85 sup. (Fulda ?, "beg. of 9 cent."), *ōms*, *ōms*, *ōmā*; Bamberg E III 19 (Fulda ?, "9 cent."), *ōms*, *ōms* and *ōmēs*, *ōmā*;

Berlin Phill. 1662 ("8-9 cent."), *ōms* (but usually *ōnem*, *ōnia*, etc.); Wolfenbüttel Helmstedt. 496^a ("9 cent."), *ōms*, *ōmā*;

MSS. of Würzburg, e.g.: Würzburg th. F 19 ("8-9 cent."), *ōms* 'omnes'; Würzburg th. F 67 Gospels ("8 cent."), *ōms*, *ōmī*, *ōms*, *ōmīa*, *ōmibus*; Oxford Laud. 92 (of 832-842), *ōms* 'omnes,' *ōmā* 'omnia'; Würzburg th. F 144 ("9 cent."), *ōmā* (in the part examined);

MSS. of Freising, e.g.: Munich 6298 (time of Corbinian), *ōms* 'omnes'; Munich 6297 (of c. 780), *ōms* 'omnes'; Munich 6433 ("8-9 cent."), *ōms*, *ōms*;

MSS. of Ratisbon, e.g. Munich 14080 ("8 cent."), *ōms* 'omnes,' *ōmā* (in

the part examined); Munich 14096, foll. 1-99 ("8 cent."), *ōms* 'omnes' and 'omnis,' *ōma*; Munich 14653 ("8 cent."), *ōms* 'omnes,' *ōma*;

St Gall 759, *ōmi*, *ōms*, *ōmia*, *ōm̄ium*, *ōm̄ibus*; St Gall 761, *ōms* 'omnis' and 'omnes,' *ōma*;

Gotha II 193 (half-uncial), *ōms*.

212. CONTINENTAL SCRIPT.

(a) Beneventan. (For details see Loew 'Benev. Script.' p. 210.) Bamberg HJ XIV 15 ("8 cent."), *ōms* 'omnes' and (fol. 101^r) 'omnis'; Paris 7530 (end of 8 cent.), *ōms* 'omnes' and 'omnis,' *ōma*; a Beneventan charter of 810 (Piscicelli Taeggi, pl. 34), *ōms* 'omnes,' *ōma*, *ōmi*, *ōm̄ib* 'omnibus'; Rome Casanat. 641 (of 811-812 ?), *ōms*, *ōma*; Naples VI B 12 (of 817-835), *ōms*, *ōms*, *ōma* and *ōmia*, *ōm̄ium*;

(b) Visigothic. Escorial R II 18 (before 779), *ōms*; Madrid Tol. 2. 1 ("end of 8 cent."), *ōms*, *ōms*, *ōma*; Madrid Tol. 15. 8 ("end of 8 cent."), *ōms*, *ōme*, *ōmi*, *ōms*, *ōma*, *ōm̄ium*, *ōm̄ibus*;

Madrid Acad. Hist. 44 ("8-9 cent."), *ōms*, *ōme*, *ōmi*, *ōms*, *ōma* and *ōmia*, *ōm̄ium*, *ōm̄ibus*; Madrid Acad. Hist. 60 ("9 cent."), *ōms*, *ōma*;

London Egerton 1934 ("beg. of 9 cent."), *ōma*; Escorial & I 14 ("9 cent."), *ōms*, *ōm̄em*; Escorial R III 25 foll. 1-166 ("9 cent."), *ōme*, *ōms*, *ōma*, *ōm̄ibus*; Madrid Acad. Hist. 20 ("9 cent."), *ōms*, *ōma*; Escorial P I 7 and T II 25 (both of beg. of 10 cent. or 9 cent.), *ōms* (but one scribe of P I 7 writes the word in full);

Escorial a I 13, foll. 1-187 (of 912 or 812), *ōms*, *ōms*, *ōma* and *ōmia*, *ōm̄um*, *ōm̄ibus* and *ōm̄ibus*;

Paris 609 (Limoges, "8-9 cent."), *ōms* (fol. 48^r); Albi 29 ("9 cent."), *ōme*, *ōmi*, *ōms*, *ōma*, *ōm̄ibus*;

Paris 4667 *Lex Visigothorum* (of the year 828), *ōms* and *ōms* (?) 'omnis' (fol. 172^r *ōms* causa seu bonas seu malas...fuerint), *ōms* 'omnes,' *ōmia*; Paris 8093, foll. 1-38 (Lyons, "9 cent."), *ōms*, *ōms*; Paris 12254 (South France ?, "9 cent."), *ōms*;

213. (c) Other Continental script. Since practically every MS. (at any rate, of the 9th century) contains at least *ōms* 'omnes' and, we may say, *ōma* 'omnia,' only a few of the earliest or otherwise interesting examples need be cited here.

Details of the Corbie ab-type will be found in 'Rev. Bibl.' of 1912; of the Laon az-type, *ibid.* 1914. The "North-eastern France group," e.g.: Oxford Douce 176, *ōms* 'omnes' (fol. 96^r); Vat. Reg. 316 (uncial), *ōms*, *ōma*;

The Dagulf Psalter (Schola Palatina), *ōms*, *ōma*;

The Maurdranus Bible (Corbie, of 772-780), *ōms*, *ōma*;

Paris 12048 Sacramentary of Gellone (Rebais, c. 750), *ōms* 'omnes' and 'omnis,' *ōma*;

Paris 10588 Canons ("8 cent."), *ōmis*, *ōme*, *ōmi*, *ōms*, *ōma*, *ōmium* and *ōmum* (fol. 38^r), *ōmibus*;

Bamberg A 1 5 the Alcuin Bible (Tours), *ōms* 'omnes' and 'omnis,' *ōma* (according to Chroust I xviii, pl. 2);

Rheims MSS. of the time of Johannes Scottus have *ōmis*, *ōme*, *ōmi*, *ōmem*, *ōms* and *ōmes*, *ōma* and *ōmia*, *ōmium*, etc.;

Bamberg M v 12, part ii (end of 8 cent.), *ōmis*, *ōme*, *ōmi*, *ōmem*, *ōms*, *ōma*;

The Kisyla group at Munich, *ōms* 'omnes' and (rarely) 'omnis,' *ōma*;

Brussels 8216-8 (St Florian, Austria, of 819), *ōmis*, *ōms*, *ōma*, *ōm̄* 'omnium' (not seldom), *ōmibus*; Munich 14468 (Ratisbon, of 821), *ōmis*, *ōme*, *ōmi*, *ōms*, *ōma*, *ōmibus*;

The Veronese half-uncial of Vat. lat. 1322, foll. 274^r-279^r, *ōms*, *ōma*, and of Verona 53, *ōma*; the Veronese uncial of Verona 60, *ōms*, *ōmibus*; Carlsruhe Reich. 57 (Verona?, "8 cent."), *ōms*, *ōma* and *ōmia*;

Milan B 31 sup. (Bobbio, not later than beg. of 9 cent.), *ōmis*, *ōme*, *ōmm* 'omnem,' *ōms* and *ōmes* 'omnes,' *ōma*;

Vat. Barb. 671 (Settignano, Tuscany, uncial), *ōms*, *ōma*; Vat. Barb. 679 (Farfa, Umbria, uncial), *ōmis*, *ōms* (also *ōm̄n* 'omne'); the Liber Diurnus ("Rome, c. 800"), *ōms*;

Of unknown provenance: the Hamilton Gospels (late uncial), *ōmis*, *ōme*, *ōms* and *ōmes*, *ōma* and *ōmia*; Glasgow Hunt. T 4. 13 Medica ("8-9 cent."), *ōmis* and *ōms* 'omnis,' *ōme*, *ōms*, *ōma*, *ōmum* (fol. 21^r); Vienna 277, foll. 55-70 Grattius ("8 cent."), *ōms*.

214. (3) the 'Insular' contraction (*ōes* 'omnes,' *ōa* and *ōia* 'omnia,' etc.).

(Irish.) The Book of Dimma [St John only], *ōa* (elsewhere *ōma*); St Boniface's pocket-copy of the Gospels [St Mark and St Luke], *ōa* (elsewhere *ōma*); the Book of Armagh (of the year 808), *ōis*, *ōe*, *ōes*, *ōa*, *ōibus*, etc. (also *ōms*, etc.); the St Gall Priscian (c. 850), *ōa* (also *ōma*, etc.);

Milan C 301 inf. (Bobbio, "8 cent."), *ōa* (but usually *ōma*, etc.; e.g. both *ōma* and *ōa* on fol. 25^r, fol. 115^r); Turin F 1 frag. 7 (Bobbio, "9 cent."), *ōa*;

Laon 26 and flyleaves ("8-9 cent."), *ōa* (also *ōma*, e.g. both on fol. 19^r);

The Carlsruhe Priscian (Reichenau, "beg. of 9 cent."), *ōa* (also *ōma*), *ōium*, *ōibus*; the Carlsruhe Augustine (the same), *ōe*, *ōa* (also *ōms*); the Carlsruhe Bede (Reichenau, of 836-848), *ōa* (also *ōms* 'omnis' and 'omnes'); St Paul (Carinthia) 25. 3. 31^b ("8-9 cent."), *ōa* (also *ōma*);

St Gall 1395 frag. 8 ("9 cent."), *ōi* 'omni';

(Welsh and Cornish.) The Hereford Gospels (Welsh or Ags., "8-9 cent."), *ōa* (fol. 6^r 'haec enim *omnia* | gentes inquirunt'; sometimes *ōma*);

Berne 671 (Cornish cursive, "9 cent."), *ōes*, *ōa* and *ōia* (also *ōma*);

(Anglosaxon.) Vat. Pal. 68 (Northumbria, "8 cent."), *ōis*, *ōe*, *ōi*, *ōes*, *ōa*; Cotton Tib. C ii Bede's History (North England?, "8 cent."), *ōa* (fol. 92^r longe lateque *omnia* pervagatus);

Boulogne 63-64 (St Bertin, "8 cent."), *ōis*, *ōe*, *ōes*, *ōia*, *ōibus*;

Carlsruhe Reich. frag. 88 (Reichenau, half-uncial), *ōia*;

(Continental.) Paris 12217 (Corbie ab-type), *ōa* (thrice on fol. 84^r; elsewhere *ōmā*); Cologne 83^u, foll. 110–125 (Cologne minuscule of an Irish monk of Hildebald's time), *ōa*, *ōium*, *ōibus*; Cologne 210 *Canones Hibernenses* ("8 cent."), *ōi*, *ōium*, *ōibus*;

Paris 9528 (Echternach, "9 cent."), *ōa*;

Verona 82 ("9 cent."), *ōibus* (but normally *ōmīs*, *ōmīs*, *ōmā*);

Lucca 490 (c. 800), *ōs* 'omnes' (fol. 24^r 'quem *omnes* iustum appellabant'), *ōa* 'omnia' (also *ōmīs*, *ōmā*, etc.);

215. (4) The contraction *ōmīs* 'omnes,' *ōmā* 'omnia,' etc.

(Irish.) Vienna 16 (Bobbio, "c. 700"), *ōmām* 'omnium' (also *ōmīs*, etc.);

Vat. lat. 491 (Bobbio?, "8 cent."), *ōmām* 'omnium' (also *ōmīs*, etc.);

(Anglosaxon.) Munich 14096 (Ratisbon, "8 cent."), *ōmīs* 'omnes' (fol. 6^r; usually *ōmīs*);

(Breton.) Cambridge Corp. Coll. 320, part ii (Caroline minuscule of "9 cent."), *ōmīs* 'omnes';

(Continental.) St Petersburg Q 1 17 (Corbie ab-type), *ōmīs* 'omnes' (fol. 57^r ita *omnes* viginti duo libri);

The Hildebald group at Cologne have sometimes *ōmīs* 'omnes,' e.g. Cologne 54, p. 154^r, Cologne 83^u, p. 112^v, but usually *ōmīs*;

Douai 12 (Marchiennes Abbey, "8–9 cent."), *ōmīs* 'omnes';

Vat. Pal. 161 (St Amand, 8–9 cent.), *ōmīs* 'omnes' (also *ōmīs*), *ōmā* (by a contemporary corrector, fol. 29^r) 'omnia';

Paris 2109 (St Amand, same time), *ōmīs* 'omnes' (fol. 32^r; usually *ōmīs*);

Montpellier Bibl. Ville 3 ("N.E. France," "8 cent."), *ōmīs* 'omnes' (also *ōmīs*) and 'omnis'; Paris 17227 (of 834?), *ōmīs* 'omnes';

Vat. lat. 41 ("8 cent."), *ōmīs* 'omnes'; Paris 10612 ("8 cent."), *ōmīs* 'omnes'; Laon 201 (Cambrai, 9 cent.), *ōmīs* 'omnes' (fol. 110^v);

Paris 12050 the Corbie Sacramentary (of the year 853), *ōmā* fol. 69^r; Amiens 88 (Corbie, "9 cent.") *ōmīs* (corrected to *ōmīs*) enim quicumque est ille super suum delictum confusionem patietur; Paris 13373 (Corbie, c. 830), *ōmīs* numerus (fol. 23^r), *ōmī* reatus peccatorum (fol. 29^v); Paris 11533 (Corbie, of 850), *ōmīs* (fol. 5^r, but usually *ōmīs*);

Orléans 146 (Fleury, "8–9 cent."), *ōmīs* 'omnes' (on same page with *ōmīs*, p. 99); Metz 134 ("8 cent."), *ōmīs* 'omnes' fol. 41^r (usually *ōmīs*);

Vat. Reg. 124 (Fulda, before 847), *ōmīs* 'omnes' (twice on fol. 35^r; elsewhere *ōmīs*);

London Add. 18332 (Carinthia, "9 cent."), *ōmīs* 'omnes' (but *ōm* fol. 15^v);

Paris 1853 (Murbach?, "8 cent."), *ōmīs* 'omnes' (fol. 109^r); Paris 11710 (of the year 805), *ōmīs* 'omnes' (fol. 30^r; usually *ōmīs*);

St Gall 272 ("9 cent."), *ōmīs* 'omnes,' *ōmā* 'omnia' (also *ōmīs*, *ōmā*);

Milan H 150 inf. (Bobbio, c. 810), *ōmīs* 'omnes' (fol. 25^r; also *ōmīs*, *ōmā*);

In Veronese minuscule this type is very rare (see 'Zentr. Bibl.' 27, 533–534 for details). Berlin Phill. 1825 (Verona?, "9 cent."), *ōmā*, often (also *ōmā*);

Lucca 490 (c. 800), *ōmīs* 'omnes' (fol. 122^r; also *ōmīs* and *ōmīs*, *ōmī*, etc.).

The suspension *oīm* is recognized by the Lucca MS. just mentioned, e.g. fol. 200^r *oīm* ianuas, fol. 166^r *oīm* supellectile; by a Farfa uncial MS., Vat. Barb. 679, *oīm* 'omne' (fol. 97^r, in a repetition); by Paris 13386 ("8 cent."), *omī* 'omnes'; by Paris nouv. acq. 1597 (Fleury, "8 cent."), *omī* 'omnis' (fol. 5^r quod creatura *omnis* simul); by Brussels 10127-41 Canones (Ghent, "8 cent."), *omī* 'omnes' (frequently) and 'omne' (fol. 29^v *omne* quod Deo voveris); by Munich 6243, foll. 200-217 (Freising, "9 cent."), *omī* 'omnes'; by Munich 14470 (Ratisbon, "8-9 cent.") fol. 152^v *omī* genus.

216. (5) *oīs* and *oīis* 'omnis.'

(Irish.) The Book of Mulling [St John], *oīs* (frequently); d^o [Synoptic Gospels], *oīs* and *oīis*; the Book of Dimma, *oīs* (passim); St Boniface's pocket-copy of the Gospels, *oīs* (frequently); the Stowe Missal, *oīis*;

The St Gall Priscian, *oīs* (p. 182 'cum *omnis* dativus una syllaba minor sit genitivo'); the Naples Charisius, *oīs* (e.g. 'namque *omnis* eum stipata tegebat turba ducum'); Vienna 16, *oīs*;

Milan C 301 inf., *oīs*; Vat. lat. 491, *oīs* (fol. 16^v '*omnis* autem homo mendax');

The Sedulius group have *oīs*, viz. the Codex Boernerianus, and Bâle A VII 3 Graeco-Latin Psalter, and Berne 363 (after our period), and St Gall 48;

Laon 55, flyleaves ("end 9 cent."), *oīis*; the Leyden Priscian (of 838), *oīs*; the Carlsruhe Priscian and Augustine (both of "beg. of 9 cent."), *oīs*; the Carlsruhe Bede (of 836-848), *oīs*;

(Anglosaxon.) The Douce Primasius (Ags. or Cornish), *oīis* (fol. 5^r);

Paris 9525 (Echternach, of 798-817), *oīs*; Boulogne 11 (Arras, "8-9 cent."), *oīs* (fol. 8^v '*omnis* qui relinquerit domum'); Berlin theol. Q 139 (Werden, "9 cent."), *oīs*;

Milan L 85 sup. (Fulda?, "beg. of 9 cent."), *oīis*; Bamberg E III 19 (Fulda?, "9 cent."), *oīs*; Würzburg th. F 67 ("8 cent."), *oīs* (passim); Munich 6433 (Freising, "8-9 cent."), *oīis* (fol. 21^v);

St Gall 761, *oīs* (e.g. p. 255 'et *omnis* recens caro'; with 'omnes medulla' on the same page);

Cambridge Trin. Coll. 368 (of the year 833), *oīs* corrected to *oīis* (fol. 79^r, fol. 91^r);

(Breton.) Vat. Reg. 296 (Caroline minuscule of "9 cent."), *oīis*; Paris 13029 (Caroline minuscule of "9 cent."), *oīis*; Orléans 193 (Insular script of "8-9 cent."), *oīs* and (p. 13) *oīis*; Orléans 255 (Insular script of "8 cent.") p. 80 *oīs* corrected to *oīis*.

(Continental.) Paris 11627 (Corbie ab-type), *oīs*; Paris 11681 (Corbie ab-type), *oīs* (fol. 71^r); Cambrai 633 (Corbie ab-type), *oīs*; London Harl. 3063 (same type), *oīis* (fol. 92^r); Düsseldorf B 3 (same type), *oīs*;

Paris 9528 (Echternach, "9 cent."), *oīs*; Paris 9530 (Echternach, "8-9 cent."), *oīs* (fol. 107^r);

Paris 1603 (St Amand, "end of 8 cent."), *ōms* (fol. 50^v, fol. 109^r); Paris 10588 ("8 cent."), *ōmis*; Paris 13347-8 ("8 cent."), *ōmis*; Paris 11504-5 (St Riquier?, of 822), *ōmis*; Laon 288 ("beg. of 9 cent.") *ōms* (fol. 27^v 'omnis honor et gloria'); Berlin Ham. 253 (Stavelot, "9 cent."), *ōmis* (not rare); Brussels 8302-5 ("9 cent."), *ōmis*; Brussels 9403 ("8-9 cent."), *ōms* (the word 'omnis' is spelled 'omnes' in this MS., e.g. fol. 24^r omnes populus); Liège 306 (St Trond, of 834), *ōmis* (fol. 77^v) and *ōms* (fol. 93^r *omnis* Israel cum eo); Namur 11 (St Hubert, Ardennes, "9 cent. lateish"), *ōmis*;

Amiens 87 (Corbie, "9 cent."), *ōmis*; Paris 11533 (Corbie, of 850), *ōmis*; Meginfrit's MS. of Jerome, Bamberg M v 12, part ii, *ōmis*; Paris 2853 (of 840), *ōmis*; Paris 2341 (of 843), *ōmis*; Paris 9517 (Beauvais, not after 840), *ōmis*;

Paris 12048 (Rebais, c. 750), *ōms* (fol. 4^v, fol. 61^v); Paris 17371, foll. 1-153 (St Denis, of 793-806), *ōms* and *ōmis* (fol. 83^r); Manchester 194 (Beauvais, "9 cent."), *ōms* (fol. 30^r); Paris 17451, foll. 9-end (Compiègne, "8-9 cent."), *ōms* and *ōmis*; Leyden 114 (Rheims, "beg. of 9 cent."), *ōmis*;

Vat. Pal. 1448, foll. 1-44 (Trèves, of the year 810), *ōmis*; Metz 134 ("8 cent."), *ōms*; London Harl. 3034 ("8 cent."), *ōms* (fol. 90^v);

Paris nouv. acq. 1619 ("7-8 cent."), *ōms* (fol. 60^r 'omnis altitudo');

Montpellier 55 (Autun, "8-9 cent."), *ōms* frequently; Montpellier 409 (Auxerre, of 772-795), *ōms*; Montpellier 61 (Troyes, "9 cent."), *ōms*;

Berne 263 (Strassburg, 9 cent.), *ōmis* (fol. 11^r); St Gall 731 (Besançon?, of the year 794), *ōms* (p. 114 'omnis criminalis accio conquiescat');

The Lons-le-Saulnier Bede (St Claude, Jura, of 804-815), *ōmis* (fol. 105^r);

Paris 13159 Psalter (of 795-800), *ōms*; Paris 5543 (Fleury?, of 847), *ōmis*; Paris 9575 (Poitiers, of 811), *ōmis*; Paris 1862 (Micy, of 840-859), *ōmis*;

Berlin Ham. 31 (Albi, "9 cent."), *ōms* (fol. 6^v *omnis* donatio).

The Essen Gospels ("beg. 9 cent."), *ōms* (frequently); Berlin Phill. 1667 (Germany?, "beg. of 9 cent."), *ōms* (fol. 12^r); Berlin Phill. 1716 (Germany?, "8-9 cent."), *ōms*; Vat. Pal. 172 (Lorsch, "9 cent."), *ōmis* and (sometimes) *ōms* (e.g. fol. 75^r); Vat. Pal. 195, foll. 1-53^r (Lorsch, "9 cent."), *ōms* (fol. 34^v 'omnis civitas'); Paris 2440 (Fulda, of 819), *ōmis*;

Cassel theol. Q 24 (Fulda, "beg. of 9 cent."), *ōmis* (fol. 15^r);

MSS. of Freising, etc., e.g.: Munich 6220 ("9 cent."), *ōmis*; Munich 6228 ("8 cent."), *ōmis*; Munich 6239 ("8 cent."), *ōms*; Munich 6244 ("8-9 cent."), *ōmis*; Munich 6273 (of 812-834), *ōms* (fol. 14^r, corrected to *ōmis*); Munich 14470 (Ratisbon, "9 cent."), *ōmis* (fol. 120^r); Munich 14468 (Ratisbon, of 821), *ōmis*;

Brussels 8216-8 (St Florian, Austria, of the year 819), *ōmis*;

London Add. 18332 (Carinthia, "9 cent."), *ōmis*;

Oxford Jun. 25 (Murbach, "8 cent."), *ōms*; Paris 1853 (Murbach?, "8 cent."), *ōms* (spelled 'omnes' on fol. 23^r 'Omnes autem homo mendax'); Gotha I 85 (Murbach, "8-9 cent."), *ōms*;

Einsiedeln 281, pp. 1-178+199, pp. 431-526 ("mid. of 8 cent."), *ōms* (e.g. p. 17 omne malus et *ōms* dolor);

Einsiedeln 264, foll. 1-125 ("9 cent."), *ōmis* (e.g. fol. 74^r *ōms patres ōmisque populus*); Stuttgart HB VI 113 (Constance, "8 cent."), *ōms*;
 Carlsruhe Reich. 221, foll. 1-53 ("end of 8 cent."), *ōms*;
 Darmstadt 896, foll. 219^v-241 (Reichenau, "9 cent."), *ōms*;
 St Gall 125 ("8-9 cent."), *ōms* and *ōmis* (also *ōm*);
 St Gall 276, part i (of 841-872), *ōmis*.

Paris 653 (N. Italy, "8 cent."), *ōms* (frequently);

In Veronese minuscule *ōmis* is commoner than *ōms* (to the details in 'Zentr. Bibl.' 27, 533 add Vat. lat. 5764, of "beg. of 9 cent.," *ōms* 'omnis' fol. 184^r). Berlin Phill. 1825 (Verona or Angers, "9 cent."), *ōms* (fol. 24^v); Modena O I 11 (of the year 800), *ōmis* ('*omnis enim humor*'); Vienna 17 (Bobbio, "c. 700"), *ōmis*; Milan I 6 sup. (Bobbio, "8-9 cent."), *ōmis* (fol. 58^r); Milan B 31 sup. (Bobbio, c. saec. ix in.), *ōmis*; Milan H 150 inf. (Bobbio, c. 810), *ōms* (fol. 22^v 'quoniam *omnis mensis...numeratur*');

Vat. lat. 5775 (Tortona, of 862), *ōmis* (frequently); Vat. Barb. 679 (Farfa, uncial), *ōmis*; Naples VI B 12 (Beneventan script of 817-835), *ōmis*; Bamberg HJ XIV 15 (Beneventan script of "8 cent."), *ōms* (fol. 101^r); Paris 7530 (Beneventan script of saec. viii ex.) fol. 219^r *ōms pars orationis*. In Visigothic minuscule *ōmis* (see above);

Of unknown provenance: Oxford theol. d 3 ("8-9 cent."), *ōms* (frequently); Oxford Laud. 22 ("9 cent."), *ōms* (fol. 13^r); Vat. Pal. 1547 (Lorsch library, "8-9 cent."), *ōms* (fol. 53^r, fol. 59^v); the Hamilton Gospels, *ōmis*; Glasgow Hunt. T 4. 13 Medica ("8-9 cent."), *ōms* (fol. 61^r, fol. 62^v) and *ōmis* (fol. 76^r); Berlin Diez B 66 ("end of 8 cent."), *ōms* (p. 174 *omnis barbarismus fit*).

217. (6) *ōmia* 'omnia.'

(Irish.) The Stowe Missal, along with *ōma*;

Florence Ashb. 60 (Bobbio?, "8 cent.") fol. 69^r (usually *ōma*);

(Ags.) Würzburg th. F 67 ("8 cent."), passim; St Gall 759, passim; Cambridge Trin. Coll. 368 (unknown provenance, of the year 833) fol. 88^r;

(Breton.) Vat. Reg. 296 (Caroline minuscule of "9 cent."), more often than *ōma*; Paris 13029 (the same), along with *ōma* (e.g. both on fol. 31^v); Paris nouv. acq. 1616 (the same), *ōmia* (rarely *ōma*);

(Continental.) Brussels 8302-5 ("9 cent."), *ōmia* (passim; rarely *ōma*); Rheims MSS. of Johannes Scottus' time have *ōma* oftener than *ōmia*; Épinial 6 (Moyenmoutier, "beg. 9 cent."), *ōmia* by one scribe, *ōma* by another; Paris 2796 (of 813), *ōmia* (fol. 147^v, but usually *ōma*); Paris 9575 (Poitiers, of 811), *ōmia* and *ōma*;

Vat. Pal. 172 (Lorsch, "9 cent.") fol. 116^r (usually *ōma*); Munich 6220 (Freising, "9 cent."), fol. 158^v, fol. 161^v (usually *ōma*);

Carlsruhe Reich. 57 (in a peculiar type, perhaps of Verona, "8 cent."), *ōmia* (but usually *ōma*);

In Veronese minuscule *ōmia* is recognized, although *ōma* is usual (correct the details in 'Zentr. Bibl.' 27, 533 by means of 28, 259-261). Vercelli 104 ("9 cent."), along with *ōma*;

Naples VI B 12 (Beneventan script of 817-835), along with *oma*;

Sometimes in Visigothic minuscule, but usually *ōma* (see above);

Of unknown provenance: the Hamilton Gospels (late uncial), along with *ōma*;

218. (7) the syllabic suspension for 'omnibus' (*ōmb* or with the abbreviation-stroke traversing the shaft of the *b*);

(Irish.) The Naples Charisius and Vienna 16 (both of Bobbio, "c. 700"); Milan C 301 inf. (Bobbio, "8 cent."); Vat. lat. 491 (Bobbio?, "8 cent."), but sometimes a second abbreviation-stroke is added to make the word a contraction with the 'us' symbol; Bk of Armagh (also *ōmibus*, *ōibus*);

(Anglosaxon.) London Cotton Tib. A xiv Bede's History ("8 cent.") fol. 122^v, fol. 143^r;

(Continental.) London Add. 11880 (Bavaria?, "9 cent."); Munich 14437 (by two Ratisbon scribes in 823);

Vienna 954 (Bobbio, "beg. 8 cent."), also with the colon 'us' symbol.

(8) *ōmbus* 'omnibus' (usually with the 'us' expressed by its symbol):

(Irish.) Carlsruhe Reich. frag. (half-uncial);

Milan A 138 sup. flyleaf (Bobbio, "9 cent."), *ōmbus*;

Laon 26 ("beg. of 9 cent.");

(Continental.) The Corbie ab-type uses *ōmbus* (but not very freely); cf. 'Rev. Bibl.' of 1912);

A Lombard charter of "774" (Bonelli, pl. 15), frequently;

Paris 653 (N. Italy, "8 cent."), *ōmbus* (the 'us' expressed by its symbol);

Verona 60 (uncial), *ōmbus* (the 'us' expressed by its symbol).

219. The word 'omnis' may also be abbreviated with the help of the 'm' symbol, *ōnis* 'omnis,' *ōne* 'omne,' *ōnes* 'omnes,' *ōnia* 'omnia,' etc. This however is rather a use of the 'm' symbol than of a special 'omnis' symbol and belongs to the paragraph on the letter-symbol 'm' (q.v.). It is favoured by a large number of scribes of all parts of Europe, e.g. by Winithar at St Gall, by the Tours scribes of the Regina Livy (Vat. Reg. 762), in the Ags. script of Würzburg th. F. 69 ("beg. of 8 cent."), in the half-uncial of the Corbie tripartite Psalter (St Petersburg F I 5), etc.

The older Continental MSS. as a rule write the word in full, like English MSS. For example, Brussels 9850-2 (Soissons, 695-711); Berlin Phill. 1743 (Rheims, "8 cent.).

220. What clues to the date and home of MSS. can we take out of all these facts? We find it hard to formulate any single rule for the symbolism of these words which has no exception. Even the statement that *ōe* 'omne,' *ōa* 'omnia,' etc., is an Insular type has to be qualified by the mention of the Lucca scribe's *ōa*;

for Lucca was not subject to Insular influence. The unsettled character of the symbolism of this adjective is in keeping with the absence of symbols for it from the extant early legal MSS. We do indeed find symbols in mediaeval lists of ancient Notae, but the origin of these lists has not yet been satisfactorily explained.

One fact stands out very clearly, the difference between the practice of the Irish and the Anglosaxon branch of Insular script. The symbolism of this word may be called alien to Anglosaxon script, for the two chief exceptions, Vat. Pal. 68 and Boulogne 63-64, with their *ōes*, *ōa*, etc., might be ascribed to Irish influence. Even the Anglosaxon MSS. of Continental centres, such as Fulda, Mayence, Lorsch, shew almost undeviating regularity in leaving this adjective unsymbolized. The *ōms*, *ōma* in the Anglosaxon (especially 9th century) minuscule of Würzburg, Freising and Ratisbon must be Continental intruders. Here then we have a useful criterion for deciding whether an Insular script is to be called Irish or English. For example, the writing of the word in full in St Petersburg Q 1 15 may be added to the evidence that the script is Anglosaxon rather than Irish.

Although the symbolism of 'omnis' (and its cases) appears not to have been current at the time of the Verona Gaius or the Regina Codex Theodosianus marginalia, it is universal in our period, except with Anglosaxon scribes. In Ireland the prevailing type is: *ōms* 'omnis' and 'omnes,' *ōme* 'omne,' *ōma* 'omnia,' etc., until its supremacy is rivalled in the latter part of our period by *ōis*, *ōes*, *ōe*, *ōa*, etc. (with *ōa* apparently leading the attack). In Spain the type is: *ōmis* 'omnis,' *ōms* 'omnes,' *ōme* 'omne,' *ōma* 'omnia,' etc. Elsewhere on the Continent the symbols most in evidence are *ōms* 'omnes' and (*longo, sed proximus, intervallo*) *ōma* 'omnia,' but these seem (at least in a very large number of centres) to be subsequent developments of the suspension *ōm*. In fact, we may roughly date the MSS. of Switzerland especially, but also of most German centres, and of such parts of France as Burgundy and Cologne, by the predominance of *ōm* or of *ōms* as symbol for 'omnes.' For 'omnes' came to be regarded as the denotation of *ōm* and as the one case of the adjective which was always to be symbolized, although many scribes symbolize 'omnia'

too. The type *om̄is* 'omnes' seems to have been more in evidence at some French centres than elsewhere, and it too was apparently preceded by a suspension (*om̄n*). Since the syllable '-ne' was often symbolized by *n̄* (see below, on the Syllable-symbol 'e') it is often hard to decide whether *om̄n* 'omne' is the suspension or merely a use of the syllable-symbol, just as there is often a doubt whether *om̄* 'omnem,' 'omnium' is a suspension or a contraction (from the suspension *ō*). The use too of *om̄is* 'omnis' (outside of Spain) may be used as a test of date, for it often indicates a reaction from the older barbarous confusion of the terminations -es and -is. So long as 'omnes' and 'omnis' were regarded as permissible spellings of the same sound, there would be no need to discriminate *om̄is* 'omnis' from *om̄s* 'omnes.'

Of other varieties, the old suspension *om̄b* may be mentioned, for its prevalence at Bobbio. From *om̄b* to *om̄bus* with the 'us' symbol (*om̄b·* or *om̄b:* or *om̄b;* or *om̄b'* and the like) was but a step. However the normal sign is *om̄ibus* wherever (in Ireland, Spain, etc.) the symbolism of this case of 'omnis' was current. Other less frequent varieties, *om̄um* instead of *om̄ium*, *om̄es* instead of *om̄s*, *om̄ia* instead of *om̄a*, may be mere idiosyncrasies, to judge from the available evidence. But a fuller collection of statistics for the symbolism of these cases, and indeed all cases of the word, may provide new clues.

221. oportet. The abbreviation of this word is a prominent feature of ancient legal MSS., e.g. in the Verona Gaius *ō* and *ōtet* 'oportet,' *ōre* 'oportere,' etc. It seems to survive in Boulogne 63 (St Bertin, "8 cent."), *opt* 'oportet' (fol. 32^r). The *opoř* and *opt* and *op̄* of Berlin Phill. 1743 Concilia (Rheims, "8 cent.") are rather mere capricious curtailments in a repetition.

passus (see chap. III).

pater (see 'frater').

peccatum (see chap. III).

pecunia (see chap. III).

pedes (see chap. III).

222. penitus. Among the many obsolete syllabic suspensions preserved by that St Bertin MS. of Augustine's Letters, Boulogne 63, is *p̄nt* 'p(e)-n(i)-t(us)'. The symbol, clearly an unfamiliar

symbol to the transcriber, appears on fol. 6^r '*penitus auferatur*' (= Migne 839, § 18).

223. per, prae, pro. It is convenient to take these three Prepositions together, although the symbol of the first at least, if not also of the second, ought strictly to come under the section on Syllable-symbols. The ancient Notae are all modifications of the letter *p* and so belong to the class of 'initial-letter' suspensions:

for 'per' *p* with a cross-stroke through the shaft (*p*),

for 'prae' ('pre') *p* with a horizontal stroke above the letter (*p̄*) (but this symbol might also denote 'post'; see below, s.v.), rarely *p* with 'grave accent,'

for 'pro' *p* with the lower part of the curve continued through the shaft (*p*).

The first symbol shews the same modification of the letter *p* as the 'ter' symbol (in its original form) of the letter *t*, or as the rarer 'ser' and 'fer' symbols of the letters *s* and *f* (see below on the Syllable-symbol 'er'). For example, in the Veronese half-uncial of Verona 53 the stroke (oblique) through the *p* of '*super*' on fol. 80^v is precisely identical with that through the *t* of '*interpretaetur*' on fol. 69^v. In another Verona MS., the Egino codex, now at Berlin, when the large-sized form of *p* is used (at the beginning of a sentence), the stroke traverses the shaft, not at its lower part, but within the body of the letter (e.g. fol. 118^r '*Per* Christum Dominum nostrum'). The 'per' symbol is therefore rather a way of writing the syllable 'per' than a Preposition-sign and may be used not only in 'per,' '*perdo*,' etc., but in '*imperium*,' '*expers*,' etc. On the other hand the third symbol is appropriate to the Preposition 'pro' and could not be used with correctness in words like '*apros*,' '*proximus*,' although in the latter word, and others of the kind, it certainly is used by many scribes. The second symbol may be compared, on the one hand, with the symbol *ḡ* for 'gre' (in '*egressus*,' '*grex*,' '*Grecus*,' etc.), a symbol current in Irish script (see below, s.v. 'ra'), or, on the other hand, with the Pronoun-symbol *q̄* 'quae.' It is freely used in '*interpretor*,' '*prehendo*,' etc., less often in '*spretus*,' etc. In the latter part of our period a custom began of writing the letter *a* (in its open form) above the 'prae' and the 'quae' symbols, as if scribes visualized

them as 'pre,' 'que' rather than as 'prae,' 'quae.' This custom however did not become anything like universal until a later date than our period.

These three ancient Notae are in constant use in the ancient legal MSS. They all appear also in the marginalia of the half-uncial Paris 12214 + St Petersburg Q 1 4 Augustine's City of God. And even the text of many majuscule MSS. of quite early date recognizes them, e.g. Paris 12097 ("6 cent."), 'prae,' 'pro.'

224. The most frequent is the 'per' symbol; and the greater frequency of the Preposition or syllable 'per' than either 'pro' or 'prae' in Latin accounts for that. But it cannot account for the exclusive symbolism of 'per' in many majuscule or calligraphic MSS. We may cite Verona 53 (half-uncial), Vercelli 188 (uncial), the Lindisfarne Gospels (for '*praefert*' on fol. 93^r is corrected from '*perfert*'), the Trèves Gospels, the Soissons Caesarius (Brussels 9850-2), Autun 3 (of the year 751), only a few out of a host of available witnesses, but sufficient to shew how universal was the early practice of symbolizing only 'per.' This is the practice followed by Spanish scribes, early and late. There was, as we shall see, a special reason why Visigothic script should refuse admittance to the symbolism of 'pro.' Its exclusion of 'prae' is not sufficiently explained by the infrequency of the Preposition or syllable 'prae' ('pre') in contrast with 'pro,' and still more with 'per.' There must have been some other reason; for not only is the 'prae' symbol unknown to Spain (except through Continental influence, in a Limoges MS., Paris 609), but it is patently shunned by many scribes of other countries in our period. Often the reader has to hunt for an example of this symbol, for many scribes deliberately avoid using it until they become pressed for space or relax the carefulness with which they began their transcription. Thus, to give a few samples, in an Arras MS., Boulogne 47 Jerome ("8 cent."), the 'prae' symbol does not appear till the last portion of the MS.; in a St Gall Psalter, Zurich Stadtbibl. C 12 ("8-9 cent."), in a Reichenau codex, Carlsruhe Reich. 222 (foll. 1-60) Primasius, in a half-uncial Corbie MS., St Petersburg F 1 5, I could not find the 'prae' symbol, but only the signs for 'per' and 'pro.' Similarly the Bangor Antiphonary symbolizes 'per' and 'pro,' but not

'prae'; likewise the St Chad Gospels, the Hamilton Gospels; also Paris 6400^e, foll. 112-193, Paris 2843^A (Limoges), St Petersburg Q 1 19 (Corbie), etc., etc. The idiosyncrasies of individual scribes must be allowed for; e.g. 'prae' is the only one of the trio symbolized in the Utrecht Psalter. But any one who has handled a number of minuscule MSS. of our period must have become aware of this unpopularity of the 'prae' symbol in many quarters. An exclusion of 'pro' is not unknown; e.g. in St Gall 70 Winithar employs the 'per' and 'prae' symbols, but only once, I think (on p. 134), the 'pro' symbol; and the 'pro' symbol seems equally rare in the Chur Sacramentary of c. 800, St Gall 348, and never, I believe, occurs in Wolfenbüttel Weiss. 64 nor in Rome Vallicell. B 62 ("Trèves, end of 7 cent."), etc. But the feeling against 'prae' seems to have been stronger than the feeling against 'pro.'

225. We must look to the formation of the symbols for the reason of this marked reluctance to symbolize 'prae' and (less strongly marked) to symbolize 'pro.' The symbolism of 'per' was clearly a necessity for a scribe; it would be one or other, or both, of the rest which would have to be sacrificed, if the form assumed by its symbol was in danger of being confused with the form of the 'per' symbol. So that, although questions of form belong rather to the domain of Palaeography than to our investigations, we must make an exception in the case of this trio of symbols. The ancient notae shew certain variations which need not be specified here. Some of them will be found in the Index to Studemund's edition of the Verona Gaius. We may confine ourselves to the various forms offered by MSS. of our period.

The continuation of the lower curve of *p* through the shaft, so as to form the 'pro' symbol, may be either more or less spiral; e.g. in a Murbach MS., Manchester 15, written by a number of scribes there are at least three quite distinct forms. While Insular, especially Irish, scribes often continue it for only a short distance and in a straight line, other scribes (e.g. the Breton scribe of Paris 12021) so develop the spiral that they seem to have designed its final loop to be representative of the letter *o*. Dubthach, the Irish scribe of the Leyden Priscian, loves to write the *p* in its ordinary shape and to make the 'pro' stroke branch out from the

left side of the shaft; and this is a favourite method with many Insular (perhaps especially Irish and Welsh) scribes. But in the *Annales Laureshamenses*, Vienna 513, precisely the same form of symbol denotes 'per' and not 'pro.' (See plate 5 of Chroust I xi.) Here is clear danger of confusion. Again, in a Ratisbon MS., Munich 14666 (foll. 1-54) Consentius, the 'pro' symbol is nothing but the ancient nota of 'per' with the cross-stroke higher up the shaft. In the *Épinal Glossary* 'pro' is expressed either by the usual symbol or by the ancient nota of 'per' (e.g. fol. 1^r 'apodixis: *probatio*'...'*pro* ambabus partibus'), while for 'per' that Insular type is employed which we shall discuss presently. Enough has been said to shew the necessity, for Insular scribes at least, of revising the symbolism of 'per' and 'pro.' As regards 'prae,' the most pressing danger to Continental scribes was perhaps its similarity to the Continental 'post' symbol (p), when the abbreviation-stroke of \bar{p} 'prae' took a curved vertical form. Some Veronese ninth-century scribes often actually substitute an apostrophe for the abbreviation-stroke and make the 'prae' identical with the 'post' ('pus') symbol, e.g. Verona 20 (frequently), Verona 43 (on fol. 5^r, etc.). And the apostrophe of the 'post' symbol is often replaced by a 'tail' attached to the upper curve of the *p*, as in Berlin Phill. 1716 (see below, on the 'post' symbols). There is, besides, clear evidence that \bar{p} actually denoted 'post' as well as 'prae' within our period. All this would constitute a reason for avoiding the 'prae' symbol as ambiguous.

226. But the most powerful motive for altering the ancient trio of notae was undoubtedly the form assumed by the 'per' symbol in cursive script. When the 'per' symbol was written, as usually in cursive script, without raising the pen, it might become indistinguishable from the 'pro' symbol, and many MSS. of France and Spain still shew us in their pages a conflict between the cursive form of the 'per' sign and the normal form of the 'pro' sign. This conflict was settled differently in different countries. In Spain the cursive form was selected for 'per,' the symbolism of 'pro' having been discarded; so that Visigothic script confines itself to the symbolism of 'per' and writes both 'prae' and 'pro' in full. In the British Isles another symbol for 'per' was adopted

to the exclusion (partial or total) of the ancient nota. In the rest of the Continent the cursive variety of the 'per' symbol was dropped. The conflict therefore resulted in the permanent establishment of a trio of 'per' symbols: (1) the 'Insular' (p^r), (2) the 'Spanish' (p), (3) the 'Continental' (p). Temporary, and not permanent, was another expedient, the employment (in one or two scriptoriums) of p^o for 'pro' (like t^o 'tro,' etc.). But this expression of the syllable 'ro' was not greatly favoured by any scribes outside of Ireland; and Irish scribes could not adopt p^o 'pro,' since they already used that sign for 'post' (and sometimes for 'potest').

227. The origin of the Insular symbol, p with a 'tail,' is obscure. The Insular 'autem' symbol shews the same 'tail' appended to the short-hand expression of the letters 'au' (see above, § 11). In both Insular symbols this 'tail' plays the part of a suspension-stroke, a stroke to indicate, in the case of 'per,' an initial-letter suspension, and in the case of 'autem' a two-letter suspension. Was then this p with a 'tail' a new invention by Insular scribes? Or was it merely a cursive variety, known originally in other parts of Europe too but abandoned because of its resemblance to the 'post' symbol, p with an apostrophe (or occasionally a 'tail')? A form, not of the 'per,' but of the 'prae' symbol found in the Continental minuscule of such MSS. as Paris 11710 (written in the year 805), shews the suprascript abbreviation-stroke, not horizontal, but vertical and terminating in a curve to the right at the top, in fact very like the 'tail' in the Irish symbol. This is a trace, a faint trace, of the existence of the 'Insular' type of 'per' symbol outside of Insular script. Equally faint are the traces of the existence in Insular script of that cursive variety of the 'per' symbol which is identical with the 'pro' symbol. In the Book of Dimma, fol. 2^v '*per* Isaiam profetam,' it is probably a mere blunder, for elsewhere p with a 'tail' is used. In a Bobbio fragment of a Commentary on St Mark's Gospel, Turin F IV 1 (7), written in Irish script (see plate 37 of 'Codici Bobbiesi' 1), beside the usual form of the Insular 'per' symbol, we find p^r more than once, which may conceivably be a discrimination of this cursive 'per' symbol from the ordinary 'pro' symbol. But it can also be explained as a correction of 'pro' to 'per'; and the

use of the apostrophe instead of the 'tail' would then be natural, since the 'pro' sign provided with a 'tail' is the Irish symbol of 'propter' (see below s.v.). The statement of the Palaeographical Society editors (Publications I, pl. 121) that the Bobbio uncial scribe of Milan B 159 sup. (written under Abbot Anastasius, c. 750) uses p: 'per' seems to be a mistake. I could find only the 'Continental' symbol used throughout the MS. Insular scribes occasionally substitute for the 'tail' an apostrophe (i.e. the 'tail' curving to the left instead of to the right), e.g. in Würzburg th. F 19. In the early Bobbio cursive of Naples IV A 8 Pontificale the 'tail' often appears as a suprascript curved arch. The most probable explanation of the 'tail' is suggested by a similar appearance in the symbol 'que' (normally q.) in some MSS. which join the dot to the q by means of a hair-line, thus adding a 'tail' to the q exactly like the 'tail' of the Insular 'per' and 'autem' symbols. We may regard the Insular 'per' symbol as a variety of the old type (p.), a cursive variety produced when the pen was not lifted (cf. p. 67).

228. A Kent (?) uncial MS. of the Rule of St Benedict in the Bodleian Library, Hatton 48, suggests that the ordinary form of initial suspension (\bar{p}) might pass for any of these three prepositions. For while it is frequently employed for 'prae' in this MS., it appears for 'per' (elsewhere, e.g. fol. 55^r, expressed by p with 'tail') in the word '*perseverantia*' (in chap. 58) and for 'pro' (elsewhere expressed by the normal symbol, e.g. fol. 37^v, fol. 54^v) in the word '*propria*' (in chap. 59). The Douce Primasius has on fol. 39^r (ex illa \bar{p} creati et sub lege positi = Migne 825 B) \bar{p} 'pro' (elsewhere \bar{p} 'prae' and the 'pro' symbol for 'pro'). The ancient cursive marginalia of the Codex Claromontanus offer (fol. 62^r) \bar{p} uocē 'provocem' (ut vid.). An uncial MS. of St Bertin, Paris 9561, has p 'per,' p' 'prae.'

Some statistics may now be given to illustrate the more noteworthy points mentioned above: (1) the symbolism of 'per' in Insular script, (2) the symbolism of 'per' in Spanish script, (3) the employment of the 'Spanish' (or rather the cursive) 'per' symbol outside of Spain, (4) the occasional appearance of \bar{p} 'pro,' (5) the later form of the 'prae' symbol.

229. (1) For PER in Ireland the Insular symbol is in exclusive use throughout nearly the whole of our period, e.g. in the Schaffhausen Adamnan (Iona, before 713), the Book of Mulling (end of 7 cent. and later), the Boniface Gospels (beginning of 8 cent.), the Stowe St John's Gospel fragment, Cambridge Kk 1 24, the St Chad Gospels (Welsh?), the Macregol Gospels (c. 800), the Book of Armagh (written at Armagh in 808), the Stowe Missal, etc., etc.; until, at last, in the St Gall Priscian (written c. 850) the Continental appears along with the Insular sign, and in the Macdurnan Gospels (written at Armagh c. 900) both are current (e.g. in neighbouring lines on fol. 37^r). But it was not perhaps until the beginning of our period that the Insular form gained (at least in calligraphic script) this supremacy. For the Bangor Antiphonary, written at Bangor in North Ireland, in the abbacy of Cronan (680-691), employs the Continental; also Cambridge, Corp. Coll. 197 Gospels of St Luke and St John.

Similarly in Wales, the Oxford Liber Commonei (written probably in 817) and the Llandaff entries in the St Chad Gospels (from the beginning of the 9th century onwards) shew only the Insular symbol; but the Continental appears along with it in the Cambridge Juvencus, the Oxford Ovid, the Cambridge Martianus Capella, etc. (fuller details in 'Wel. Scr.'). The Cornish scribes of Berne 671 ("beg. of 9 cent.") know only the Insular form.

In the Irish script of Continental centres the Continental form appears earlier in minuscule script. The early Bobbio Irish (or mongrel) minuscule of Naples IV A 8 and Vienna 16 (as well as the early North Italian cursive of Vienna 17) shews it along with the Insular (e.g. both on the same page, fol. 3^r, of Vienna 16). The Continental appears also in the Irish minuscule of some Bobbio MSS., like the Turin fragments of a Commentary on the Psalms, Turin F iv 1 (5 and 6); but only the Insular in Milan C 301 inf. (Bobbio, "8 cent."). The text of the Würzburg Pauline Epistles (with Irish glosses) is hardly later than the middle of the eighth century. It has only the Insular sign. So have the Carlsruhe Augustine and Priscian; but the (later?) Carlsruhe Bede (written 836-848) and Leyden Priscian (of the year 838) shew also the Continental. While St Gall 51 and 60 have the Insular, the Continental appears in a St Gall fragment described in the Catalogue as "vielleicht ein Rest der scotisch geschriebenen 'Orationes in Quaternionibus' des ältesten Katalogs," St Gall 1395 (6^b); also in another, St Gall 1395 (9), described as "vielleicht ein Ueberrest der 'Epistolae Pauli in vol. 1' unter den 'Libri scottice scripti' der ältesten Bibliothek." Both symbols are used in St Paul (Carinthia) 25. 3. 31^b (from Reichenau library); only the Continental in the Johannes Scottus marginalia (middle of ninth century).

In Breton, i.e. Continental Welsh (or rather Cornish), the two types appear side by side, in the two earlier specimens, Orléans 255 Sedulius and Orléans 193 Canons; in Paris 12021 Canons, normally the Continental, but once the Insular; in subsequent specimens, only the Continental (details in 'Zentr. Bibl.' 29, 268).

In other Continental script under Insular influence, the Insular sign occasionally shews itself, such as the North Italian minuscule of a Bobbio MS.,

Milan L 99 sup., or the early St Gall minuscule of the Kero Glossary, St Gall 911 (e.g. p. 150 *Insequor*: folkem: *persequor*, p. 241 *perductu*). Similarly in a Mayence MS. of the year 813, Rome Vat. Pal. 1447; in Rome Vat. Pal. 212 (Germany); in Paris 1853 (on fol. 251^v '*asper*'), and so on. In Cambrai 836, the Insular form turns up in the cursive marginalia on fol. 40^v, but in the uncial text the Continental is employed.

230. English scribes, always more receptive of Continental fashions than Irish or Welsh, seem slightly more lenient towards the Continental 'per' symbol. In early charters, though the Insular symbol is normal, we find the Continental as early as the year 759, in Add. Chart. 19789, if this be the original and not a copy; more certainly in the year 778, in Cotton Chart. VIII 4 (Wessex), and 803, in Canterbury C 1 (Kent), although it is not until the tenth century that the Continental is exclusively employed. Only the Insular symbol appears in the Lindisfarne Gospels, written at Lindisfarne before 698 ('*super*,' frequently); London Reg. I B vii (*passim*); St Augustine's Psalter ('*super*,' altered to the Continental form by a corrector); Oxford, Selden sup. 30 (written in the Isle of Thanet before 752); Cambridge, Trin. Coll. 216 ("de manu Baedae"); Rome, Vat. Pal. 68 (Northumbria); London Tib. C ii; the Corpus Homilies and Sedulius; the Book of Cerne. On the other hand only the Continental is found in the Douce Primasius (e.g. foll. 39^r, 75^v, 78^v, etc.). Both Continental and Insular in the Codex Amiatinus, written in Northumbria at the end of the 7th cent. (e.g. in the word '*semper*' both appear on the same page sometimes, fol. 393^v, fol. 402^r); Durham B II 30; the Canterbury Gospels; London Reg. 2 A xx; the Corpus Glossary; London, Cotton Tib. A xiv; while in Oxford, Digby 63 (Winchester, c. 850) both are used freely with perfect impartiality. Another early example of the Continental symbol is the uncial fragment, Hereford P II 10.

In the Anglosaxon script of Continental centres there is rather less preference shewn for the Insular symbol. The Moore Bede (le Mans, c. 737), Gotha I 18 Gospels, the Trèves Gospels, Boulogne 11 (Arras), the Salaberga Psalter (Laon), the Anglosaxon part of Cologne 106 (Tours?), have only the Continental, while the St Gatien Gospels (Tours) and Rome Vat. Barb. 570 (of unknown provenance) have only the Insular. The '*liber Corbiniani*,' Munich 6298, the Cutbercht Gospels at Vienna, London Egerton 2831, foll. 110-143 (written at Tours, "8 cent."), St Petersburg Q I 18, St Petersburg F I 8 (St Maur-lès-Fossés), Cambridge Trin. Coll. 368 (written in 833) have both (e.g. both on fol. 131^r of the Tours MS.); and both appear, as a rule, in the Anglosaxon script of St Bertin (e.g. Boulogne 63-64), Echternach, Fulda, Würzburg, Freising, etc. (for details see '*Zentr. Bibl.*' of this year). Thus some scribes of Paris 9565 Taisus Samuel (Echternach, "8 cent.") and of Paris 9527 (Echternach, "mid. of 8 cent.") prefer the Insular form, some the Continental. The idiosyncrasies of Fulda scribes are illustrated by such MSS. as Bâle F III 15^b ("8 cent."), where the first scribe uses normally the Insular and occasionally the Continental form, the third scribe reverses this usage, the

second employs only the Continental form ; or Bâle F III 15^c ("8 cent."), where the first scribe employs only the Continental, the second only the Insular, the third both. In the half-uncial (and large minuscule) Fulda MS., Cassel theol. F 21 (Fulda, "8 cent.") the Continental is used in the word 'super' (e.g. foll. 32^v, 35^r), in all other words the Insular. In the half-uncial of Cambrai 441 Philippus' Commentary on Job the Insular form is almost exclusively employed ; in the single instance of abbreviation of this word in the Maeseyck Gospels (Aldeneyck Abbey, of "728"), we find the Insular form. The use of the Insular type may generally be taken as a sign of antiquity ; e.g. it prevails in the earlier Würzburg MSS. and is often altered to the Continental type by subsequent correctors. Still we find it in so late a Fulda MS. as Bâle O IV 17 Vita S. Martini, Sedulii Apologia ("9-10 cent."), where the Sedulius portion has it exclusively, but the Life of St Martin has the Continental form ; and even later (e.g. both symbols in a tenth-century MS. of unknown provenance, Boulogne 90 Amalarius). The Werden group however at Berlin rarely offer the Insular form (e.g. on fol. 9^r of Berlin theol. F. 356). The symbol in the half-uncial fragment of unknown provenance, Paris 9488, foll. 3-4, is the Continental ; Paris 1771, foll. 1-51 (of unknown provenance, "8-9 cent."), has both symbols (e.g. both within three lines on fol. 2^r).

The occasional appearance of the Insular sign in the Continental script of centres under Insular influence, such as Bobbio, St Gall, Mayence, Cambrai, has been already mentioned. (Fuller details will be found in my article on 'Anglosaxon script in Continental scriptoria' in 'Zentr. Bibl.' of this year.) The Corbie ab-script employs many Insular symbols, but not this one (see 'Rev. Bibl.' 1912).

231. (2) For *per* in Spanish script the 'pro' symbol of other scripts became current, but not without a struggle. In the half-uncial Rome, Vat. Reg. 1024 and the uncial Paris 10318 the Continental symbol is used throughout ; also in the minuscule Paris 4667 Lex Visigothorum (of the year 828), Paris 609 (Limoges, 8-9 cent.), and Escorial R III 25, foll. 1-166 Basilius ("9 cent."). We find it in a charter of Aude (Narbonne) of 834. Both forms are employed in some of the earlier specimens of Visigothic minuscule, such as : Madrid Tol. 2, 1 Bible ("end of 8 cent.") ; Madrid, Acad. Hist. 20 Bible (the first scribe writes the Continental form, another the 'pro' form) ; Madrid Tol. 15, 8 Isidore's Etymologies (the 'pro' form is used by one of the scribes) ; Madrid, Acad. Hist. 44 Gregorii Sententiae (the Continental predominates). On the other hand the 'pro' form is the symbol for 'per' in as early a MS. as the Leon Palimpsest ; also in Verona 89 Breviarium Mozarabicum, Autun 27 Isidore, and so on.

This 'pro' form never denotes 'pro' in Visigothic script, except occasionally North of the Pyrenees (an alien immigrant) ; e.g. in Paris 12254 'per' and 'pro' have the French symbols. So in the hymn ('Pange lingua,' etc.) on fol. 3^r of Verona 89, one of the earliest specimens of Visigothic minuscule, we must read 'multiformis *per*ditoris,' not '*pro*ditoris.'

In a Verona (?) eighth-century MS., written in a unique type of script, Carlsruhe Reich. 57 Isidore's Etymologies, the use of the Spanish form of the 'per' symbol (along with the Continental) is naturally explained by the fact that the MS. has been transcribed from a Spanish original¹. The curious variety found in the Continental script of Berne 263 Codex Theodosianus (Strassburg, "9 cent."), the 'pro' symbol surmounted by an apostrophe, may also be due to Spanish influence, since it appears in an extract from Isidore's Etymologies (9, 14, 28) on fol. 10^r '*per* limites'; but, on the other hand, we have already found the same symbol employed for 'per' in a Bobbio fragment, Turin F iv 1 (7). In London Cal. A xv, foll. 1-117 ("France, of 743"), the Spanish form prevails throughout an Isidore extract (foll. 36^r-38^v), elsewhere the Continental only.

232. (3) But we may not always infer a Spanish original from the substitution of 'pro' for 'per' in a transcript². The use of the 'pro' form (or rather the cursive form of the 'per' symbol) for 'per' is as much a feature of Merovingian minuscule as of Visigothic. In the script of French charters it is normal not only in the Merovingian period (see examples in Lauer and Samaran, dating from 677 to 710), but later, e.g. in a charter of Pippin of the year 750 (see Pal. Soc. I pl. 120), and even in Charlemagne's time (e.g. Paris, Arch. Nat. K4, no. 18, of the year 812; cf. Pal. Soc. I pl. 237). In that charter of 750 and those of Charlemagne's time it can denote 'pro' as well as 'per.'

Wolfenbüttel Weiss. 99 Augustine's Homilies (Merovingian, provenance unknown) illustrates the transition from the cursive to the normal shape, for the former is used exclusively in the greater part of the MS. and, in the concluding portion, along with the latter. The pre-Caroline minuscule of Vienna 587 shews the 'pro' form, e.g. in '*super*.' The Merovingian script of Berne 611, in which Insular abbreviations are often employed, has this form for 'per' (e.g. fol. 120^r '*dicit per* Essaiam prophetam,' fol. 122^r '*super* aram'), as well as for 'pro' (e.g. fol. 122^v '*tendentes manus pro* eo'), along with the Continental and the Insular 'per' symbols; also a combination of the last two (p with a 'tail' and, through the shaft, a cross-stroke, e.g. fol. 87^v '*supersticiosam*'), and even (by error?) the 'prae' symbol in the word '*semper*' (fol. 20^r). Another MS. of the same library, Berne 645 Victorius Aquitanus, in a script between Gallic half-uncial and minuscule, uses the 'pro' symbol for

¹ Cf. Holder in '*Mélanges Chatelain*,' pp. 634 sqq., who mentions that the 'pro' symbol is even used for 'post' in the word '*postea*' (twice on p. 17).

² It has been mentioned above that Irish scribes sometimes write the symbol for 'pro' in such a way as might by a careless transcriber be mistaken for 'per.' On the other hand in some Continental script (e.g. of Cassel theol. Q 10, Paris 4403), when the cross-stroke of the 'per' symbol is longish and hooked at each or one end, it might here and there be mistaken for the 'pro' symbol; and this is probably the reason why the symbol in this form has been corrected to the usual form on fol. 138^v of Berlin Phill. 1743. For all that, in spite of these exceptions, the rule holds that confusion of 'per' and 'pro' in a transcript points generally to a Spanish, sometimes to an early French original.

'per,' e.g. in the word 'hyperberetheos' (for 'Hyperboreos'). Both forms of the 'per' symbol are current, e.g. in the Tours Eugippius, Paris nouv. acq. 1575 ("beg. of 8 cent."); in the Autun Sacramentary; in the uncial 'Bobbio' Sacramentary, Paris 13246 (written at Luxeuil?); in Paris 2706 ("N.E. France," "7 cent."); and in Paris 2110 ("N.E. France," "7-8 cent."). The 'pro' form is current in the large half-uncial of Cologne 212 Canons (e.g. foll. 76^r 'feri ordo *permittit*,' 118^r '*per* temporum ordinem,' 118^r '*persona*,' etc.); also in the uncial Canons, Paris 8901, written at Albi between 600 and 666. Plate 152 of the École des Chartes facsimiles shews the 'pro' form in 'super' (at the end of a line) in the rude uncial of Lyons 519. An uncial fragment, St Gall 1395 (3), shews, along with the Continental form, the 'pro' form, e.g. in 'super' p. 386, 'superbum' p. 385. A St Gall charter of 797 (see Chroust I xiv, pl. 5) has '*persolvat*' with the 'pro' form, and in the same line '*perdurat*' with the 'per' form. Although most Italian notaries added the cross-stroke (without lifting the pen) after writing the shaft of *p*, we find the 'pro' type in a charter of 780 in the Florence Archives, (See 'Collezione Fiorentina' pl. 29.) In the majuscule script (Spanish?) of Verona 61, part ii, the 'pro' form is freely employed, e.g. fol. 73^r 'data *per* Moysen lege,' fol. 74^r '*perduret*'; and is found (fol. 95^r 'alia ad illum *pertineant*') in the cursive script of Verona 62. This form of the 'per' symbol appears also in some early Bobbio MSS., e.g. Milan S 45 sup. (between half-uncial and minuscule). Its affinity with cursive rather than majuscule may be illustrated from a Bobbio half-uncial MS., Milan I 61 sup. Gospels, in which the Continental form appears in the text (fol. 29^r, at the end of a line, 'super'), but this form in the scribe's minuscule subscriptio at the close of the MS. (fol. 89^r); or from the Autun Sacramentary, Rome Vat. Reg. 317, in which the Continental form is used in the uncial text (e.g. fol. 197^r '*per* famulum tuum'), but the 'pro' form in the additions written in the Luxeuil type (e.g. fol. 166^r '*per* resurgentem,' fol. 169^r '*presta per* eum qui,' fol. 175^r '*per* Christum Dominum nostrum'); or from Paris 9550 Eucherius (St Claude, uncial), where it appears in cursive marginalia (e.g. foll. 53^r '*qui percussi sunt*,' 72^r '*de perfecta caritatem*').

In the Corbie ab-type it appears in Turin D v 3 Passiones Sanctorum (twice, foll. 119^r, 126^r, in the word 'super'; normally the Continental form), and in Cambridge, Corp. Coll. 193 Ambrose's Hexaemeron ('super' in a contemporary marginal addition on fol. 21^v; but in the text always the Continental form).

233. (4) For PRO we find the contraction (or employment of the 'ro' symbol) $\overset{\circ}{p}$ in various centres:

In the earliest Bobbio minuscule of Vienna 16 (along with the normal symbol, which greatly predominates), e.g. fol. 5^r '*reprobari*,' fol. 9^r '*proprii*';

In the half-uncial part (foll. 274^v-279^r) of a Verona MS., Rome Vat. 1322. (This part is somewhat later than the text. In the half-uncial of Verona 55, the uncial of Verona 60, the semi-cursive of Verona 163 the normal form of the 'pro' symbol is in use);

Rarely in the North Italian cursive of Vercelli 183 (on fol. 34^r; but usually the Preposition is written in full);

Often in the rude uncial and minuscule of a MS. from Lorsch Library, Rome Vat. Pal. 187;

Throughout an Amiens MS., Bamberg B v 13 (written for Bp Jesse, c. 800);

In Leyden Voss. F 26 (Ghent, "8-9 cent.").

234. (5) For PRAE the 'pra' symbol ($\overset{a}{p}$), with open form of *a*, appears as early as Abp Hildebald's time (end of eighth century) in Cologne 92 (fol. 15^r 'praesentium'), although the normal 'prae' symbol is current throughout the Hildebald group of MSS. This $\overset{a}{p}$ I have noted also in Durham B II 30 (fol. 73^r 'praestantius'), where it must surely be due to a later corrector. It really denotes the letters 'pra' and not 'prae'; and the relation to it of the curious form ($\overset{a}{p}\bar{a}$) used (at the end of a line in the word 'praedicatores') in Metz 134 is matter for surmise.

But the manner of adding the letter *a* which became current was to write it, in open shape, above the ordinary 'prae' symbol. This variety appears (along with the ordinary 'prae' symbol) in St Amand MSS. of the time of Lotharius scriptor (end of eighth century), Rome Vat. Pal. 161 Lactantius (by many scribes) and Paris 2109 (by more than one scribe). In a Lorsch MS. of the ninth century (perhaps of the year 836), Rome Vat. Pal. 834, this variety appears in 'praefecto' fol. 23^r, apparently so written by the scribe himself, though elsewhere the symbol shews its usual form. On the other hand, where it shews itself in the Kisyla group of MSS. (on fol. 176^v of Munich 4542, on fol. 164^r of Munich 4554), it seems as if a corrector's hand had added the superscript *a*, in order to give the symbol the form more familiar at his own time; similarly in a Freising MS., Munich 6243 (on foll. 60^v, 62^v). In another Freising MS., written at the very end of our period, Munich 6262 (854-875 A.D.), the new form is freely used along with the old (e.g. both on fol. 117^v). In Bâle F III 15^k Isidore's *Natura Rerum* (from Fulda Library, "9 cent.") the new and old forms of the symbol are both in use; e.g. in neighbouring lines on fol. 4^r 'praedicare' (with the new form), *praedicavit* (with the old). The new symbol appears (along with a similar expression of 'quae') in the commonplace-book of Bp Arno of Salzburg, Vienna 795 (of c. 798), according to Chroust I vii, pl. 3.

Lastly may be mentioned a curious variety of the PER symbol: $\overset{a}{p}$ lusionem on fol. 14^v of Munich 6244 and $\overset{a}{p}$ manere in Paris 2843^a.

perpetuus (see chap. III).

placet (see chap. III).

plebiscitum (see chap. III).

plus minus (see chap. III).

poenitere (see chap. III).

235. populus. The earliest symbol of all, the initial suspension, is well known from the familiar P.R. 'populus Romanus.' Apart from this phrase the ancient Nota $po\bar{p}$ 'populus' is attested by mediaeval lists. It survives especially in early Insular script; but Irish scribes favour a contraction $p\bar{l}s$ 'p(opu)l(u)s,' $p\bar{l}i$ 'p(opu)li,' etc. Insular script recognizes also others, one of which (unless this is really Continental), $p\bar{p}l{s}$ ($p\bar{p}li$, etc.), looks like the original fuller form from which $p\bar{l}s$ has been reduced. It is a contraction derived from a syllabic suspension, 'p(o)-p(u)-l(u)s,' and was adopted (though not much used) by the Corbie ab-type, where Nom. and Acc. appear as $p\bar{p}l{u}s$, $p\bar{p}l{u}m$. Another apparent reduction, used by some Insular scribes, is $p\bar{p}s$ ($p\bar{p}i$, etc.), unless it is rather a contraction derived from the rare suspension $p\bar{p}$ (possibly for the syncopated pronunciation 'po-plus'). The contraction derived from the ancient three-letter suspension, $po\bar{p}s$ ($po\bar{p}i$, etc.), is also found in Insular script, so that there is great variety of expression. The fullest form of all, $pop\bar{l}s$ ($pop\bar{l}i$, etc.), may be added to the list, as well as a possible reduction $po\bar{l}s$, $po\bar{l}i$, etc. (used throughout an 8th cent. Bobbio MS. in Irish script, Milan C 301 inf.). On the Continent the pair generally used are $p\bar{p}l{s}$ and (less often) $pop\bar{l}s$, but Spanish scribes confine themselves to $p\bar{p}l{s}$. In many Continental scriptoria the word was written in full; Bavarian scribes symbolize it freely.

236. In giving examples the suspensions may be taken first:

(1) $po\bar{p}$ 'populus,' '-li,' etc.

(Irish.) St Boniface's pocket-copy of the Gospels has, e.g. *coram Deo et omni pōp* (possibly a mere capricious suspension); the Book of Mulling uses $pop\bar{u}$ on fol. 77^v (*audiente autem omni populo*) but $po\bar{p}$ on fol. 39^r, fol. 40^r;

(Anglosaxon.) The Corpus Glossary (Canterbury) fol. 28^r '*cum communionem dat ad populum*'; London Reg. I B vii (half-uncial) fol. 46^r '*seniores populi*,' fol. 140^r '*propter populum*';

St Petersburg Q I 15 (Péronne or Corbie, "beg. of 8 cent.") fol. 23^r '*populi*,' fol. 25^v '*populo*'; fol. 30^r '*populus*';

Paris 9527 (Echternach, "mid. of 8 cent.") fol. 5^v (also $pop\bar{u}$ fol. 30^r, but usually contractions);

Cassel theol. F 22 (Fulda, "8-9 cent."), not rare (also the derivative contraction);

(Continental.) Verona 86 Sacramentarium Gregorianum ("9 cent."), *passim*;

(2) p̄p̄ 'populus,' '-li,' etc.

Paris 9527 (Ags. script of Echternach, "mid. of 8 cent.") fol. 194^r 'populus';
Cologne 83^u, foll. 110-125 (Cologne minuscule of an Irish monk of
Hildebald's time) fol. 115^r '*populum* eius fonte regeneracionis ablutum (in
other MSS. of Cologne I have not found a symbol for 'populus');

237. (3) p̄ls 'populus,' p̄li 'populi,' etc.

(Home Irish.) The Book of Dimma; the Book of Armagh (of the
year 808);

(Irish abroad.) Laon 26, flyleaves ("8-9 cent."); St Paul 25. 3. 31^b
(Reichenau, "9 cent.") fol. 8^r; the Sedulius group (Bâle A VII, 3; Berne
363; St Gall 48);

(Welsh.) A Llandaff entry (before 840) in the Lichfield Gospels, p. 218;

(Anglosaxon.) Munich 14653 (Ratisbon, "8 cent.") fol. 158^v 'ex *populo*
Israel' (usually p̄p̄ls, p̄pli, etc.);

(Continental.) Paris 13048, foll. 1-28 (St Riquier, "beg. of 9 cent.") fol.
9^r 'inter *populi* multitudinem illud osculantis';

238. (4) p̄ps 'populus,' p̄pi 'populi,' etc.

(Irish.) St Gall 51 (half-uncial), frequently;

Laon 26 ("beg. of 9 cent."), along with other symbols; Laon 26, flyleaves
("8-9 cent."), p̄ps (with p̄li, etc.); the Leyden Priscian (of the year 838)
fol. 91^r 'populum' (but fol. 192^r pop̄lm);

(Anglosaxon.) Boulogne 64 (St Bertin, "8 cent."), Paris 9527 Jerome on
Isaiah (Echternach, "mid. of 8 cent."), p̄ps 'populus' (fol. 124^r), p̄p̄r
'populorum' (fol. 120^r = Migne 284 B);

A passage in Boulogne 64 (see above) suggests a confusion between this
symbol and some similar symbol of 'propheta,' fol. 28^r ex persona p̄pi
(corrected to 'prophete') Deum patrem rogantis percute pastorem.'

(Continental.) Paris nouv. acq. 1597 (Fleury, "8 cent.") fol. 35^v (twice
'populum' in an Index);

Leyden Scal. 28 (Flavigny, Autun, of 816; with many Insular symbols)
fol. 58^v;

Ivrea 42 (of the year 813) fol. 9^v 'antiqui autem Anglorum *populi*';

239. (5) pōps 'populus,' pōpi 'populi,' etc.

(Irish.) Würzburg th. F 12 ("beg of 8 cent.") fol. 35^v 'populum';

(Anglosaxon.) The Moore Bede (Le Mans, c. 737), frequently; Cassel
theol. F 22 (Fulda, "8-9 cent."), frequently (Nom. p̄ops and pop̄s, Acc. pōpm
and pop̄m);

(6) pop̄ls 'populus,' pop̄li 'populi,' etc.

(Irish.) Milan C 301 inf. (Bobbio, "8 cent."), e.g. fol. 19^v (usually pōls,
pop̄li, etc.); the Leyden Priscian (fol. 192^r);

(Anglosaxon.) Paris 9527 (Echternach, "mid. of 8 cent."), along with a variety of symbols;

(Breton.) Orléans 193 ("8-9 cent.") p. 89 et popls tuus pro polo illius;

(Continental.) Liége 306 (St. Trond, of 834) fol. 73^r; Paris 13047 (Corbie), in the marginalia on fol. 161^r popls 'populus'; Vat. Pal. 172 (Lorsch, "9 cent.") fol. 182^r 'populum' (usually ppls, ppli, etc.); Munich 6228 (Freising, "8 cent."), Nom. popls and poplus; Munich 6382, part ii (Freising, "8-9 cent.") fol. 98^r; Munich 14470 (Ratisbon), Nom. pplus and ppli; London Add. 18332 (Carinthia, "late 9 cent.");

Cheltenham 12261 (N. Italy, "8 cent.");

Of unknown provenance: Munich Univ.-bibl. 4to 3 ("8-9 cent.") fol. 60^v; Paris 2796 (of 813);

240. (7) ppls 'populus,' ppli 'populi,' etc.

(Irish.) Laon 26 ("beg. of 9 cent."); St Gall 1395, frag. 8 ("9 cent.");

(Anglosaxon.) Paris 9527 (Echternach, "mid. of 8 cent."), by one of the scribes (Nom. p̄plus, Acc. p̄plum); Metz 76 ("9 cent."); St Petersburg F 1 3 (Corbie, half-uncial, etc.), not rare (pplrm̄ 'populorum' fol. 23^v, fol. 33^v); St Petersburg Q 1 15 (Péronne or Corbie, "beg. of 8 cent."), not rare (with p̄p);

MSS. of Freising, etc., use it freely, e.g.: Munich 6298 (Freising, "time of Corbinian"), frequently; Munich 6297 (Freising, of c. 780), frequently; Munich 14080 (Ratisbon, "8-9 cent."), with the abbreviation-stroke traversing the lower shafts of the p's (but in the portion in Continental script ppli, etc.); Munich 14096, foll. 1-99 (Ratisbon, "8 cent."); Munich 14653 (Ratisbon, "8 cent.");

Oxford Laud. lat. 92 (Würzburg, 832-842);

(Breton.) Paris 12021 ("9 cent."); Orleans 193 ("8-9 cent."), usually, but also other symbols.

(Visigothic.) Escorial R 11 18 (before 779), frequently (ppls 'populis' fol. 30^r = Isid. Etym. p. 443, § 18 M.); Madrid Tol. 2. 1 Bible ("end of 8 cent."); Madrid Tol. 15. 8 Isidore's Etymologies ("end of 8 cent."); Madrid Acad. Hist. 44, foll. 16-end ("9 cent.") and 60 ("9 cent."); Escorial & 1 14 ("9 cent."); Madrid Acad. Hist. 20 ("9 cent.");

Paris 4667 (of the year 828);

Paris 609 (Limoges, "8-9 cent.") fol. 10^r 'populus'; Albi 29 ("9 cent."), frequently;

(Corbie ab-type.) Paris 11627 (fol. 251^v p̄plum); Paris 12155, frequently (Nom. p̄plus, Acc. p̄plum); Paris 13440 (fol. 139^r 'populi'); Montpellier 69 (Nom. p̄plus); Düsseldorf B 3 (fol. 44^r p̄plum);

(Other Continental.) Cambrai 619 (of 763-790); Paris nouv. acq. 1597 (Fleury, "8 cent.") fol. 109^r pplrm̄ 'populorum'; Paris 9575 (Poitiers) fol. 99^v;

MSS. of Lorsch sometimes, e.g.: Vienna 513 Annales Laureshamenses (c. 800); Vat. Pal. 172 ("9 cent.");

MSS. of Fulda, e.g.; Cassel theol. F 49 (Fulda, "9 cent."); Cassel theol. Q 24 (Fulda, beg. of 9 cent.) fol. 25^r; Paris 2440 (of 819), frequently (sometimes p̄ls, p̄li, etc.);

MSS. of Freising, etc., use it freely (with occasionally pop̄ls, pop̄li, etc.), e.g. Munich 6220 (Freising, "9 cent."), frequently (Nom. pp̄lus); Munich 6228 (Freising, "8 cent."), passim (Nom. pp̄ls and pp̄lus, Acc. pp̄lm and pp̄lum; also pop̄ls, etc.); Munich 6244 (Freising, "8-9 cent."); Munich 6382, part ii (Freising, "8-9 cent."); Munich 19408 (Tegernsee, "beg. of 9 cent."); Munich 14276 (Ratisbon, "8-9 cent."); Munich 4115 (Augsburg, "8-9 cent.") fol. 25^v;

London Add. 11880 (Bavaria?, "9 cent."); Brussels 8216-8 (St Florian, of 819);

Stuttgart H B vi 113 (Constance, "8 cent.") fol. 73^r; St Gall 276, part i (of 841-872);

At Verona (where the word is more symbolized after our period), e.g.: Verona 82 ("9 cent."); Verona 90 ("late 9 cent."); Verona 91 Sacramentarium Gregorianum ("9 cent.") fol. 12^r pp̄lum (also pop̄l fol. 163^r);

Paris 7530 (Beneventan script of end of 8 cent.);

Of unknown provenance: Meginfrit's MS. of Jerome on Book of Proverbs, Bamberg M v 12, part ii (sometimes, e.g. fol. 71^r, with abbreviation-stroke traversing the lower shaft of the two p's); Oxford theol. d 3 ("8-9 cent."); Paris 1853 ("8 cent."); Paris 2341 (of 843); Paris 18282.

241. post. In the extant legal MSS. which use the ancient Notae p' as a rule denotes either 'post' or 'pos' (e.g. *possunt*, *possessio*)¹, p̄ 'prae' and p̄̄ 'potest.' But there is a certain amount of overlapping. For example, in the Rainer papyrus p̄ denotes 'post'; in the Verona Gaius we find once (fol. 57^r) p̄ missionem 'post m.'; elsewhere in this MS. p̄ denotes 'potest.'

The ancient Nota p' maintained a footing in the Continental script of Europe, except in the Spanish Peninsula and, we may almost add, the Italian. Irish scribes adopted a two-letter suspension (p̄̄), to which was added a rival contraction (p̄̄̄). In Anglo-saxon script both these symbols are used and also another form of the contraction (p̄̄̄̄), and in time the Continental symbol too came into vogue. The word is hardly so freely symbolized in Continental script as in Insular.

A Continental scribe, who used op' for 'opus,' temp' for

¹ So that the spelling *posquam* for *postquam* in some Latin texts may not be always genuine.

'tempus,' corp' for 'corpus,' etc. (see the Syllable-symbol **us**, below), would of course regard the 'post'-symbol as the equivalent of 'pus,' just as *n*' (properly 'nus') is used occasionally for 'nos' (see above, s.v.). So he was prone to substitute other expressions of 'pus,' most often *p*; (e.g. in the Sacramentary of Gellone, now Paris 12048, written at Rebaix about 750, in which also on fol. 137^v we find the full spelling 'pusmodum' for 'postmodum' or 'postmodo'; in Brussels 8780-93; in Épinal 6 (Moyenmoutier); in Paris 9530; in Vat. Pal. 582; in Wolfenbüttel Weiss. 97; in Berne 263, a Strassburg MS., etc., etc.); also *p*: (e.g. in Montpellier 69), and even *p*;· (e.g. Lyons 610, Cologne 106), *p*:· (e.g. Vienna 743), etc. In Brussels 10127-41, a Ghent MS. of "saec. viii," written by a number of scribes, we find a great variety of 'post'-symbols (*p*· and *p*' and *p*' and *p*; and *p*· and *p*^o). In a Flavigny MS. (Leyden Scal. 28), etc., the apostrophe becomes a half-circle standing to the right of the *p*; in another (Montpellier 55) a dot is set within this half-circle. In Paris (Bibl. Nat. 11710, written in 805) the apostrophe takes an *s*-shape; in a Lorsch MS. at Paris (Bibl. Nat. 16668, of "saec. ix") it takes a 7-form, and so on.

The Continental symbol, in any of its varieties, would be liable to be miscopied as 'pus'; nor should we forget that *p*' is an occasional symbol of 'per' (see above, s.v.). The Irish symbols were occasionally confusable with 'potest.' Thus in one part of that very early Bobbio MS., Naples IV A 8, $\overset{\circ}{p}$ denotes 'potest,' but in the rest of the MS. 'post' (see 'Zentr. Bibl.' 26, 296). In the Welsh script of Berne C 219 (later than our period) and in the (also later) Irish script of Laon 55 $\overset{\circ}{p}t$ denotes 'potest,' while in Anglo-saxon script it denotes 'post.' And the Irish and Welsh 'post' symbols often play the part of 'pot-' in *potest* (e.g. in Berne C 219 'potest' is expressed equally by $\overset{\circ}{p}$ followed by the 'est' symbol and by $\overset{k}{p}$ followed by the same symbol; in the Boniface Gospels at Fulda $\overset{\circ}{p}\div$ is written instead of 'potest' on fol. 4^r), as well as the part of 'pos-' in 'posterior,' 'postea,' etc. (e.g. in Berne C 219 on fol. 12^r $\overset{\circ}{p}tremo$; in Vienna 16 $\overset{\circ}{p}terioribus$, etc.). The Anglosaxon $\overset{\circ}{p}t$ 'post,' when written with one long abbreviation-stroke extending above both letters, was dangerously like $\overset{\circ}{p}t$ 'praeter' (with a separate abbreviation stroke above each letter).

Perhaps all this variety in the symbolism of 'post' is the result

of long persistence of the Rainer papyrus Nota (\bar{p}). This is used throughout Berlin Phill. 1825, the famous MS. of Commodian (Verona, rather than Angers, "8-9 cent."), where it likewise appears for 'pus' (fol. 22^v *verbis op̄ non est*, fol. 23^r *corp̄*), while 'post' is also expressed occasionally (by error?) by the 'pro' symbol (fol. 4^v '*post mortem*'). Its appearance in the Anglosaxon script of the Moore Bede is mentioned below. It occurs once in an Albi MS. of "9 cent.," Berlin Ham. 31 (fol.: 4^r '*penitentia secuta post culpam*'; elsewhere *p*) and once in one of our earliest specimens of Beneventan script, Paris 7530 (end of 8 cent.) fol. 301^r '*temeritas sine consilio, audacia post consilium.*' Perhaps the \bar{p} creati and \bar{p} vocem on p. 280 (above) mean 'post creati,' 'post vocem.'

Before passing to a local treatment of all the 'post' symbols, a curious form has to be mentioned ($\bar{p}\bar{s}t$), found on p. 86 of St. Gall 913. (Did the scribe visualize it as 'pust' with suprascript *u*?)

242. In Ireland the earlier and more prevalent symbol is $\overset{\circ}{p}$ (with the *o* rather to the right in the older MSS., so that it differed from the occasional 'pro' symbol $\overset{\circ}{p}$). This appears as early as the Book of Mulling [St John] of the end of the seventh century and the Schaffhausen Adamnan of saec. viii in. Apparently it is not until the ninth century that $\overset{\ddagger}{p}$ shews itself (the Preface in the Book of Mulling does not seem earlier). Thus both $\overset{\circ}{p}$ and $\overset{\ddagger}{p}$ are used in the Dublin Book of Armagh, the St Gall Priscian, the Lambeth Gospels of Macdurnan (c. 900), etc. The same pair is used by Welsh scribes (in Cambridge F f iv 32 the text has $\overset{\ddagger}{p}$ and the marginalia $\overset{\circ}{p}$). The Cornish scribe of Berne 671 uses $\overset{\circ}{p}$ 'post,' but once $\overset{\ddagger}{p}$ (followed by the 'est' symbol) '*pot-est.*' In Breton MSS. the Continental symbol appears along with the Insular.

In the Irish script of Continental scriptoriums the native usage is faithfully reflected. The earliest Bobbio minuscule shews $\overset{\circ}{p}$ (see 'Zentr. Bibl.' 26, 296), and this remains at Bobbio and in the other centres the prevalent symbol. In ninth-century MSS. like the Leyden Priscian, the Carlsruhe Bede, Laon 26, etc., both $\overset{\circ}{p}$ and $\overset{\ddagger}{p}$ are used. The Sedulius group of MSS. (which use $\overset{\ddagger}{s}$ for 'sicut'; see below s.v.) use only $\overset{\ddagger}{p}$, and similarly that interesting commonplace-book of a wandering Irish scholar, St Paul's (Carinthia) 25. 3. 31^b. In the Continental script of Vienna 954 (Bobbio, "beg. of 8 cent.") $\overset{\circ}{p}$ is used on fol. 2^v; the Caroline minuscule scribe of part of Cologne 83^u who uses Irish symbols writes $\overset{\circ}{p}$ (and *p*).

243. The Anglosaxon script of English scriptoriums seems to exhibit $\overset{\ddagger}{p}$ earlier than in the sister isle (e.g. in London Reg. 2 A xx on fol. 50^v; in the Corpus Homilies and Glossary; in London Tib. A xiv; in a Mercian charter of 798, London Cotton Aug. II 97). In the Cambridge Pauline Epistles "de

manu Baedae" (Trin. Coll. 216) $\overset{\circ}{p}$ is the sole symbol, and similarly in Vat. Pal. 68. Both $\overset{\circ}{p}$ and $\overset{\dot{p}}{p}$ are used in London Vesp. B vi, foll. 104-109 (written in Mercia in 811-814); in the Corpus Glossary, etc. The characteristically Anglosaxon symbol \overline{pt} appears along with these in the last-mentioned MS. and alone in Durham B II 30. In the ninth century the Continental symbol puts in an appearance, e.g. in Cambridge Corp. Coll. 183.

In the Anglosaxon script of Continental scriptoria all these rival symbols appear. Thus in one of the earliest specimens, the Le Mans MS. of Bede, now at Cambridge (the 'Moore Bede'), written about 737, $\overset{\circ}{p}$ is usual, but $\overset{\dot{p}}{p}$ is also found, and also a third symbol which has been persistently altered to p' by a later corrector, but which seems to have been \overline{p} (on fol. 10^v the corrector writes o under the abbreviation-stroke). This last symbol could not fail to be miscopied as 'prae' by any transcriber. Freising MSS. shew $\overset{\circ}{p}$ (used alone in the 'Corbinian' MS., Munich 6298) and \overline{pt} and p' and p ; for 'post'; similarly Fulda MSS., etc., etc. Fuller details will be found in 'Zentr. Bibl.' of this year. Here it is sufficient to cite some of the older and more interesting MSS. The half-uncial Murbach MS. at Gotha (I 75) has $\overset{\dot{p}}{p}$ 'post' (fol. 20^v vero myrram *post* sabbatum); so has a St Bertin MS. at Boulogne (63), which curiously uses the Irish 'per' symbol (see above, s.v.) for 'pos-' in 'posset,' etc.; also the Werden MS., Berlin th. F 356, written for Hildegim; also Paris 9565, from Echternach, and St Petersburg Q I 8, of uncertain provenance. The other form of this contraction (\overline{pt}) is the symbol used in a Corbie MS. at St Petersburg (F I 3): in Würzburg th. F 69; in Berlin Q 139, from Werden library (along with p'); in Berlin Phill. 1662, Vat. Pal. 259, Florence S. Marc 611, all of unknown provenance. It is employed even in the Continental script of a Corbie MS. at St Petersburg (F VI 3, e.g. on fol. 24^r in 'postea,' with $\overline{p}tea$ 'praeterea' on the same page).

244. In the Corbie ab-script $\overset{\circ}{p}$ is the symbol used, when the word is abbreviated, although in Montpellier 69 Gregorii Moralia we find also p : (and even $p:\bar{e}$ 'potest' on fol. 83^r 'potest etiam' = Migne 541 B).

In an uncial MS. of "N.E. France," Vat. Reg. 316 Gelasian Sacramentary, \overline{pt} and $\overline{p\bar{o}}$ and p' may be mere capricious curtailments, since they appear chiefly in title headings, 'post communionem,' etc.

The St Hubert monk who transcribed the first portion of Bede's History, Namur 11 ("9 cent.") from an Insular (Ags.?) original was puzzled by the $\overset{\dot{p}}{p}$ 'post' of his original. On fol. 3^v a corrector has changed his 'pro' to 'post' (Vespasianus qui *post* Neronem imperavit); on fol. 11^v the symbol of the original is reproduced; elsewhere he and his fellow-transcribers use the Continental symbol. A fragmentary MS. of unknown provenance, Paris Baluze 270, foll. 132-148 ("beg. of 9 cent."), with some Insular symbols (e.g. $a\bar{t}$ 'autem'), probably took its \overline{pt} 'post' from an Anglosaxon original.

245. Full details of the use of the ancient Nota (or 'pus'-symbol) in Continental script are unnecessary. It is enough to mention some of the

centres where it is found. At Corbie (e.g. Amiens 220) and in the Laon az-script of a Corbie MS. now at Paris (12168, on fol. 39^v paulo post dicit); at Rheims (e.g. Leyden, Voss. 60); at Lyons (e.g. Lyons 610, written for Leidrad); also Douai 12, from Marchiennes Abbey; also Troyes 657, etc., etc. At St Amand (Paris 2109, time of Lotharius; but p; in Paris 1603). At Stavelot (e.g. Brussels 8780-93, Berlin Ham. 253); at Ghent (e.g. Brussels 10127-41). At Cologne (e.g. Cologne 40, and in the later Hildebald group); at Trèves (e.g. Berlin Phill. 127); at Metz (e.g. Metz 134 of "saec. viii"); also in the Wolfenbüttel Annales Guelferbytenses of c. 813; in the Strassburg Codex Theodosianus at Berne (263, of saec. ix); in the Kisyla MSS. at Munich; in a St Florian MS. at Brussels (8216-8), etc., etc. In centres of Insular script such as Echternach, Fulda (with Mayence), Lorsch, Freising, etc., the Continental script generally confines itself to p' (or p;); but other symbols occasionally obtrude, e.g. $\overset{\cdot}{p}$ in a Murbach MS. at Gotha (185, of "saec. viii-ix"), $\overset{\circ}{p}$ in a St Gall MS. at Leyden (Voss. Q 69). A Freising MS. at Munich (6330, of "saec. viii-ix") uses that curious variety which has been already cited from a St Bertin MS. in Insular script at Boulogne (no. 63), identical with the Irish 'per' symbol, and denotes 'pus' of 'tempus,' etc. in the same way (but also corp' 'corpus,' etc.). A Fulda MS. at Cassel (theol. Q 10, of "saec. viii") exhibits (along with p; and p') a noteworthy symbol ($\overset{\circ}{p}$) which bears the same relation to $\overset{\circ}{p}$ as $\overset{\circ}{p}$ t to $\overset{\circ}{p}$. In Switzerland p' is fairly common. A Chur MS. of 800-820 (St Gall 722) turns the apostrophe into a comma or half-circle standing to the right of the p. The intrusion of p' into Anglosaxon script, even of England, in the ninth century has been mentioned above.

246. Italian scribes write 'post' in full, although there are traces of a partial invasion of N. Italy by the Continental symbol in the ninth century, e.g. Ivrea 42 (of 813; also p;), Vat. lat. 5775, a Tortona MS. (of 862). In the Veronese minuscule of Pacifico's time and later p' is found, but not very frequently (in Verona 82 it is used all through the MS.); at Bobbio in Milan H 150 inf. (of c. 810) and on fol. 10^r of Milan I 6 sup. That the symbol $\overset{\circ}{p}$ should appear along with other Irish symbols in an earlier Bobbio MS., Milan L 99 sup., is not surprising; but the use of $\overset{\circ}{p}$ (along with p') in a Verona MS. is quite remarkable (no. 91). So is the appearance of the (suprascript) contraction $\overset{\cdot}{p}$ in an early MS. of Vercelli in cursive script, Vercelli 183, e.g. fol. 58^r 'paulo post,' fol. 65^v. (In this MS. $\overset{\circ}{p}$ denotes 'pro'.) That eighth century Veronese, or at least North Italian, MS. of Isidore's Etymologies, which Dr Holder has so fully described in the 'Mélanges Chatelain,' writes the 'pro' symbol for the first part of Isidore's 'postea' on p. 17 (twice); but whether the scribe really meant to write 'postea' or (by error) 'pro ea' is not clear. Probably 'postea,' since the 'pro' symbol occurs for 'post' in another MS. of Verona (?), Berlin Phill. 1825 (see above). In the other MSS. from various parts of Italy written during the period dealt with in this book I have always found 'post' written in full.

Spanish scribes too (in our period) never symbolize the word. The only

exception known to me is $p^{\#}$ (identical with the 'pus' symbol) in Escorial a 1 13 *Regulae Monasticae*, foll. 1-187; evidently taken by the scribe from his original, since he writes once (on fol. 90^v) *pus* instead of *post*. And the MS. was, according to Dr Loew (*Studia Palaeographica*, p. 82), written rather in 912 than in 812.

247. It should be added that wherever p' denotes 'pus' (or 'pos,' e.g. $p'se$ 'posse' in the Kisyla MSS.) $p't$ may be written for 'post,' e.g.: in the Continental script of a Freising MS., Munich 6299; in the Ags. script of Milan L 85 sup.; in a Micy MS., Paris 1862 (fol. 70^r); in Berlin Phill. 1667 (along with p' 'post').

248. **potest, possumus.** One ancient Nota of 'potest,' the three-letter suspension ($pot\bar{t}$), is not unknown to minuscule scribes, e.g. Rheims 875 (time of Johannes Scottus) fol. 8^r (at the end of a line); although they generally abbreviate the word with the help merely of the 'est' symbol (q.v.). Cambridge, Corp. Coll. 153 (Welsh script), with $pot\bar{t}$ (fol. 16^r) and $p\bar{t}$ (fol. 30^r 'potest et homo et equus et leo animal dici,' and often) seems later than 850. Another, a two-letter suspension ($p\bar{o}$), was usually written with the o above the p (e.g. in the scholia of the Bembine Terence). This was identical with the Insular 'post' symbol; and to this confusion is probably due the occasional substitution of this or another 'post' symbol for the 'pot' of 'potest' (see above, s.v. 'post'). The ancient Nota for 'potuit' in Vat. lat. 5766 is this p with supra-script o followed by 'uit.' In the Verona Gaius the usual symbol is $p\bar{p}$ 'potest.' The contraction derived from this initial suspension is found in Laon 55, flyleaves (Irish script of "end of 9 cent."), $p\bar{t}$ 'potest' (e.g. 'fieri autem non *potest*').

The curious symbol for 'possumus' in Boulogne 63, p' (or rather the Insular 'per' symbol) followed by $\bar{s}s$ (e.g. fol. 20^v), is merely a combination of the symbols of 'pos' and of 'sumus.' The 'pos' (or 'pus') symbol is often employed by scribes for the first syllable of words like 'posse,' 'possim,' 'possem,' etc. (see the Syllable-symbol 'us').

potestas (see chap. III).

249. **potius.** Boulogne 63, which has transferred so many symbols of primitive type, from some early original offers $pot\bar{t}$

'potius,' fol. 9^r, fol. 26^r. It may have been a mere capricious suspension.

prae (see 'per').

praedictus (see 'suprascriptus').

praefectus (see chap. III).

praeter (see 'prae' and 'ter').

praetor (see chap. III).

presbyter (see chap. III).

princeps (see chap. III).

priuatus (see chap. III).

prius (see the Syllable-symbol 'ri').

pro (see 'per').

procurator (see chap. III).

propheta (see chap. III).

propono, propositus (see chap. III).

250. **proprius**. In the Verona Gaius and other ancient legal remains this word is shortened merely with the help of the 'pro' and 'pri' symbols (q.v.), and this method of expression is common with the scribes of our period. But Irish scribes (as early as St Moling, †696) shortened it by putting the suprascript *i* over the 'pro' symbol and adding the termination (-*us*, -*um*, etc.), a symbol which we may call a monogram of 'pro' and 'pri' (p̄i). The symbol p̄p̄ (in some form or other), which usually denotes 'propter,' seems to be confined in our period to glossaries (in the phrase 'proprium nomen'), though it is undoubtedly old. Cassiodorus used it as a marginal sign for 'proprie.'

Another symbol in Glossaries is prop̄, and yet another is prō.

(1) The monogram-symbol. Irish and Welsh (Cornish) examples will be found in 'Ir. Min.' and 'Wel. Scr.' Breton scribes seem not to recognize this or any other symbol for 'proprius.'

(2) p̄p̄. The Corpus Glossary (Canterbury) fol. 14^r '*proprium nomen*' (usually prop̄);

Leyden Voss. Q. 69 (St Gall?, "8 cent."), a symbol taken from the original and sometimes wrongly transcribed as 'propter' (see Glogger's monograph on this Glossary);

(3) prop̄. The Corpus Glossary;

(4) prō. Martin the Irishman, teacher at Laon, uses the 'pro' symbol with abbreviation-stroke above in foll. 276-317 of Laon 444 (written 858-869), in the phrase '*proprium nomen*.'

251. propter. The ancient Nota, a syllabic suspension $p\bar{p}$ 'p(ro)-p(ter),' has sometimes in the marginalia of the Regina codex Theodosianus the abbreviation-stroke written underneath instead of above. The scribe on fol. 396^v does this without lifting the pen, so that p appears to be followed by the 'pro' symbol (see above, s.v.) and to have its lower shaft transected by that symbol's offshoot. In the Rainer fragment we find another variety, the abbreviation-stroke (written above) being repeated below (through the shaft of the second p), a variety preserved in an early Bobbio MS., Milan L 99 sup.; in the Vatican fragments of ante-Justinian law, Vat. 5766, a third, in which (with suprascript abbreviation-stroke) the first p is replaced by the 'pro' symbol and the whole becomes the equivalent of $prop\bar{p}$, a four-letter suspension. All these are varieties of the same fundamental type, pp with abbreviation-stroke. Since $p\bar{p}$ was also the ancient Nota for 'propositus,' 'proprius,' etc., some less ambiguous sign for 'propter' was clearly desirable. A mediaeval list of ancient Notae offers the 'pro' symbol followed by the 'ter' symbol. This, strictly speaking, expresses 'proter' rather than 'propter'; and it is possible that spellings like 'proptervus' for 'protervus' may have (at least sometimes) been due to this usage.

In the MSS. of our period we find great variety in the symbolism of this preposition, even in the hands of one and the same scribe. The position of the abbreviation-stroke (above or below pp) seems to have been usually a matter of indifference. Precision was often given to the symbol by the addition of the last three letters or of the 'ter' symbol (\bar{t}), $p\bar{p}t$ or $p\bar{p}\bar{t}$; and, when one abbreviation-stroke does duty for two, this becomes $p\bar{p}t$. Scribes, we may infer, regarded $p\bar{p}$ as the equivalent of 'prop' and deemed the addition of 'ter' to be all that was necessary for the expanded expression of the word. The varieties already mentioned of the ancient Nota are often used: (1) the 'pro' symbol followed by \bar{p} and (2) the variety cited from Vat. Reg. 886. Also the symbol which properly denotes 'proter.' Also a contraction derived from the ancient syllabic suspension ($p\bar{p}r$), another derived from the (equivalent of the) four-letter suspension and so on. Rarer is a two-letter suspension ($p\bar{r}$) or the same with the 'pro' symbol substituted for p .

Both Visigothic and Beneventan script allow many of these variations; but the favourite Visigothic symbol is of that 'Hebrew' type (with suppression of the vowels) so dear to Spanish scribes, p̄p̄tr.

Insular MSS. (we may almost say, Irish) often use a peculiar sign which may well be the invention of some Irish 'scriptor.' It may be described either as a monogram of the 'pro' and 'per' symbols or (with more accuracy) as a form of a three-letter suspension. Just as the 'per' symbol was expressed in Insular script by the addition of a 'tail' (the equivalent of an abbreviation-stroke) to the letter *p*, so 'propter' was expressed by the addition of this 'tail' to the 'pro' symbol (*p̄*).

Everywhere the word may be written in full, except for the use of the 'pro' symbol or the 'ter' symbol (*t̄*) or both. In the Corbie ab-script (and elsewhere too) the two *p*'s are sometimes written so that the second, rather than the first, takes the form of the 'pro' symbol.

252. Since the usage even of individual scribes is so fluctuating, it will be well to arrange our statistics according to places rather than symbols. For typographical convenience I shall speak of three of the above-mentioned types as the 'prop' type (as cited from Vat. 5766), the 'proter' type, the 'monogram' type. Where 'pro' or 'ter' forms part of a symbol, the reader must understand that they may or may not be expressed by the 'pro' symbol and the 'ter' symbol.

INSULAR SCRIPT.

(Home Irish.) The 'monogram' type appears as early as the time of St Boniface, in Fulda Bonif. 3. The other type favoured in Ireland is *pp* with stroke above (so written by St Moling) or below. To the details given in 'Ir. Min.' add: the Stowe St John's Gospel fragment, the 'proter' type (sometimes); the Book of Mulling, foll. 95-98 (fragments of another MS. of the Gospels), p̄p̄t̄ (also on fol. 67^v, etc.);

(Irish abroad.) To the symbols used in Home Irish a few must be added, e.g. the 'prop' type in the Carlsruhe Priscian (fol. 8^v), and its contraction (i.e. with addition of *r*).

For details see 'Ir. Min.', and add Würzburg th. F 12 ("beg. of 8 cent.") the 'prop' type contraction (frequently); Milan A 138 sup. flyleaf (Bobbio, "9 cent."), the 'monogram' type; Milan F 60 sup. (Bobbio, "8 cent."), p̄p̄t̄; Milan C 301 inf. (Bobbio, "8 cent."), *pp* with stroke below; Turin F iv 1, frag. 5-6 (Bobbio, "8 cent."), the 'prop' type; Florence Ashb. 60 (Bobbio, "8 cent."), p̄p̄; Vat. lat. 491 (the same), p̄p̄ and once p̄p̄ter.

Laon 26 and flyleaves, *pp* with stroke above or below, the 'monogram' type;

Paris 17177, foll. 9-12 (Insular minuscule, possibly Ags., of "8 cent."), p̄p̄r (e.g. 'propter impietatem').

(Welsh.) The Cambridge Martianus Capella, which has pp with stroke above or below, seems later than our period.

(Cornish.) Berne 671 ("9 cent."), the 'monogram' type.

(Breton.) The Breton symbol in Caroline minuscule is pp with stroke below; in the semi-Insular script of Orléans 193, pp with stroke above or below (cf. 'Zentr. Bibl.' 29, 268).

253. (Home Anglosaxon.) The Lindisfarne Gospels (before 698), p̄p̄ by a contemporary (?) corrector on fol. 85^v 'qui propter homicidium misus fuerat in carcerem'; the Corpus Homilies, p̄p̄ (while the Corpus Glossary writes the word in full and uses p̄p̄ and p̄rōp as symbols for 'proprium' in the phrase 'proprium nomen'); the Book of Nunnaminster (Winchester, "8 cent."), p̄p̄ (frequently); London Reg. 1 B vii, the 'prop' type contraction (unless the scribe wrote p̄r to which a corrector has prefixed the 'pro' symbol); the Book of Cerne, p̄r; Cambridge Trin. Coll. 216 ("de manu Baedae"), the 'monogram' type in a contemporary (?) gloss on fol. 15^r; Vat. Pal. 68 (Northumbria, "8 cent.", with Irish as well as Northumbrian glosses), the 'monogram' type; London Cotton Tib. C ii Bede's History ("8 cent."), p̄p̄ and p̄p̄ter and (on a retraced page, fol. 108^v) p̄p̄r ('propter amorem sancti Martini'); ibid. Tib. A xiv Bede's History ("8 cent."), p̄p̄t, p̄p̄t̄; ibid. Tib. A xv, foll. 175-180 ("8 cent."), pp with stroke below.

Mercia charters of 779 and 793-6 have p̄p̄ter (see 'Anc. Chart.').

254. (Anglosaxon abroad.) MSS. (8th cent.) of Echternach have some abnormal types all redolent of antiquity: Paris 9527 ("mid. of 8 cent."), the 'prop' type with stroke below (fol. 29^r), the 'proter' type, but usually the 'pro' symbol doubled (while p̄p̄ is one of the many symbols used for 'populus'); Paris 9565 ("8 cent."), pp with stroke above or below; Paris 9538 ("8 cent."), the 'pro' symbol with stroke below followed by r (fol. 51^v); Paris 9525 (of 798-817), the 'pro' symbol followed by r (fol. 143^r 'quia propter deum docerent').

MSS. of St Bertin, e.g.: St Omer 342 bis, flyleaves ("7-8 cent."), the 'prop' type contraction; St Omer 279, flyleaves ("8 cent."), pp with stroke below; Boulogne 63-64 ("8 cent."), p̄p̄, p̄p̄r (64, fol. 5^r); Paris 9561, p̄p̄t (*sic*).

The Salaberga Psalter (half uncial, Laon), pp with stroke above or below and sometimes both below (touching the under-shaft of the first p) and above (a slight variation of the ancient Nota already mentioned); Cambrai 441 (half-uncial), p̄p̄, p̄p̄ter; Boulogne 11 (Arras, "8-9 cent."), pp with stroke below; St Petersburg F 1 3 (uncial, etc., of Corbie), p̄p̄ter; St Petersburg Q 1 15 (Péronne or Corbie, "early 8 cent.") pp with stroke above or below, the 'prop' type; Cologne 213 (Insular half-uncial) pp with stroke above or below; the Moore Bede (Le Mans, c. 737), pp with stroke below (frequently); London Egerton 2831, foll. 110-143 (Tours, "8 cent."), pp with stroke below; the

Épinal Glossary (Moyenmoutier, Vosges, half-uncial), p̄p̄ (fol. 14^v *propter* instabiles cibos); Metz 76 ("9 cent."), p̄p̄t, the 'prop' type, p̄p̄ and (according to Traube) p̄p̄r.

Vat. Pal. 554, foll. 5-12 (Germany?, "8 cent."), pp with stroke below; Wolfenbüttel Helmstedt. 496^a ("9 cent."), p̄p̄, p̄p̄t, p̄p̄t̄.

In the Werden MSS., Berlin theol. F 356 and 366 and Q 139, the word is written in full.

MSS. of Lorsch use p̄p̄, p̄p̄t, p̄p̄t̄ (and p̄p̄ter), etc.; also the 'proter' type in Paris 16668, foll. 41-58 ("8 cent."). For details of the Ags. symbolism in this and the following German centres, see 'Zentr. Bibl.' of this year.

MSS. of Fulda offer great variety: pp with stroke above or below, p̄p̄t, p̄p̄t̄ (and p̄p̄ter), pp with stroke below followed by t̄, p̄p̄r, the 'prop' type, the 'pro' symbol followed by r, p̄r (fol. 58^r of Cassel theol. F 21), etc.

At Mayence apparently a curious sign was current (with the other symbols) p̄t̄, a symbol which ought to denote 'praeter.' It is used frequently in Vat. Pal. 577 Canons ("8 cent."). In a later Mayence MS., Vat. Pal. 845 ("9 cent.") on fol. 23^r, 'praeter' is corrected to 'propter.' (A Limoges MS. of "8-9 cent.", Paris 1012 Gregorii Opuscula has 'vectementis (*corr.* vesti-) p̄r' gaudium regenerationis ad castitudinem vite' on fol. 2^r.)

MSS. of Würzburg use pp with stroke above or below, p̄p̄t, p̄p̄t̄, p̄p̄r, p̄r (by one scribe of Würzburg th. F 69, of "beg. of 8 cent.).

MSS. of Freising, etc., use pp with stroke above or below, p̄p̄t̄, etc.

MSS. of Murbach use p̄p̄, p̄p̄t̄, p̄r (St Paul 25. 2. 16, of "8 cent."); St Gall 913 ("8-9 cent.") has pp with stroke below.

The provenance of these MSS. in Ags. script is unknown:

Vat. Barb. 570 (half-uncial), pp with stroke below (frequently); the Weinheim Isidore fragments (half-uncial), p̄p̄t; Florence S. Marc. 611 ("8-9 cent."), p̄p̄, p̄p̄t̄ (and p̄p̄ter), p̄p̄r; Berlin Phill. 1662 ("8-9 cent."), pp with stroke above or below, p̄p̄t; Cambridge Trin. Coll. 368 (of the year 833), pp with stroke below; Paris 17177, foll. 9-12 ("8 cent."), p̄p̄r.

255. CONTINENTAL.

(Beneventan.) Bamberg HJ xiv 15 ("8 cent.") p̄p̄t, propt (with stroke above the whole symbol); Paris 7530 (end of 8 cent.) pp with stroke above or below; Cava 2 (of 778-797), the 'prop' type (in the part examined); Rome Casanat. 641 (of 811-812?), the 'prop' type contraction (fol. 25^v); Naples vi B 12 (of 817-835), p̄p̄.

(Visigothic.) Escorial R II 18 (before 779), p̄p̄r; Madrid Tol. 2. 1 Bible ("end of 8 cent."), p̄p̄r; Madrid Tol. 15. 8 Isidore's Etymologies ("end of 8 cent.") p̄p̄tr, p̄r (fol. 46^v at end of line); Madrid Acad. Hist. 44, foll. 16-end ("9 cent.") p̄p̄r; Madrid Acad. Hist. 60 ("9 cent."), p̄p̄r, p̄p̄r;

Acad. Hist. 20 ("9 cent."), p̄p̄tr; Escorial R III 25, foll. 1-166 Basil ("9 cent."), p̄p̄r (and p̄p̄), p̄p̄r̄, p̄p̄r̄, p̄p̄ (e.g. fol. 160^r); Escorial & I 14 ("9 cent."), p̄p̄tr, p̄p̄ter (fol. 78^r); Escorial a I 13 (of 912 or 812), p̄p̄tr, p̄p̄ter, p̄p̄r (e.g. on fol. 133^r p̄p̄tr and p̄p̄r in neighbouring lines);

Paris 609 (Limoges, 8-9 cent.), p̄p̄r, p̄p̄t (fol. 23^r), p̄p̄r̄ (fol. 40^r '*propter duas causas*'); Paris 2994^A, foll. 73-194 ("9 cent."), p̄p̄r̄ (fol. 184^r p̄p̄r̄ *inlicitam concupiscentiam*); Paris 4667 Lex Visigothorum (of the year 828), p̄p̄r (passim), p̄p̄ (fol. 93^r), p̄p̄r̄ (fol. 123^v *nec enim p̄p̄r̄ accusatoris absentia aut aliquid fortasse concludium isceleris debet*); Paris 8093, foll. 1-38 (Lyons, "9 cent."), p̄p̄; Lyons 443 (372) Origen on Genesis, the part in Visigothic minuscule ("9 cent."), p̄p̄t.

256. (Other Continental.) The Corbie ab-type uses p̄p̄t and p̄p̄t̄ (e.g. Paris 12217 fol. 198^r, Montpellier 69 fol. 69^v) and the 'prop' type (with the Insular 'per' symbol, *p* with a 'tail,' sometimes substituted for the second *p* in Paris 11627, Cambrai 633, Berlin Ham. 132, etc.) and (occasionally in Montpellier 69) the 'monogram' type and pp with stroke below (cf. 'Rev. Bibl.' 1912).

The Laon az-type uses p̄p̄t (Laon 423) and p̄p̄ (Paris 12168) (cf. *ibid.* 1914).

Paris 2110 ("North-eastern France," "7-8 cent.") has p̄p̄.

Charter of Carloman of 769, quap̄p̄r̄ (according to Traube).

Brussels 9403 ("8-9 cent."), p̄p̄ (fol. 20^v), p̄p̄t (fol. 28^r); Paris 1451 (St Maur-les-Fossés, of the year 796), *p* followed by the 'pro' symbol with stroke above;

Namur 11 (St Hubert, Ardennes, "9 cent. lateish"), the 'pro' symbol followed by *r* (frequently), p̄p̄; Boulogne 47 (Arras, "8 cent."), p̄p̄t; Cambrai 282 ("8 cent."), p̄p̄ter (in the part examined); Cambrai 619 (of 763-790), pp with stroke below, p̄p̄t; Cambrai 836 (late uncial), p̄p̄t with stroke above the whole symbol; Laon 201 (Cambrai, 9 cent.), p̄p̄t;

Brussels 9850-2 Caesarius (uncial of Soissons, 695-711), p̄p̄ (fol. 103^v '*propter episcopatum discessit a me*'); MSS. of Laon, e.g.: Laon 68 ("early 9 cent."), p̄p̄t, p̄p̄t̄ (in the part examined); Laon 319 ("beg. of 9 cent."), p̄p̄;

Paris 1603 (St Amand, "end of 8 cent."), p̄p̄t (fol. 165^r); Würzburg th. F 46 (St Amand?, of 800), ppt and pp (both with stroke below, according to Chroust I v, pl. 5); Paris 13048, foll. 1-28 (St Riquier, beg. of 9 cent.), p̄p̄ (fol. 9^v);

St Omer 15 (St Bertin, "beg. of 9 cent."), p̄p̄t (fol. 95^v);

MSS. of Cologne, e.g.: Cologne 43 ("8 cent."), p̄p̄|ter (fol. 70^v); Cologne 210 ("8 cent."), p̄p̄t;

Cologne MSS. of Hildebald's time (e.g. Cologne 74) have p̄p̄t and pp (with stroke above or below) and p̄p̄ter and pr̄p̄ (e.g. Cologne 51); the pages (foll. 110–125) of Cologne 83ⁱⁱ which shew Insular abbreviation have the 'monogram' type, but with apostrophe instead of the 'tail.'

MSS. of Rheims, e.g.: Leyden 114 (Rheims, "beg. 9 cent."), p̄p̄t (fol. 70^v); Berlin Phill. 1743 ("8 cent."), p̄p̄ usually, p̄p̄t (fol. 173^v), pr̄p̄ (fol. 67^v);

The Dagulf Psalter (Schola Palatina), p̄p̄; Manchester 194 (Beauvais, "9 cent."), p̄p̄ (in the part examined);

MSS. of Corbie use p̄p̄ and p̄p̄t (cf. 'Rev. Bibl.' 22, 409); also p̄p̄t̄ (Paris 13354, "9 cent."); also pp with stroke below (Amiens 10, "8–9 cent."); also the 'prop' type contraction (Amiens 87, "9 cent."); also the 'prop' type (Amiens 220, foll. 104–end, "8–9 cent."); St Petersburg F i 5 Tripertite Psalter (half-uncial, Corbie), p̄p̄ and (fol. 10^r) p̄p̄t;

London Add. 10546 (Tours, "mid. 9 cent."), p̄p̄t (fol. 389^v);

Paris 9530 (Echternach, "8–9 cent."), p̄p̄t;

Trèves 36 (uncial of 719), p̄p̄r (fol. 97^r sed *propter* electos breviabuntur dies illi);

Metz 7 ("8–9 cent.") p̄p̄t (passim); Metz 134 ("8 cent."), p̄p̄t (passim); Berne 263 (Strassburg, 9 cent.), p̄p̄t (fol. 6^v); Paris nouv. acq. 1597 (Fleury, "8 cent."), p̄p̄t, p̄p̄t̄ and p̄p̄ter; Orléans 146 (Fleury, "8–9 cent."), p̄p̄t, p̄p̄ter, the 'proter' type (p. 115); Paris nouv. acq. 1619 ("7–8 cent."), p̄p̄t; Montpellier 409 (Auxerre, 772–795), p̄p̄; Montpellier 61 (Troyes, "9 cent."), *p* followed by the 'pro' symbol followed by t̄ (frequently);

Paris 2843^A (Limoges, "8 cent."), p̄p̄ (fol. 36^v); Épinal 6 (Moyenmoutier, "beg. 9 cent."), p̄p̄ (fol. 141^r), p̄p̄t̄ and p̄p̄ter;

MSS. of Burgundy, e.g.: Autun 20^A foll. 1–32 ("8–9 cent."), p̄p̄t, p̄p̄t̄; Leyden Scal. 28 (Flavigny, of 816), p̄p̄t (fol. 92^r); Montpellier 55 (St Étienne, Autun, "8–9 cent."), p̄p̄t, the 'prop' type;

Lyons MSS. of Leidrad's time p̄p̄t;

Berlin Ham. 31 (Albi, "9 cent."), p̄p̄t and (fol. 13^r) p̄p̄; Troyes 657 ("end of 8 cent."), p̄p̄, p̄p̄ter, the 'prop' type (fol. 8^r, from the

original ?); Montpellier 141, foll. 1-80, 95-135 ("beg. of 9 cent."), the 'prop' type (passim); Paris 9575 (Poitiers, of 811), p̄p̄r, prōp̄r, prōp̄.

257. Vat. Pal. 212 (Germany, "8 cent."), p̄p̄, p̄p̄t; the Essen Gospels, p̄p̄t (fol. 114^r); Berlin theol. F 354 (Werden library, "8 cent."), p̄p̄;

MSS. of Lorsch, e.g. : Paris 16668, foll. 1-40 ("9 cent."), pp with stroke above or below; Vat. Pal. 238 ("8-9 cent."), p̄p̄, the 'prop' type; Vat. Pal. 172 ("9 cent."), p̄p̄t, the 'prop' type contraction, pr̄ōpt (not t̄); Vat. Pal. 195, foll. 1-53^r ("9 cent."), p̄p̄; Vat. Pal. 201 ("9 cent."), p̄p̄t, p̄p̄ter, pr̄ōp (fol. 20^r); Vat. Pal. 822 ("early 9 cent."), *p* followed by the 'pro' symbol followed by t̄;

Vat. Pal. 237 (Mayence ?, "beg. 9 cent."), pp with stroke below, the 'prop' type;

Fulda MSS. in Continental script shew the same types as in Insular (see above), e.g. p̄p̄ in Munich 4115, etc., the 'prop' type in Bâle F III 15^e ("end of 8 cent.") fol. 44^r, pp with stroke below in Vat. Reg. 124 (before the year 847); also, in Cassel theol. O 5 ("8 cent."), two curious symbols, p̄tr (or p̄t̄r) and p̄tr̄ (or p̄t̄r̄), e.g. fol. 18^r p̄tr signa que data sunt, fol. 17^r et p̄tr̄ verbum testimonii sui. These might easily be mistaken for 'praeter.'

The Kisyla group at Munich : pp with stroke below, the same followed by t̄, p̄p̄t, etc.;

MSS. of Freising, etc., e.g. : Munich 6220 ("9 cent."), pp with stroke below followed by t̄ (frequently); Munich 6243 ("8 cent.") the same symbol (and also the 'proter' type); Munich 6262 (854-875), the same symbol; Munich 6382, part ii ("8-9 cent."), pp with stroke below (fol. 121^r); Munich 6273 (of 812-834) pp with stroke below (passim); Munich 6330 ("8-9 cent."), p̄p̄, p̄p̄t; Munich 14437 (Ratisbon script of 823) pp with stroke usually above, but sometimes below; Munich 14468 (Ratisbon, of 821), p̄p̄t;

Munich Univ.-bibl. 8vo 132 Leges Baiuuariorum ("beg. of 9 cent."), the 'prop' type; London Add. 11880 (Bavaria ?, "9 cent."), pp with stroke below; Brussels 8216-8 (St Florian, of 819), pp with stroke below; Munich 210 (Salzburg, of 818), p̄p̄.

MSS. of Murbach, e.g. : Colmar 39 ("8 cent."), the 'proter' type; Oxford Jun. 25 ("8 cent."), p̄p̄ (fol. 57^v), p̄p̄t; Gotha I 85 ("8-9 cent."), p̄p̄, p̄p̄t; Colmar 82 ("beg. of 9 cent."), p̄p̄ (fol. 4^r, fol. 10^v); Geneva 21 ("8-9 cent."), p̄p̄, pp (with stroke below) followed by t̄, the 'prop' type contraction; Manchester 15 ("8 cent."), p̄p̄, p̄p̄t and p̄p̄ter, p̄p̄t; Paris 1853 (Murbach ?, "8 cent.") p̄p̄, p̄p̄t, p̄p̄t̄ and p̄p̄ter, the 'proter' type (fol. 85^v), prōp̄ (fol. 182^v);

Fulda D I (Constance, "8 cent."), p̄p̄t; Stuttgart HB VI 113 (Constance, "8 cent."), p̄p̄ and prōp̄ (fol. 101^r, 101^v) and p̄p̄t̄ (fol. 17^r) and p̄p̄t (fol. 60^r) and p̄p̄ter (fol. 22^r); Stuttgart HB XIV 1 and 15 (Constance, "8-9 cent."), p̄p̄t;

Einsiedeln 18 ("8-9 cent."), p̄p̄; Einsiedeln 347 ("8 cent."), p̄p̄; Einsiedeln 281, pp. 1-178 + 199, pp. 431-526 ("mid. of 8 cent."), p̄p̄, p̄p̄t, p̄p̄r (p. 464 '*propter ipsa originalia peccata*');

Schaffhausen Min.-bibl. 78 ("8-9 cent."), p̄p̄; St Gall 722, pp. 19-247 (Chur, of 800-820), p̄p̄t, p̄p̄ (p. 251);

Reichenau MSS. have pp with stroke below, e.g.: Carlsruhe Reich. 99, part ii ("8 cent.") and 112 ("8-9 cent.") (in the parts examined), and 191 ("8-9 cent."); also p̄p̄t̄ in 222 (frequently) and (fol. 131^r) p̄p̄;

St Gall MSS. have p̄p̄ and p̄p̄t̄ as a rule, e.g.: St Gall 11 (time of Winithar), p̄p̄t̄; St Gall 907 (same time) p̄p̄t̄ (p. 180); St Gall 44, pp. 1-184 (of 760-781), p̄p̄, p̄p̄t̄, p̄p̄t̄, p̄p̄ter, the 'prop' type (p. 149);

Leyden Voss. Q 69 (St Gall, "8 cent."), the 'prop' type contraction and (once) p̄p̄ (a symbol used in the original for 'proprium,' so that the scribe sometimes mistakes 'proprium' for 'propter'; cf. Glogger's monograph on this MS.);

Zürich Stadtbibl. C 12 ("beg. 9 cent."), p̄p̄t̄; St Gall 276, part i (of 841-872), p̄p̄; St Gall 912 (late uncial), p̄p̄ and p̄p̄t̄.

258. Paris 653 (N. Italy, "8 cent."), prōp̄, p̄p̄r (fol. 216^v); Paris 9451 (the same), p̄p̄r (fol. 55^r);

London Cotton Nero A ii (N. Italy, "8 cent."), p̄p̄t̄ fol. 41^v; Vat. lat. 4938 (N. Italy, late uncial), p̄p̄t̄ (in the part examined); Ivrea 42 (of 813), pp with stroke above or below, p̄p̄t̄; Vercelli 183 ("8 cent."), p̄p̄;

The Veronese half-uncial of Verona 53 has p̄p̄. Veronese minuscule has p̄p̄t̄ and p̄p̄ (see 'Zentr. Bibl.' 27, 534 for details); also p̄p̄ter in Verona 20 (fol. 75^v); also prōp̄ in Verona 31 (fol. 145^v);

Modena O 1 11 (of 800), p̄p̄, p̄p̄t̄; Rome Vitt. Eman. 2095 (=Sess. 38; written at Nonantola in 825-837), p̄p̄t̄, the 'prop' type (fol. 27^r), p̄p̄ (fol. 32^r);

MSS. of Bobbio, e.g.: Milan O 212 sup. ("7 cent."), the 'pro' symbol doubled; Milan C 105 inf. ("7-8 cent."), p̄p̄; Milan L 99 sup. ("mid. of '8 cent."), pp with stroke above or below, and with both (the ancient Nota), prōp̄, prop̄r̄, etc.; Milan B 31 sup. (not later than beg. of 9 cent.), p̄p̄, the 'prop' type, p̄p̄t̄; Nancy 317 ("9 cent."), p̄p̄, p̄p̄t̄. (An example of p̄p̄ter from the early cursive of a Bobbio MS., Turin A II 2 Julius Valerius, will be found in 'Codici Bobbiesi' I pl. viii);

Vat. Barb. 671 (uncial of Settignano, Tuscany), p̄p̄t̄ (fol. 148^r); Vat. Barb. 679 (uncial of Farfa, Umbria), prōp̄t̄ (fol. 146^v; elsewhere prōp̄t̄, hardly a 'propter' symbol); Lucca 490 (of c. 800), p̄p̄, p̄p̄ter, the 'prop' type, the same followed by 'ter', prōtr̄ (the 'pro' expressed by its symbol); the Liber Diurnus ("Rome, c. 800"), p̄p̄t̄ (fol. 82^r).

Of unknown provenance: Paris Baluze 270, foll. 132-148 ("beg. of 9 cent."), the 'prop' type (fol. 142^r); Leyden 67 E ("9 cent."), p̄p̄t̄ (in the part examined); Leyden Voss. Q 106 flyleaf ("8 cent."), the 'proter' type; Berlin Phill. 1735 ("beg. of 9 cent."), p̄p̄ (fol. 129^r); Wolfenbüttel Weissenburg, 97 ("8 cent."), p̄p̄t̄;

Paris 10588 ("8 cent."), p̄p̄, p̄p̄t̄, p̄p̄t̄; Paris 10756 (partly Merovingian), p̄p̄t̄, p̄p̄ter, p̄r̄p̄t̄ (in Index); Paris 13159 (of 795-800), p̄p̄ter (passim), p̄p̄t̄, p̄p̄ (fol. 75^r);

Meginfrit's MS. of Jerome, Bamberg M v 12, part ii, pp with stroke above or below and ppt̄ (with stroke below the two p's); Oxford Lat. theol. d 3 ("8-9 cent."), p̄ptr (the Visigothic symbol); Berne AA 90 frag. 16 ("9 cent."), pr̄p̄; Berne 376 ("8-9 cent."), prōp̄ (frequently); Berne 611 (Merovingian), p̄pt̄; Berne 645 (France?, "8 cent."), p̄r̄p̄t̄; the Hamilton Gospels (late uncial, of N. France?), prōp̄ (once); Cheltenham 12261 (Verona or Angers, "end 8 cent."), propt with abbreviation-stroke above the whole symbol (passim); Cheltenham 17849 ("8 cent."), the 'proter' type (which seems to have been in the original and is expanded by the addition of *p* by the scribe himself; the somewhat later part of this MS. uses ppt̄ and p̄pt̄); Glasgow T 4. 13 ("8-9 cent."), the 'proter' type, p̄t̄.

259. Out of all this chaos is it possible to extract any fixed rules? At first sight the licence of scribes seems unbounded; 'omnis feret omnia tellus.' Still the tenacity with which Breton scribes keep in Caroline minuscule to the symbol pp (with stroke below) is unmistakable. Further, the 'monogram' type may be assigned definitely to the Irish branch of Insular script, and its few intrusions into Northumbrian MSS. referred to Irish influence. Again, Pacifico seems to have confined Verona minuscule to two symbols, p̄p̄ and p̄pt̄. And certain symbols may be marked off as Visigothic, especially p̄ptr, but also (with less precision) pr̄p̄r, pr̄p̄, p̄tr, and so on. Anglosaxon scribes, especially of the earlier period, seem to have allowed themselves a wider range of choice than Irish, so that possibly the use of p̄p̄r in Paris 17177, foll. 9-12, is evidence that the script of that 8th century fragment is Anglosaxon. Other useful hints may be gleaned by the reader from the preceding list, but they must be used with caution in dating or placing MSS.

260. **propterea.** Instead of the addition of 'ea' to the 'propter' symbol we find on fol. 50^r of Berne 645 ("8 cent.") propter with the branch of the final *r* traversed obliquely by a suspension stroke (the equivalent of proptēr); in Verona 54 ("9 cent."), more than once, ppt̄a (or with the 'pro' symbol substituted for the first *p*), which really expresses 'proptera' rather than 'propterea.'

provincia (see chap. III).

psalmus (see chap. III).

publicus (see chap. III).

pupillus (see chap. III).

261. qua and quo. The ancient Notae, formed by *q* with suprascript vowel ($\overset{a}{q}$ and $\overset{o}{q}$), are a feature of the Insular script, especially Irish and Welsh (Cornish) (see 'Ir. Min.' and 'Wel. Scr.'), and of Continental script under Insular influence.

Of the older Irish examples may be mentioned: the Book of Mulling [St John, etc.], the earliest Bobbio minuscule (see 'Zentr. Bibl.' 26, 296); the Garland of Howth.

In Anglosaxon script I have noticed these examples:

The Corpus Glossary and Sedulius; the Book of Nunnaminster;

London, Cotton Tib. A xiv and Vesp. B vi, foll. 104-109 (Mercia, 811-814); Oxford, Digby 63 (Winchester, c. 850); the Moore Bede; Boulogne 63-64 (St Bertin); Paris 9565 (Echternach); the Weinheim fragments of Isidore's Etymologies;

Cambridge, Trin. Coll. 368 (of the year 833); Milan, L 85 sup.;

St Gall 759 (p. 92 'quo' and 'quas').

In Continental script clearly under Insular influence they are common, e.g.:

In Breton MSS. (see 'Zentr. Bibl.' 29, 269); in the Corbie ab-type, not very common (see 'Rev. Bibl.' 1912), e.g. Paris 8921 (Beauvais); in Paris 17371, foll. 1-153 (St Denis, 793-806); Paris 1153 (St Denis); Paris 17451, foll. 9-end (Compiègne); in MSS. of Corbie, e.g. the Maurdrampus Bible (see 'Rev. Bibl.' 22, 409); in the Rheims MSS. of Johannes Scottus' Works; in the Alcuin Bible (Tours) at Bamberg (see Chroust I xviii, pl. 2); in Manchester 194 (Beauvais); Boulogne 48 (St Bertin, 804-820); Bamberg M v 12, part ii (before 800);

Cologne 55 (time of Hildebald), fol. 25^v 'quondam'; Cologne 83ⁱⁱ, foll. 110-125 (time of Hildebald) 'quo' (for 'qua' by this scribe, see below);

Leyden Voss. F 26 (Ghent); Brussels 10127-41 (Ghent); Paris 528 (Limoges); Paris 1862, foll. 1-82 (Micy); Paris 5543 (Fleury?);

Bâle F III 15 (Fulda), fol. 55^r 'quo'; Vat. Pal. 187 (Lorsch?), fol. 27^r 'quo';

In MSS. of Freising, etc., e.g. Munich 6330 and 6382 (part ii) and 6220 (*aquas* fol. 118^r, *quos* | fol. 218^v), and 6239 ('quo' fol. 48^v), Munich 15826 (Ratisbon) and 14437 (of the year 823; by two Ratisbon scribes);

Brussels 8216-8 (St Florian, of the year 819);

In MSS. of Murbach, e.g. Colmar 39 (sometimes), Gotha I 85 (fol. 45^v *antiquorum*, fol. 87^r '*quomodo*'); in Swiss MSS. I have not found them, unless Leyden Voss. Q 69 come from St Gall;

In MSS. of Bobbio, e.g. Vienna 17 and 954, Milan C 105 inf. and I 6 sup. and L 99 sup.

In other Continental script, e.g.: the (contemporary?) marginalia of a "7th cent." MS. of "N.E. France," Paris 2706; Paris 11710 (of the year 805; provenance unknown); Paris 13386 (provenance unknown); Douai 12 (Marchiennes Abbey); Wolfenbüttel Weissenburg. 86 (p. 297 '*quo...loquatur*')

and 97 (fol. 76^v 'quod'); Bamberg B. v 13 (Amiens, c. 800, also $\overset{\circ}{p}$ 'pro,' $\overset{i}{p}$ 'pri'); Paris 3837 (Angers, of 816), 'quolibet' fol. 151^r.

In North Italy these contractions (at least 'quo') appear in Ivrea 42 (of the year 813); Vercelli 183 (cursive of "8 cent."), fol. 66^r 'quo'; but at Verona perhaps only after our period, e.g. Verona 90. Also in a correction on fol. 66^r of Vat. Barb. 671 (Settignano in Tuscany). Also in Vat. lat. 5775 (Tortona, of 862), 'quo.'

In the expressions $\overset{a}{q}$ 'qua,' $\overset{o}{q}$ 'quo' (e.g. in a Rheims MS., Berlin Phill. 1743) the suprascript line is a conventional way of writing the letter *u*, so that $\overset{a}{q}$ and $\overset{o}{q}$ are not abbreviation-symbols.

The Insular (Irish?) scribe of Cologne 83^{II}, foll. 110–125, uses a curious symbol, perhaps *q* with *a* subscript, or a monogram of *q* and *a* ($\overset{a}{q}$). In the Merovingian script of Wolfenbüttel Weissenburg. 99 $\overset{a}{q}$: appears for 'quo' in 'quominus' fol. 87^v, 'quos fines' fol. 103^r.

The use of $\overset{a}{q}$ for 'quae,' mentioned below (s.v.), must have led to confusion between 'qua' and 'quae' in transcription.

(On $\overset{e}{q}$ 'que,' see below, s.v.)

262. quae. The ancient Nota $\overset{a}{q}$ stood for 'quae' as *q* stood for 'que.' But since the diphthong *ae* had become in later Latin identical in sound with the short vowel *e*, the two symbols are used promiscuously in an early legal MS. like the Verona Gaius (see Studemund's Index). In the MSS. of our period, just as we find the syllable 'quae' often spelled 'que,' e.g. 'mulier que dixit,' 'quero,' so we find it often expressed by the 'que' symbol. For our present purpose however we may ignore this misuse of the 'que' symbol and regard 'mulier *q*. dixit' as representing not 'm. quae d.', but 'm. que d.'; since the better educated scribes, who in their spelling keep *ae* and *e* apart, keep also each of these two symbols to its proper use.

It is to this prevalent misuse of the 'que' symbol for 'quae' that the peculiar Insular 'quae' symbol is to be referred. For, while the ancient Nota ($\overset{a}{q}$) was adopted by continental scribes (not however in Spain), and by Insular scribes too, the latter use by preference a variation of the 'que' symbol. 'Que' they denote by *q*: or *q*; or the like (see below, s.v.); 'quae' by *q* followed by a triangle of dots (*q*:·) or the like (e.g. *q*:· or *q*:·).

We may suppose them, after misusing the 'que' symbol for 'quae' so long or so habitually that the inconvenience of this misuse forced itself on their recognition, to have devised this differentiation: q followed by two dots (or commas) 'que'; q followed by three dots (or commas) 'quae.'

Since the triangle of points is a characteristic punctuation (like our full stop, especially at the end of a period) in Insular script, we may suppose that they regarded the dot (usually two dots) after q as identical with the punctuation-sign and, to differentiate the 'quae' symbol, replaced this with another form of the punctuation-sign. This view is supported by the parallel afforded by the 'bus' symbol (b.), written by Insular scribes with two dots or commas (b:), which occasionally shews a triangle of dots (b::). (See below on the 'us' syllable-symbol.) For example, one scribe of a St Riquier MS. in Caroline minuscule, Paris 13359, uses b; for 'bus' and q; for 'que' (he writes 'quae' in full).

In a Lorsch MS. at Rome, Vat. Pal. 834 ("9 cent.") b: is common for 'bus' and q: for 'que' (e.g. fol. 58^v 'quinque,' fol. 59^v 'ventorumque,' fol. 62^r 'adque'). If Insular scribes used q: and q:: promiscuously for 'que' ('quae'), it would be natural to reserve the latter for 'quae.'

This q with a triangle of dots (q::) we may call the 'Insular' symbol, since it never appears in Continental script, except under Insular influence. But we should speak of the other symbol (q̄) as the 'ancient Nota' rather than as the 'Continental' symbol, for it is more or less freely used by Insular scribes along with the other, their peculiar and undoubtedly favourite symbol. We might expect to find this last more predominant in Irish (and Welsh) script than in Anglosaxon; but, on the contrary, if any distinction can be made, it is Anglosaxon script, at least in Continental centres, which shews the greater predilection for the Insular symbol. In both families of Insular script the ancient Nota dispossessed its rival in the latter part of our period, although it would be a great mistake to say that q:: is never found after 850. One cause of the adoption of this peculiar symbol by Insular scribes was probably fear of confusion with their 'quem' symbol (q̄), which however had the 'm' form of abbreviation-stroke above (see below on the **m** symbol).

The ancient *Nota* is used throughout our period, and after, in all parts of civilized Europe, except Spain. Spanish scribes either write 'quae' in full or use the 'que' symbol.

263. And now for some statistics of the practice of Insular and Continental scribes.

INSULAR.

Insular scribes, as we have seen, at least before the last part of our period, prefer $q\text{:}$ to \bar{q} as symbol of 'quae'; and the reason (or one reason) of this may have been the danger of confusing \bar{q} with the Insular 'quem' symbol (q with a suprascript abbreviation-stroke which is hooked at each end; see p. 218). But most of the MSS. written in Ireland use \bar{q} freely with the Insular symbol: the Stowe St John's Gospel, the Book of Mulling [St John, as well as the rest], the Book of Dimma, the Boniface Gospels, the Garland of Howth (the two symbols appear in neighbouring lines on fol. 3^r), the Book of Armagh. The Schaffhausen Adamnan, written in Iona before 713, has rarely \bar{q} (p. 2, p. 5), usually the Insular symbol. Only \bar{q} appears in the St Gall Priscian (written in Ireland between 844 and 869, probably in 845, or possibly in 856) and in the Macdurnan Gospels (written at Armagh about 900). (Details in 'Ir. Min.')

The Stowe Missal text has $q\text{:}$ (but Moelcaich uses \bar{q}); the Book of Kells has $q\text{:}$ (some half-dozen times). Welsh and Cornish scribes we may suppose, so far as our material reaches, to have followed the same practice as the Irish. (Details in 'Wel. Scr.')

In Continental centres of Irish script we find \bar{q} along with $q\text{:}$ in the earliest Bobbio minuscule ("c. 700") of the Naples Charisius, Vienna 16 (where I noticed only \bar{q}) and 17 (usually \bar{q}); and in Milan C 301 inf. (Bobbio), Turin F iv 1, nos. 5 and 6 (Bobbio); in Florence Ashb. 60 (Bobbio?) and Vat. lat. 491 (Bobbio?).

In St Gall 51 (half-uncial) $q\text{:}$ is frequent, \bar{q} occasional.

In the Würzburg Pauline Epistles $q\text{:}$ is normal, but \bar{q} appears on fol. 26^r.

But from about 830 onwards \bar{q} seems to predominate. It alone appears in the Leyden Priscian (838 A.D.; once $q\text{:}$ — fol. 206^v); in the Sedulius group;

In the Carlsruhe trio (Reich. 132 Priscian, Reich. 167 Bede, Reich. 195 Augustine);

In the Johannes Scottus marginalia of MSS. now at Bamberg, Laon and Rheims, etc.;

In St Paul, Carinthia, xxv 3. 31^b (Reichenau Library);

In Laon 26 (and fly-leaves) \bar{q} greatly predominates. On the other hand only the Insular symbol appears in St Gall 60 (half-uncial).

The St Chad Gospels (half-uncial; Welsh?) offer 'virtutem $q\text{:}$ exierat de eo.'

264. In England we find only \bar{q} in Cambridge, Trin. Coll. 216 ("de manu Baedae"; foll. 10^v, 52^v, and in contemporary glosses), London Reg. 2 Axx, the

Corpus Glossary (foll. 13^v, 55^r), Vat. Pal. 68 (Northumbria, "8 cent."), London, Cotton Tib. A xiv; but only q: in the great majority of MSS., such as the Douce Primasius (possibly Cornish), London Reg. 1 B vii, Durham A II 16 (fol. 29^v) and B II 30 (foll. 87^v, 111^v), Oxford, Selden sup. 30 (of 752), the Corpus Homilies, the Corpus Sedulius, London Harl. 2965 (Winchester), Cotton Tib. A xv. And q: appears in charters of 803 (see Pal. Soc. I 23), 838, etc., and in the Book of Cerne (fol. 11^v). The Hereford uncial fragment (P II 10) has q: 'quae.' An uncial fragment, ascribed to England by the New Pal. Soc. Editors (I 132), the second fly-leaf of London Add. 37518, has q: 'quae.' The marginalia (written by Boniface himself?) of Fulda, Bonif. I, have q: 'quae.' (The Codex Amiatinus uses the 'que' symbols for 'quae.')

In MSS. written on the Continent in English script \bar{q} is, to our surprise, by no means common. Both symbols are used in an 8th century MS. of St Bertin, Boulogne 63-64; in MSS. of Echternach, e.g. Paris 9525 (798-817) uses \bar{q} 'quae,' while Paris 9565 ("8 cent.") shews the Insular symbol (fol. 179^r) and Paris 9538 ("8 cent.") has the Insular symbol throughout; also of Freising (\bar{q} usually in the pair Munich 6297 and 6237 and in Munich 6298; q: in Munich 6433 and the Ratisbon MS., Munich 14210). But q: is the rule and \bar{q} the exception in the great majority of these centres: Fulda (\bar{q} in Vienna 420* Annales Laurissenses, 'factaque est famis valida' fol. 6^v); Würzburg (\bar{q} in Würzburg th. F 19 'iamque' fol. 30^r; 'atque' fol. 32^r; Oxford Laud. Lat. 92, of 832-842); Corbie, e.g. St Petersburg F I 3 (cf. Q I 15); Tours (Cologne 106); Lorsch; Mayence; Werden MSS. at Berlin; Murbach (but St Paul xxv 2. 16 has \bar{q} and q:); St Gall and Reichenau. (For details, see 'Zentr. Bibl.' of this year.)

Only q: in the Moore Bede (Le Mans, c. 737; often corrected to \bar{q} : by a later corrector); the St Gatien Gospels (Tours); Cologne 213 (half-uncial); Cambrai 441 (half-uncial); Vat. Pal. 259 ("7-8 cent."); Paris 9561 (St Bertin, uncial); also in the Salaberga Psalter (half-uncial, Laon); in the Maeseeyck Gospels (Aldeneyck Abbey, of "728"); Florence S. Marc. 611 (but \bar{q} fol. 47^v); Milan L 85 sup. Columella; Paris 1771 (see § 267); Berlin Phill. 1662.

Also in Cambridge, Trin. Coll. 368 Isid. Etym. (of the year 833) q: is used (fol. 2^v); in Vat. Barb. 570 (half-uncial), fol. 119^v, fol. 137^v; in Florence Laur. xlv 15.

In St Petersburg F I 8 (St Maur-les-Fossés, half-uncial) I noted \bar{q} in 'quaerenti' fol. 172^r. The provenance of St Petersburg Q I 18, Vat. Reg. 1209, which use \bar{q} only, is unknown.

CONTINENTAL.

265. Breton MSS. use both symbols (details in 'Zentr. Bibl.' 29, 268). The Corbie ab-type has neither, but often misuses a 'que' symbol to denote 'quae.' Since this type has such a variety of 'que' symbols (see below), it is strange that one of them was not specially reserved for 'quae.'

In other Continental script the Insular symbol appears, e.g.:

In Cologne 43 (between half-uncial and minuscule) on fol. 6^r; Cambrai 619

(written at Cambrai between 763 and 790), also for 'que'; in Berlin Ham. 253 (Stavelot, "9 cent."), fol. 24^v, fol. 25^v (usually \bar{q} 'quae' and 'que');

In MSS. of Echternach, e.g. Paris 9528 Jerome on Isaiah ("9 cent."); of Fulda, e.g. Bâle F III 15, Vat. Reg. 124; of Metz, e.g. Metz 7 (fol. 66^v q: cumq:), Metz 134 (a corrector has usually added a stroke above the dots); of Mayence, e.g. Gotha I 21;

Throughout the famous Mayence Lucretius codex (Leyden Voss. F 30) ascribed to the end of our period (see Chatelain's preface to the Sijthoff facsimile); Vat. Pal. 212 (Germany); along with the other symbol, in Cologne MSS. of Hildebald's time, e.g. Cologne 41 and 54, though in these it is not common; in Freising MSS., e.g. Munich 6239, 6243, but 6382, part ii has \bar{q} 'quae'; in Ratisbon MSS., e.g. Munich 14470, but the word is written in full in Munich 14437; in Fulda MSS., e.g. Bâle F III 15, but F III 15^e (\bar{q});

In Murbach MSS., e.g. Gotha I 85, Oxford Jun. 25, and occasionally beside \bar{q} in Épinal 68 (of the year 744).

In Bobbio MSS., e.g. Vienna 954 (\bar{q} and q:), Milan L 99 sup. (with q: by some scribes, \bar{q} by others); in a MS. of St Étienne (Autun), Montpellier 55 (e.g. foll. 150^v, 154^r); in a St Riquier MS.; in a Compiègne MS., Paris 17451 (\bar{q} and q: for 'quae' and 'que' equally); in a Corbie MS., Amiens 10 ("8-9 cent."; a corrector adds a 'cedilla'); and in the Continental part of that early Tours MS., London Egerton 2831 (where it is to a later corrector, who has added a suprascript stroke, that the frequent \bar{q} : should apparently be ascribed), q: is used by the scribe persistently, with one example of \bar{q} (fol. 40^v). In another early Tours MS., Paris nouv. acq. 1575 Eugippius, \bar{q} seems to denote 'que,' while q: occasionally denotes 'que,' and \bar{q} : 'quae' appears on fol. 115^r; in Reichenau MSS. I found only the Insular symbol: Carlsruhe Reich. 221, foll. 1-53, Reich. 222, Reich. 253; but \bar{q} in Reich. 99 (part ii). Only q: in Stuttgart H. B. VI 113 Canones (Constance Library) and Einsiedeln 18 (Pfeffers?). I noted q: in Schaffhausen Minst. 78 (end of 8 cent.) and in St Gall 876, but \bar{q} in St Gall 912 (rude uncial).

In the Kisyla group at Munich 'quae' is normally written in full, but q: appears in Munich 4554, on fol. 144^r, at the end of the line. In Vienna 743 Comm. in Epp. Pauli q: is freely used, along with p: 'post.'

In Paris, Baluze 270, foll. 132-148, \bar{q} and q: are used for 'quae,' the latter also occasionally for 'que.'

In Laon 137 (in the Laon az-type) on fol. 34^v q: in '*querimoniis*.' In Montpellier 84 ("8 cent.") and Troyes 657 ("end 8 cent.") only q: 'quae.'

In a Verona MS. of Bede, Berlin Phill. 1831, the symbol q: on fol. 37^v '*marinorum animalium quae sunt humectiora*' has probably either been transferred from an Insular original or tampered with by a corrector.

266. Of \bar{q} in Continental script only a few examples need be cited:

(a) in France, Germany, etc.

MSS. of Corbie (see 'Rev. Bibl.' of 1912); Bamberg B v 13 (Amiens, c. 800), on fol. 57^r in a repetition; Bamberg H. J. IV 5 and Rheims 875 (both written at

Rheims, time of Johannes Scottus); Paris 1153 (St Denis, "beg. of 9 cent."); Manchester 194 (Beauvais, "9 cent."), e.g. fol. 137^r; Paris 11504-5 Bible (probably St Riquier, of 822; with q; occasionally for 'que'); Orléans 146 (Fleury); Cologne 166 Rhetorici (late uncial); Trèves 118, foll. 124-183 ('antiquae' fol. 137^r); Paris 17371, foll. 1-153 (St Denis, 793-806); Douai 12 (Abbey of Marchiennes, "8-9 cent."), on fol. 5^v; Paris 1862 (Micy, of 840-859); Brussels 10127-41 (Ghent, "8 cent."), Leyden, Voss F 26 (Ghent), Berlin Ham. 253 (Stavelot; often used for 'que,' e.g. 'usque,' 'neque,' e.g. q̄cumq̄); Paris 528 (Limoges).

London Add. 18332 (Carinthia); Munich 14468 (Ratisbon); Munich 210 (Salzburg).

St Gall scribes seem to write the word in full or use the 'que' symbol.

(b) in Italy: Traube in his (unpublished) notes on Abbreviations cites it from the uncial Verona 13 Hilary on the Psalms.

In Bobbio MSS., e.g. Milan C 105 inf., H 150 inf., I 6 sup., I 1 sup. (but q; fol. 17^r), Nancy 317; in Ivrea 42 (written at Ivrea in 813); Rome, Vitt. Eman. 1571 (= Sess. 11), on fol. 72^r; the early Beneventan script of Paris 7530 (e.g. foll. 61^r, 294^r), but Beneventan scribes seem to use the 'que' symbol, as a rule.

Of unknown provenance: Wolfenbüttel Weiss. 86 (p. 305, p. 105 in margin); Berne 611 (Merovingian script); Glasgow T 4. 13 ("8-9 cent."); Paris 1853; Paris 11710 (of the year 805).

In none of those countries is the 'quae' symbol so common as the 'qui' symbol, while the 'quod' symbol is the commonest of all. The instance of q̄ 'quae' sometimes cited from Visigothic script, Paris 8093, foll. 1-38 (Lyons), is an illusion. A corrector has so tampered with the Spanish 'que' symbol of the scribe as to make it look like q̄.

267. Continental scribes after our period love to add supra-script *a* (usually in the open form) to q̄ 'quae' (and similarly to p̄ 'prae'; see above, § 223). Chroust I vii, pl. 3 cites this new 'quae' type (along with the new 'prae' type) from a MS. written as early as about the year 798, the common-place book of Bp Arno of Salzburg, Vienna 795.

Finally some abnormal varieties may be mentioned. In Wolfenbüttel Weiss. 97 Lex Salica ("8 cent.") the old Continental 'que' symbol (q with a sinuous oblique stroke through the shaft) is used not merely for 'que,' but for 'quae,' e.g. 59^v 'quaecumque,' 21^v 'sta (= ista) quae superius diximus,' 78^r 'rei quae iudicata est.' This may be merely a case of misspelling 'quae' as 'que'; but

the same symbol does duty also for 'qui' in this MS., e.g. 59^v 'ut *quicumque* manicheorum fuerint reperti,' so that it may conceivably be also a suspension 'quae' symbol. Similarly in a Murbach MS. written by several scribes, Colmar 39, this same symbol does duty for 'que,' 'quae,' 'qui,' although we also find in the MS. special symbols (for 'quae' q:) for these three words. In a MS. written at Chur between 800 and 820, St Gall 722 Breviarium Alaricianum, it represents 'qui,' 'quam' and sometimes 'quae,' but not 'que' (see below).

A St Amand scribe of Vat. Pal. 161 (time of Lotharius scriptor) uses freely $\overset{a}{q}$: (with the open form of *a*), a symbol which appears also in the Anglosaxon script of Cambridge Trin. Coll. 368 (on fol. 137^v), as well as the Caroline minuscule of Paris 11533 (of 850) from Corbie library (fol. 160^r). Chroust (I v, pl. 5) gives $\overset{a}{q}$: as the symbol in another MS. of St Amand(?), of the year 800, Würzburg th. F 46. It seems therefore to have been a St Amand type, and throws light on the provenance of the Cambridge MS. (of the year 833) already mentioned. A Breton MS., Cambridge Corp. Coll. 320, part ii Canones Poenitentiales ("9 cent.") has with \bar{q} also $\overset{a}{q}$ (with *a* in open form). These two symbols suggest $\overset{a}{q}e$ 'quae' an occasional ancient Nota (see 'Mélanges Chatelain,' p. 158). In Brussels 9850-2 Caesarius the not infrequent $\overset{a}{q}$, 'quae' (with open *a*) seems to take the *a* from a corrector. In Vat. Pal. 216, while q ; represents 'que,' q^a or q^s : denotes 'quae.'

In the Anglosaxon script of Paris 1771 ("8-9 cent.") the \bar{q} 3 of fol. 7^v, etc., is apparently due to the addition of a suprascript stroke by a subsequent corrector to the 'que' symbol used by the scribe (who normally employs the Insular 'quae' symbol). In the Anglosaxon script of Paris 9525 (Echternach, 798-817) the scribe normally uses \bar{q} 'quae,' but when he writes the 'que' symbol (e.g. foll. 20^r sqq.), a corrector alters it by adding a 'cedilla' under the *q* and an abbreviation-stroke above. And in a large number of MSS. (e.g. a Fleury MS. of "8 cent.," Paris nouv. acq. 1597; a MS. of St Étienne, Autun, Montpellier 55) correctors have modified in some such way a 'que' symbol when used for 'quae.'

But the \bar{q} . of the first scribe of a MS. written at Corbie, Paris 13047 ("eighth cent.") and of one scribe of a St Denis MS.

written between 793 and 806, Paris 17371, foll. 1-153, seems not to have been tampered with by a corrector. This variety occurs as an ancient Nota (see Studemund's Index to Gaius).

268. quaeritur, quaestio. Irish scribes affect the contraction $\bar{q}r$ $q(uaeritu)r$, derived from an old initial suspension, of which we have a trace in the marginalia of Paris 2706 (half-uncial of "7 cent.") on fol. 268^v '*quaeritur* quare permiserat hominem tentare' (the adjacent text runs 'si autem quaeritur ad quam rem fieri oportuerit,' etc.), where the first word is denoted by q with a cross-stroke through the shaft, the second by $\bar{q}r$. Examples of $\bar{q}r$ are: the Naples Charisius (Bobbio, "c. 700"); Milan C. 301 inf. (Bobbio, "8 cent."); Berne 363 (N. Italy, written after our period). The script of St Gall 913 Vocabularius S. Galli ("8-9 cent.") p. 80 'item *quaeritur* quae sit matiria' is probably Anglosaxon rather than Irish. The same contraction is used in the early Continental script of Bobbio, e.g.: Vienna 17 ("c. 700"); Milan L 99 sup. ("mid. of 8 cent."), frequently. Its identity with the old syllabic suspension of 'quare' ($q. v.$) must have caused confusion.

Another contraction formed from the old initial suspension is the ancient Nota for **quaestio**, in which the 'tio' symbol (see below, among the Syllable-symbols) traverses the shaft of q . This ancient Nota survives in the marginalia of the half-uncial Paris MS. already mentioned (e.g. on fol. 238^r); although the q is often traversed by an ordinary stroke, like the 'Insular' quod symbol ($q. v.$), e.g. on fol. 271^r '*quaestio* eorum qui dicunt.' In the Indexes of Paris 2109 (St Amand, time of Lotharius scriptor) $q\bar{s}o$ 'quaestio' (e.g. fol. 83 ex eodem lib $q\bar{s}onum$ de Genesi) is a mere capricious curtailment appropriate to the items of an Index, where space was limited.

269. quaesumus. The symbol $q\bar{s}$ is rather a technical symbol of liturgical MSS. (e.g. London Reg. 2 A xx Lectionary, in Ags. script of "8 cent.") than a 'nota communis,' but is of so universal use that it may find a place here. The Stowe Missal shortens the word capriciously: $q\bar{m}s$ and $q\bar{u}s$ and $q\bar{s}u$; but most scribes content themselves with $q\bar{s}$, although Vat. Reg. 316 Sacramentarium Gelasianum (uncial of "N.E. France") has also $q\bar{u}s$ and (fol. 120^v)

qūs. Examples from liturgical MSS. are needless, for practically every liturgical MS. (outside of Spain) shews this symbol. It is however worth remarking that in a Murbach MS. of the 8th century, Oxford Jun. 25, q̄s does double duty, for 'quaesumus' and for 'quasi.' And these instances may suffice of MSS. which are not strictly liturgical: London Cotton Tib. A xiv Bede's History (England) fol. 110^v 'festinet igitur *quaesumus* vestra celsitudo'; Leyden 114 Codex Theodosianus (Rheims) fol. 93^r; Brussels 10127-41 Canons (Ghent); Paris 1012 Gregorii Opuscula (Limoges); Laon 288 Augustini Opera (with q̄si 'quasi'); Cologne 106 Alcuin (Tours?) fol. 46^v; Düsseldorf B III Alcuin (Corbie ab-type), in Hymns; Gotha I 85 (Murbach) fol. 77^v. 'Imple *quaesumus* diligenter ministerii tui partes'; St Gall 125 Jerome (p. 182 'presta *quaesumus* ut hoc quod humano ore dicimur');

Munich Univ.-bibl. 4^{to}, 3 Sulpicius Severus (probably Italy or Switzerland).

Traube ('Nom. Sac.' p. 262) regards q̄s as rather an old suspension 'q(uae)-s(umus),' a tradition (like the spelling with *u*) from pagan usage (e.g. deos quaesumus Cic. Epp. 11, 3, 4), than a contraction 'q(uaesumu)s.'

270. quam. This word may conveniently be treated here, although, strictly speaking, its place is with the Syllable symbol 'am' (q.v.). The Verona Gaius shews two ancient Notae: (1) *q* with shaft traversed by a straight stroke rising obliquely from left to right (with a similar treatment of *n* for 'nam'; cf. p. 131, above), (2) *q* with a 'grave accent' mark above (with a similar treatment of *n* for 'nam'). The first appears also in the Bembine Terence glosses and (with variations of the cross-stroke; see below s.v. 'quod') in the marginalia of Vat. Reg. 886. It was the symbol adopted by mediaeval scribes; to be precise, by Insular scribes, for, where it appears in Continental minuscule, it may nearly always be referred to Insular influence.

Insular scribes had to guard against confusion with their 'quod' symbol on the one hand (in which the cross-stroke is sinuous) and with their 'quia' symbol on the other (in which the cross-stroke is usually horizontal and short). To the 'quam' symbol they gave normally an oblique cross-stroke that was

hooked at each end (q). But the rapidity of writing and the caprice of individual scribes often caused departure from this normal form, so that a transcriber who substitutes 'quod' or 'quia' for the 'quam' of his Insular original does not always deserve our censure. A Continental transcriber, who was in the habit of expressing 'qui' by a somewhat similar symbol (see below, s.v.), would be prone to substitute 'qui.'

271. The 'quam' symbol is perhaps commoner in the Irish (with Welsh and Cornish, and, on the Continent, Breton) than in the Anglosaxon branch; but this may be said of most abbreviation-symbols. Details of its use in Irish, Welsh and Cornish minuscule will be found in 'Ir. Min.' and 'Wel. Scr.': of its use in Breton in 'Zentr. Bibl.' 29, 268. In the usual Breton script, of the Continental type, it is often indistinguishable from the 'quia' symbol. Of early Irish examples may be mentioned: the Schaffhausen Adamnan; the Book of Mulling [St John]; the Boniface Gospels; the Garland of Howth; the early Bobbio minuscule of the Naples Charisius and Vienna 16; St Gall 51 (half-uncial, written on the Continent).

272. Anglosaxon examples are: the Book of Cerne (= Cambridge LL I 10); the Corpus Glossary; Cambridge Trin. Coll. 216 ("de manu Baedae"); the Book of Nunnaminster (= London Harl. 2965); London Cotton Tib. A xiv and Tib. C ii; Lambeth 218 (fol. 201^r); the Hereford uncial fragment (= P ii 10, flyleaves).

And in the Anglosaxon script of Continental scriptoria we find it in the Moore Bede (early part of 8 cent.), the Gatien Gospels (= Paris nouv. acq. 1587), Cambridge Trin. Coll. 368 (of the year 833);

Vienna 2223 (= Jur. Can. 116); St Petersburg Q I 18 Bede's History ("8 cent."), e.g. foll. 98^r, 10^v. In this last MS. q. (*sic*) is corrected to this symbol on fol. 131^v in the sentence 'mox omnem *quam* possederat substantiam.'

We find it in MSS. of St Bertin, e.g. St Omer 279, fly-leaves ("8 cent."), Boulogne 63-64 ("8 cent.") (along with qū);

Of Echternach, e.g. Paris 9565 ("8 cent.");

Of Lorsch, e.g. Paris 16668, foll. 41-58;

Of Würzburg, e.g. Würzburg th. F 13 and 17 and 67;

Of Freising, e.g. Munich 6237 with 6297 (c. 780) and 6433 ("8-9 cent.");

Of Murbach, e.g. Gotha I 75 (sometimes; expanded on fol. 8^r by a corrector), St Paul 25. 2. 16 (with abbreviation-stroke above);

Of St Gall, e.g. St Gall 759 and 913.

For fuller details, see 'Zentr. Bibl.' of this year.

273. In Continental script this 'quam' symbol may be referred to Insular influence in such cases as: Cologne 83^{ll}, in the part, foll. 110-125,

written by an Insular (Irish?) scribe (also on fol. 13^v); Paris Baluze 270, foll. 132-148 ("beg. of 9 cent."); Cambrai 619 *Canones Hibernici* (written at Cambrai from an Irish original between 763 and 790; expanded by corrector; oftener q:); Vat. Pal. 829 (Lorsch); Bâle F III 15^s (Fulda, "end of 8 cent."); Paris 9528 (Echternach); in some MSS. of Bobbio, e.g. Vienna 954, Milan L 99 sup., Nancy 317; of Freising, etc., e.g. Munich 6228 ("8 cent."), 6382, part ii ("8-9 cent."), Munich 14470 (Ratisbon); of Murbach, e.g. Oxford Jun. 25 ("8 cent.", by many scribes; with the Insular 'quod' symbol used for 'quam' as often as for 'quod'), Geneva 21.

It appears also in Carlsruhe Reich. 112 (Reichenau, "8-9 cent."); Amiens 12 the Maurdrannus Bible (Corbie, 772-780) fol. 77^v 'tamquam'; Vat. Pal. 161 (St Amand, time of Lotharius scriptor); Paris 1153 (St Denis, "beg. of 9 cent."); Vat. Reg. 762 Livy (Tours), fol. 224^v 'tamquam sine duce'; Brussels 8216-8 (St Florian, of the year 819); Brussels 10127-41 (Ghent, "8 cent."); Paris 11504-5 Bible (St Riquier?, of 822); Paris 17371, foll. 1-153 (St Denis), fol. 50^v; Paris 1862 (Micy, of 840-859). But I have not found it in St Gall script (unless Leyden Voss. Q 69 be from St Gall); nor yet in the Kisyla group at Munich; nor in the Corbie ab-type (except Montpellier 69).

Also it is found in these MSS. of uncertain provenance: St Gall 876 ("8-9 cent."); Berne 611 (Merovingian script), on fol. 36^v=Isid. Etym. 9, 2, 99 (with the same symbol used for 'quia' two lines above); London Add. 11880 ("9 cent.", with the cross-stroke variously formed); Berlin Phill. 1716; Paris 1853 (see below); Paris 13386, etc.

274. But we find it remote from Insular influence in the early Beneventan script of Paris 7530 (written at Monte Cassino or Benevento at the end of 8 cent.), fol. 167^v 'quamquam,' fol. 202^r 'plus quam'; and in Berlin Phill. 1831 (Verona, "8-9 cent."); and in a North Italian MS. of the year 813, Ivrea 42 (identical with the 'quia' symbol).

In Visigothic script the word is always written in full.

In Paris 1853 (unknown provenance, "8 cent.") the letter *a* is often written above this symbol, e.g. fol. 220^r 'quam causam.'

Of course, in all script which uses the 'qua' symbol (see above, p. 206) we may find $\overset{a}{q}m$ 'quam,' e.g. Milan L 99 sup. (Bobbio, "mid. of 8 cent."); along with the Insular symbol), Brussels 8216-8 (along with the Insular symbol) and 10127-41 (d^o), to cite a few MSS. out of many. And a form like $q\bar{a}m$ (e.g. Berlin Phill. 1743) really shews suprascript *u*.

Whether the $\bar{q}a$ of the Anglosaxon script of Munich 6298 (Freising, "time of Corbinian"), used alongside of the normal

symbol (e.g. both on fol. 41^r), is a development of this last symbol is doubtful. The same MS. shews *qē* 'quem' (see below, s.v.). This *qā* is the ancient Nota for 'quia' (see below, s.v.), and denotes 'qua' in some mediaeval MSS., e.g. Vienna 17, fol. 13^r 'si *qua* similia.' It appears for 'quam' (along with the normal symbol) in a MS. written at Freising between 854 and 875, Munich 6262 Hrabanus Maurus, fol. 87^v 'quia minus *quam* inter duos caritas stare non potest.' It is used also in Paris 10588 Canons ("8 cent."), e.g. fol. 36^r '*antequam*.'

275. In Relative forms like 'qui,' 'quae,' 'quod,' 'quam,' etc., and even 'que' and 'quia,' we find traces, possibly misleading traces (see below, s.v. 'qui'), of a primitive initial-letter suspension used indiscriminately for them all. Whether we should so explain, or rather as a mere capricious suspension, the occasional *numq̄* 'numquam,' *tamq̄* 'tamquam,' etc., is doubtful. These appear in such MSS. as: Turin F IV 1, frag. 5 (Irish minuscule of "8 cent.", written at Bobbio) 'tamquam' in a repetition; Vat. Pal. 212 (Germany, "8 cent.") 'priusquam' frequently (although in 'numquam' the Insular 'quod' symbol is used); London add. 30852 (Visigothic, "end 9 cent.") 'tamquam' in the marginalia of fol. 111^v.

In Munich 6330 (Freising, "8-9 cent.") we find not merely *anteq̄* and *numq̄* and *tamq̄* (and *postq̄*), but *q̄* 'quam' fol. 54^v 'haec est fides catholica *quam* nisi quisque...crediderit,' a symbol which properly denotes 'quae' (see above, p. 211).

The *q̄* (with the 'm'-form of abbreviation-stroke, hooked at each end) of a Northumbrian MS. in 8th century Ags. minuscule, Vat. Pal. 68 (passim), is really a misuse of the Insular 'quem' symbol (see below, s.v.). It is used also throughout an Echternach MS. of "saec. viii med.", Paris 9527, and often in another of 798-817, Paris 9525, both in Ags. script. In these three MSS. it is carefully distinguished from *q̄* 'quae,' which has the plain form of abbreviation-stroke (not hooked at each end); but the danger of confusion between such a pair is obvious.

The contraction *qm̄* too is found for 'quam' as well as for 'quem' (see below, s.v.). Thus it is frequent in the Ags. minuscule of a Fulda MS., Cassel theol. F 22 ("8-9 cent."); in

the Ags. half-uncial of St Petersburg F 1 3 (also for 'quem'); in the Ags. minuscule of a Beauvais MS., Paris 10861, fol. 12^v '*antequam*' (oftener for 'quem'); in the Ags. minuscule of a St Bertin MS., Boulogne 63-64 (more often the Insular symbol, with the cross-stroke in various shapes).

Compare Cologne 41 (of Hildebal'd's time) fol. 61^r q̄nquam 'quanquam.'

A transcriber, especially an Irish transcriber, would write 'quoniam' for this q̄m 'quam' or 'quem' (see below, s.v. 'quoniam').

In the Sacramentary of Gellone, Paris 12048 (written at Rebaix, c. 750) q: denotes 'quam' (fol. 129^v), as well as 'quem' (fol. 90^r) and 'quod' (fol. 172^v); and in Cambrai 619 (written at Cambrai 763-790) it denotes 'quam' (frequently) as well as 'que' and 'quod.'

The isolated variety, *q* with a *c*-curve above, found in the Ags. script of an Echternach MS., Paris 9525 (798-817), fol. 128^r 'in eandem imaginem transformatur, id est *quam* Dominus ostendit in monte,' may be a mere error.

276. quamuis, quamquam. The ancient Nota, a syllabic suspension q̄u 'q(uam)-u(is),' survives in Boulogne 63 (Ags. script of St Bertin, "8 cent.") fol. 20^r (in the letter of Consentius to St Augustine) 'nec speciem fingere *quamvis* sublime cogitans mens.' The other scribes of our period content themselves with substituting the 'quam' symbol (q.v.) for the first syllable.

Similarly *quamquam* is expressed by the 'quam' symbol repeated, and differs from a common 'quoque' symbol (qq with abbreviation-stroke below) in that each shaft has a separate cross-stroke, whereas in the 'quoque' symbol a single cross-stroke normally traverses both the q-shafts.

Traube in (unpublished) notes on Abbreviations adds for q̄u 'quamvis' Vat. Pal. 1753 (Lorsch, "end of 9 cent."), with references to Keil 'Gram. lat.' VI p. 13, l. 19 and p. 17, l. 16, and p. 38, l. 25, etc. Transcribers mistake it for 'qum' ('cum').

277. quando. In a mediaeval list of ancient Notae (Keil, 'Gram. lat.' IV, p. 298) q̄n appears as the symbol of 'quando' as well as of 'quoniam.' But in the ancient legal MSS. now extant

'quando' does not seem to be symbolized, with the exception of the isolated occurrence of aliq̄d 'aliquando' in the Verona Gaius; a doubtful usage, since q̄d normally denotes 'quidem' in such MSS.

While q̄n as a 'quoniam' symbol, a syllabic suspension, is not uncommon in the older specimens of Anglosaxon and in pre-Carolingian script (see below, s.v.), Irish scribes use only the rival contraction q̄m for 'quoniam' and appropriate q̄n to the designation of 'quando.' Of a contraction (q̄o) for 'quando,' corresponding to q̄m 'quoniam,' we have a trace in a Bobbio MS. of Isidore's Etymologies at Milan (Ambr. L 99 sup. of "saec. viii") where on p. 65 (= Etym. 2, 5, 9) we read quō verba ipsa...q̄o inter se...q̄o ex eo, etc. for 'quando...quando...quando.' This makes one suspect that the scribe found in this passage in his original q̄o for 'quando' thrice repeated, and miscopied it as quō (a 'quoniam' symbol) in the first of the three occurrences; and this suspicion is strengthened by the substitution of 'quoniam' (abbreviated q̄m) for 'quando' in another passage of the same book (2, 27, 1) and by other instances of the confusion of the two words by this scribe (e.g. Etym. 2, 30, 8). The contraction however which maintained itself in usage was qnō, a development from the suspension q̄n. Another symbol which gained a fairly firm footing was q̄nd (with variations from this normal form).

The abbreviation of the word is an Insular practice. Apart from Insular influence the word is written in full. It is true that the Corbie ab-script abbreviates (q̄nd, q̄no, q̄n, q̄ndo); but this script has taken its stock of abbreviations from an Insular source.

In Irish q̄n is very often accompanied by qnō (which appears alone in the Dublin 'Garland of Howth'), e.g. in the Book of Mulling [St John, etc.], the Book of Dimma, the Book of Armagh, the St Gall Priscian (see 'Ir. Min.'). Q̄no seems not to be English. The English pair are (1) q̄n, found in an old Durham MS., now at Cambridge (Trin. Coll. 216, in 'aliquando,' etc.), and (2) q̄nd, e.g. in the Corpus Glossary and in the Northumbrian MS., Vat. Pal. 68. Both appear in a MS. probably written abroad, Cambridge Trin. Coll. 368 Isidore's Etymologies (written in 833), the former on fol. 45^v potuit *quando* voluit (Etym. 7, 2, 9). The use of q̄nd (along with q̄n and q̄no) in the Boniface Gospels at Fulda is one of the 'Anglicisms' (like quō 'quoniam') of that specimen of

cursive Insular script (with Irish glosses). In some specimens of Irish script written on the Continent, such as the Carlsruhe Priscian, the genuine Irish pair (qñ and qño) are employed, while in others we find also qñd, e.g. once in the Leyden Priscian (from Egmont Abbey), and in products of the Bobbio scriptorium such as Milan Ambr. F 60 sup., Nancy 317 (in Continental script). The North Italian cursive of that very early Bobbio MS., Vienna 17, uses qñō, qñdo, qdo. This last symbol (a contraction developed from the above-mentioned ancient syllabic suspension?) shews itself in the Anglosaxon script of an Echternach MS. at Paris (9565, of "saec. viii") along with qñ (e.g. *aliquando*) and qñd; in Munich 6298 ("vel ipsius sancti Corbiniani vel certe eius successoris immediati") on fol. 43^r (aliqdo, possibly by a corrector), while elsewhere in this MS. qñd is the symbol adopted. In the Le Mans 'Moore Bede' at Cambridge, written about 737, qñd is employed, but on fol. 17^v qñ (in the sentence *nam qñ de Gallis episcopi veniunt*) is expanded to 'quando' by the corrector. At Lorsch (Vat. Pal. 202), Freising, Würzburg, etc., qñd and qñdo were used in Anglosaxon script (for examples, see 'Zentr. Bibl.' of this year), while qñ survives in the older MSS. as the symbol of 'quoniam' (see below, s.v.). Similarly at Fulda, e.g. qñd in Bâle III 15^e ("9-10 cent."), qñdo in Bamberg E III 19 (on fol. 30^r), if from Fulda; also qñ in Cassel theol. F 22 (e.g. *aliquando*). The Anglosaxon script of a MS. of Werden Library, now at Berlin (theol. F 356, written in saec. viii ex.), shews qñd less often than qñ (e.g. *aliqñ*). A Mayence MS. in the Vatican Library, Pal. 1447, has qñdo and qñ.

The St Bertin MS. of Augustine's Epistles at Boulogne (64), which has transferred so many unfamiliar symbols from its original, treats qñ 'quando' in two early occurrences (fol. 7^v = Epp. 187 § 23; fol. 8^v) as if it were an unfamiliar symbol, leaving a blank space after it (see 'Ir. Min.', p. 70). Vat. Pal. 554, foll. 5-12 (Ags. of "8 cent.") has for 'quando' qñ (fol. 9^v *nolite exercere quando luna oscuratur*) and qñdo (fol. 9^r). Certainly the survival of the ancient qñ 'quoniam' would militate against the free use of qñ 'quando' in many scriptoria. That is why qñ 'quando,' so frequent in Irish and Welsh scriptoria, which recognize only qñ as the 'quoniam' symbol, is much less frequent in others;

and the rough-and-ready rule is fairly serviceable: "in Ags. script $q\bar{n}$ denotes 'quoniam,' but 'quando' in Irish and Welsh." In the Ags. script of Echternach however $q\bar{n}$ seems always to denote 'quando' (e.g. Paris 9527 and 9565), never 'quoniam.' In Breton MSS. $q\bar{n}d$ and $q\bar{n}do$ are the current symbols but $q\bar{n}$ is also employed and $qd\bar{o}$ appears in a gloss in Orléans 255 (see 'Zentr. Bibl.' 29, 268) as well as in Paris 12281 (Breton?) on fol. 113^r, etc.

278. There must have been an enormous amount of confusion between 'quando' and 'quoniam' by transcribers of early originals, owing to the equivocal nature of the $q\bar{n}$ symbol.

A Cambrai MS. of Philippus' Commentary on Job, written in quite early half-uncial, abbreviates 'quando' by $q\bar{n}$ (e.g. fol. 177^v *aliquando*; fol. 163^v *ubi eras quando ponebam fundamenta terrae?*), and for 'quoniam' uses a variety of symbols: $qu\bar{o}$, $q\bar{m}$ and sometimes $q\bar{n}$. So that $q\bar{n}$ does double duty, and is often expanded by a corrector¹, e.g. fol. 100^v *ligatae dicuntur $q\bar{n}$ (corr. quoniam) non simul effunduntur*. In the transcription of a MS. like this, mistakes could not be avoided, for the context usually furnishes no means of determining which conjunction is meant. And, apart from mediaeval transcription, modern collation of MSS. has probably often misinterpreted not merely the $q\bar{n}$ symbol but also $qu\bar{o}$ 'quoniam,' $qn\bar{o}$ 'quando,' and the like. The lists offered in our Dictionaries and Grammars of occurrences of 'quando' and 'quoniam' probably require to be sifted.

279. A St Gall(?) MS. at Leyden (Voss. Q 69; cf. Hessels 'A late eighth century Latin-Anglosaxon Glossary') offers, along with $q\bar{n}d$ and $q\bar{n}do$, a new variety $qu\bar{n}d$ (e.g. on fol. 40^v both *aliqu\bar{n}d* and *aliqu\bar{n}d*). The same MS. furnishes another example of the variety mentioned above, $q\bar{d}o$ (fol. 10^r *gaudium nobis advenit quando Christus natus est*); a variety which appears in another Leyden MS., Scal. 28 (Flavigny, written in 816) (fol. 135^r *quando revertatur a nuptiis*), which uses Insular abbreviations, including the 'quando' symbols $q\bar{n}$ (fol. 24^v *quando resurrectio*

¹ The same corrector expands $qu\bar{o}$ to 'quando' in the sentence (fol. 85^r) *qu\bar{o} id quod a te postulabat non potuit inpetrare*. Surely an error; for $qu\bar{o}$ always seems to denote 'quoniam.'

traditur Christi), qnō (fol. 48^r, etc.), qñd (fol. 74^r *aliquando*). In the Murbach Canons at Gotha (memb. I 85, in Continental script of "saec. viii-ix") we find (in repetition) on fol. 103^r aliqūdo along with aliqñdo. In a Freising MS., Munich 6262, written in 854-875 we find qañd (fol. 98^r). Other examples of the abbreviation of 'quando' in Continental script under Insular influence are: qñdo and qñd and qñ (fol. 6^v *quando ad xv indictionem veneris*) in a Mayence MS., Vat. Pal. 1447 (before 813); qño in a late 9th century Corbie MS. at Paris (Bibl. Nat. 12296, on fol. 43^v *quando factum est, tunc fieret*), and in Montpellier 141 (of "saec. ix in. "; with Insular symbols of 'autem,' 'quasi,' etc.); qñ freely used in a Ghent MS. at Brussels (10127-41, of "saec. viii "; with Insular symbols of 'aut,' 'mihi,' etc.), also found in Namur 11 Bede's History (St Hubert); Laon 288 ("beg. of 9 cent."), 'aliquando'; qñ and qñdo in a MS. written, or rather finished, at St Florian in Austria in the year 816 (Brussels 8216-8, e.g. aliqñ fol. 36^v, aliqñdo fol. 43^v); qñdo in a MS. written at Trèves in 810 (Vat. Pal. 1448, foll. 1-44) on fol. 2^v, and (according to Chroust II iii, pl. 8) in another (Trèves 118) written before 847.

The Irish pair qñ and qño appear in the Continental script of a MS. of unknown provenance, Paris 1853 Jerome on the Pauline Epistles ("8 cent."), but while qñ certainly denotes 'quando' (e.g. fol. 241^v aliqñ 'aliquando,' fol. 231^r aparuit angelis qñ dicebant), qño seems (along with qñm and qñ and once qūm) to denote 'quoniam,' e.g. fol. 218^r (= 1 Thess. 2, 13) idio et nus gracias agimus qño cum accipissetis, fol. 220^r qño vindex est Dominus.

In the Corbie ab-type the current symbol for 'quando' is qñdo, but we find occasionally qñd, qño and qñ (e.g. Paris 12155 Jerome on Ezechiel, on fol. 38^v [= Migne xxv 76 A] qñ visio non fuerit).

Apart from Insular influence, aliquand̄ 'aliquando' in the Beneventan script of Paris 7530 (end of 8 cent.) is probably a mere capricious suspension (fol. 294^r).

280. quantus. In the extant legal MSS. which contain ancient Notae, e.g. the Verona Gaius and the Autun Palimpsest, there is no special symbol for this word. In the Verona Gaius, etc., the first syllable is indicated by the 'quam' Nota. In the Autun Palimpsest 'quantum' has the first syllable indicated by the

'quam' Nota and the second by the 'tum' Nota (qt̄). Mediaeval lists of ancient Notae are not always safe guides. In one MS. of what Mommsen calls the Notae Papianae, because this collection was incorporated in the Papias Glossary, we find a symbol for 'quantum' (q·t·) which may be merely a miswriting of what is given correctly in the Autun Palimpsest; in another MS. of the same collection we find a different symbol, *q* with *t* above.

In the usage of early minuscule scribes the only support I can find for this slight evidence of an ancient syllabic suspension (q̄t̄ or q̄t̄) is the occurrence in the Dublin Book of Armagh, written at Armagh in 807, of qt̄ō 'quanto,' qt̄ā 'quanta,' and in a St Gall fragment in Irish script (1395, no. 8) of qt̄m̄ 'quantum.' These might be regarded as contractions developed from an older syllabic suspension q̄t̄ 'quantus,' '-ta,' '-tum,' etc.

The word is abbreviated only in Insular script, but by no means universally in Irish, and hardly ever in Anglosaxon. The abbreviation takes two forms: q̄nm̄ (also a 'quoniam' symbol) and q̄ntm̄.

281. (1) qn̄m̄ 'quantum.' This is freely employed in Welsh MSS., such as Cambridge Ff iv 32, Corp. Coll. 153, and (along with qūnm̄) in the Berne fragment (C 219); in the Cornish MS., Berne 671. It occurs in Irish MSS. written either at home, such as the St Gall Priscian of saec. ix med., or abroad, such as two Bobbio MSS. (Milan Ambr. C 301 inf. at least once and the flyleaf of A 138 sup.), two Reichenau MSS. (the Carlsruhe Bede and Augustine), also the Leyden Priscian (fol. 71^v = Keil G. L. II, 275, l. 10).

(2) q̄ntm̄ (or q̄ntum) 'quantum,' q̄nti 'quanti,' q̄nto 'quanto,' etc. This is the form used in the oldest Bobbio minuscule (Vienna 16, Vienna 17), and in other specimens of Continental Irish script, such as Laon 26 (flyleaves), the Carlsruhe Augustine (along with q̄nm̄); occasionally in the Anglosaxon script of some Continental scriptoria, such as Corbie (St Petersburg F I 3, on fol. 37^r), Würzburg (theol. F 19, on fol. 37^v; theol. F 149^a); rarely in Welsh (Berne C 219, once). It is also the form borrowed (along with other Insular abbreviations) by the Corbie ab-script (see 'Rev. Bibl.' of 1912). And it occurs (along with q̄ndiu 'quandiu' and q̄nquam 'quanquam') in Cologne 108. A scribe who used q̄nm̄ for 'quoniam' could hardly use the same symbol for 'quantum'; and q̄nm̄ 'quoniam' is a usage of Anglosaxon script (especially in Continental scriptoria) and of the Corbie ab-script, whereas q̄m̄ is the only symbol used in Irish and Welsh (see below, s.v.). The analogy of the 'quando' and 'tantum' symbols must also be taken into account in the history of the abbreviation of 'quantus.'

282. quare. The ancient Nota, found in the Vatican fragments of ante-Justinian law (Vat. lat. 5766), etc., was the syllabic suspension $q\bar{r}$ 'q(ua)-r(e).' It survives only in a few early (Insular) MSS., but Insular scribes (at least Irish, Cornish, Breton, but rarely Anglosaxon) continued its use in the form of a contraction ($q\bar{r}e$), while they reserved $q\bar{r}$ as a symbol for 'quaeritur.' The word may also be expressed by adding the letters 're' to the 'qua' symbol, but that properly belongs to the paragraph on 'qua.'

Examples are:

(1) $q\bar{r}$ 'quare.'

In the "8th cent." Irish script of a Bobbio(?) MS., Vat. lat. 491 (along with $q\bar{r}e$), e.g. fol. 50^v 'qui dicunt *quare* aliis det Deus gratiam, aliis non det?';

In the "8th cent." Ags. script of a St Bertin MS., Boulogne 63-64, e.g. fol. 20^r of 63; in the 8th cent. Ags. script of a Murbach MS., St Paul (Carinthia) 25. 2. 16 (according to Lehmann);

In the (contemporary?) marginalia of the half-uncial Paris 2706 ("N.E. France"), e.g. 213^v '*quare* adiutorium pactum sit Adae,' fol. 268^v (this MS. has the Insular 'autem' symbol, etc.);

(2) $q\bar{r}e$ 'quare.' This symbol is so common in Irish MSS. from the earliest times that a reference to 'Ir. Min.' must suffice, with these additions:

The Stowe St John's Gospel fragment; the Garland of Howth;

Laon 26 and flyleaves; Würzburg th. F 12 ("beg. of 8 cent."); St Gall 51 (half-uncial); St Gall 1395, frag. 8 ("9 cent. lateish"); Milan F 60 sup. (Bobbio, "8 cent."); Florence Ashb. 60 and Vat. lat. 491 (both of Bobbio?, "8 cent.").

But it is not found in the few Welsh MSS. of our period. Breton scribes however employ it whether they write Insular or Continental script (see 'Zentr. Bibl.' 29, 268); so that its absence from these Welsh MSS. may be a mere accident. It is employed in the sole relic of Cornish script of our period, Berne 671.

(Anglosaxon.) In Ags. script it seems to have been dropped very soon.

My only examples are:

Vat. Pal. 68 (with Northumbrian and Irish glosses, "8 cent."); the Moore Bede (Le Mans, c. 737).

In Continental script it is always due to Insular influence. Thus it appears in the part (but no other) of Cologne 83^u written in Hildebald's time by an Irish monk of Cologne (on fol. 119^v); also in Paris 1853 (Murbach?, "8 cent."), fol. 228^v, fol. 233^v; Düsseldorf B 3 (Corbie ab-type), fol. 178^v.

283. quasi. The ancient Nota, a syllabic suspension, $q\bar{s}$ 'q(ua)-s(i)' (e.g. in Vat. lat. 5766 and the Rainer fragment), survived in Insular (Anglosaxon) script for a time; but all Insular

scribes prefer the contraction (q̄si), a form which would avoid confusion with the common liturgical symbol q̄s 'quaesumus' and the occasional q̄s for 'quis,' etc. This contraction is one of the many Insular symbols used in the Corbie ab-type.

Sometimes only the first syllable is abbreviated. To the 'qua' symbol the letters 'si' are added. But this is really a symbolism of 'qua,' not of 'quasi,' and belongs to § 261.

Examples are:

(1) q̄s 'quasi.'

(Anglosaxon.) The Corpus Homilies (fol. 22^r 'quasi reum supplicio absolvere conetur');

Paris 9527 (Echternach, "mid. of 8 cent."), passim; Boulogne 63-64 Augustine's Letters (St Bertin, "8 cent."), e.g. 63 fol. 17^r 'quasi dixerit apostolus seminatur corpus'; the Épinal Glossary (Moyenmoutier, Vosges, "beg. of 8 cent."), twice on fol. 2^r; St Gall 913 Vocabularius S. Galli ("8-9 cent.") p. 84 'dicitur momentum quasi motum mentis' (but usually q̄si); Vat. Pal. 259 Gregory's Homilies (unknown provenance, "beg. 8 cent."), fol. 82^r 'quia cogitationes adiunguntur quasi quedam Spiritu conpages fiunt';

(Corbie ab-type.) Cambrai 633 Glossarium Ansileubi, fol. 52^r 'quasi duorum bellum' (usually q̄si);

(Other Continental script.) A Cologne MS. of Hildebald's time, Cologne 74, more than once (sometimes expanded by a corrector); Montpellier 409 Psalter (Auxerre, of 772-795), frequently, e.g. fol. 29^r 'et quasi in nocte in hoc mundo lucentes'; Liège 306 (St Trond, of the year 834) fol. 84^v 'porro anima inimicorum tuorum rotabit quasi in impetum et circulo fundi'; Leyden Voss. Q 69 Glossary (St Gall?, "8 cent."), once; Paris 528 (Limoges, beg. 9 cent.), 106^r, 109^r.

284. (2) q̄si 'quasi.' In Irish script and Welsh (with Cornish) this symbol is universal, and plenty of examples will be found in 'Ir. Min.' and 'Wel. Scr.', from as early as the Book of Mulling [St John], the Schaffhausen Adamnan and the early Bobbio minuscule of Vienna 16 and the Naples Charisius. Breton scribes employ it in their Caroline minuscule as well as in their Insular type (see 'Zentr. Bibl.' 29, 268 for details). Examples from Anglosaxon and Continental script may be given here:

(Anglosaxon.) The Corpus Glossary (Canterbury); Cambridge Trin. Col. 216 ("de manu Baedae"); Vat. Pal. 68 (Northumbria, "8 cent.");

The Moore Bede (fol. 9^r); Paris 9565 (Echternach, "8 cent."), frequently (usually altered by a corrector); Cologne 106 (Tours?, time of Alcuin), fol. 51^r; Metz 76 ("9 cent."), frequently;

Berlin theol. F 356 (Werden, end of 8 cent.), frequently;

Lorsch MSS., e.g.: Paris 16668, fol. 41-58 ("9 cent."), frequently; Vat. Pal. 202 ("8-9 cent."), passim;

Fulda MSS., e.g.: Cassel theol. F 30 ("9 cent."); Cassel theol. F 54 ("9 cent."), frequently; Bamberg E III 19 (Fulda?, "9 cent."), very frequently; Milan L 85 sup. (Fulda?, "beg. of 9 cent.");

Würzburg MSS., e.g.: Würzburg th. F 13 ("8 cent.") and th. F 17 ("8 cent.");

Freising (etc.) MSS., e.g.: Munich 3731 (Augsburg, "8 cent."); Munich 6298 (Freising, time of Corbinian?); Munich 6237 and 6297 (Freising, c. 780), passim; Munich 6433 (Freising, "8-9 cent."); Munich 14210 (Ratisbon);

Vienna 2223 (=Jur. Can. 116) Poenitentiale ("8-9 cent.");

Carlsruhe Reich. 221, foll. 54-102 (half-uncial); St Gall 759 and 913;

Of unknown provenance: Florence S. Marc. 611 ("8-9 cent.).

In Continental script *q̄si* is found not only (as has been mentioned) in the Corbie ab-type (for details see 'Rev. Bibl.' of 1912), but at various centres under Insular influence or in MSS. transcribed from an Insular original:

Namur 11 Bede's History (St Hubert, Ardennes, perhaps after our period), frequently (with *q̄s* 'quis'); Laon 288 ("beg. of 9 cent.") fol. 20^r (with *q̄s* 'quaesumus'); Cologne 83ⁿ, foll. 110-125 (the part written by an Irish monk of Cologne in Hildebald's time); Cologne 210 ("8 cent.") fol. 9^r 'sed sic manere circa eum *quasi*'; Trèves 122 Ambrose (probably after our period), passim; Trèves 118 (written at Trèves, 819-847), according to Chroust II iii, pl. 8; Meginfrit's MS. of Jerome on the Book of Proverbs, Bamberg M v 12, part ii, fol. 58^v; Épinal 6 (Moyenmoutier, "beg. 9 cent.") fol. 172^r; Leyden Scal. 28 Bede (Flavigny, Autun, of the year 816; with many Insular symbols) fol. 42^v;

Vat. Pal. 212 (Germany, "8 cent."); Berlin Phill. 1716 (Germany?, "8-9 cent."), passim;

Lorsch MSS. use it freely, e.g.: Vat. Pal. 172 ("9 cent."); Vat. Pal. 195, foll. 1-53^r ("9 cent."); Vat. Pal. 822 ("9 cent. early"); Vat. Pal. 829 ("beg. 9 cent."); Vat. Pal. 1578 ("9 cent."), frequently;

Fulda MSS., e.g.: Cassel theol. F 49 (Fulda, "9 cent."), passim; Vat. Reg. 124 (before 847), frequently;

Oxford Laud. misc. 124 (Würzburg, "9 cent."); Würzburg th. F 14 (Würzburg or Fulda, of 832-842), according to Chroust (I v, pl. 9).

Freising (etc.) MSS., e.g. Munich 6330 (Freising, "8-9 cent."); Munich 6382, part ii (Freising, "8-9 cent."), passim; Munich 14437 (written by two Ratisbon scribes in 823);

London Add. 11880 (Bavaria?, "9 cent."); Brussels 8216-8 (St Florian, Austria, of the year 819), frequently; Paris 1853 (Murbach?, "8 cent.");

Reichenau MSS., e.g.: Carlsruhe Reich. 99, part ii ("8 cent."), frequently; Carlsruhe Reich. 191 ("8-9 cent."), frequently;

Bobbio MSS., e.g.: Vienna 17 (early cursive); Milan L 99 sup. ("mid. of 8 cent."); Nancy 317 Grammatica ("9 cent.");

Of unknown provenance: Berne 611 (Merovingian, with many Insular symbols); Paris Baluze 270, foll. 132-148 ("beg. of 9 cent.," with some Insular

symbols); Montpellier 141 ("beg. 9 cent.") fol. 46^r 'et ecce in nubibus caeli quasi filius hominis veniebat'; Paris 18282 (by the scribe of foll. 71-76).

285. que. The initial-letter suspension (q̇) is, with the similar 'bus'-symbol (ḃ), a feature of every ancient MS., even of the most calligraphic. The dot may be replaced by a comma (q̇) or by a colon (q:) or by a semi-colon (q;) or a double comma (one comma above another) or the like. Sometimes by a minute s-mark (q^s), as in the marginalia (full of ancient Notae) of the half-uncial Paris 12214 + St Petersburg Q 1 4. This last ultimately attained supremacy in Visigothic minuscule (see below, s.v. 'us'); while in Insular minuscule a favoured form shewed the two commas conjoined in one stroke of the pen (q3).

But there must have been another type of ancient Nota, perhaps the cursive type, in which the shaft of *q* was traversed obliquely by a stroke passing down from right to left. When the stroke was sinuous the 'que' symbol resembled the Insular 'quod' symbol (see below, s.v.); when it was straight, the 'que' symbol resembled a common form of the 'quam' symbol (see above, s.v.). This second ancient Nota, which appears in both these forms (along with q̇ and q: and q; and q^s and so on) in a "7 cent." MS. of "N.E. France," Paris 2706, may be called the 'early Continental' symbol, for it is characteristic of the earlier minuscule of all parts of the Continent, except Spain; and, since it is a feature also of the early charters of these parts, we may believe it to have been appropriate to cursive script. It is used in the cursive marginalia of two majuscule MSS., Autun 107 and Paris 12097 Canons (Corbie); also in the marginalia of the half-uncial Paris 13367 (Corbie).

Examples in Merovingian Charters will be found in Lauer and Samaran 'Diplômes Mérovingiens,' e.g. charter of Dagobert I (629-639), of Clothair III (657-673), of Thierry III (677 and 688, etc.), of Clovis III (691). Subsequent Frankish examples are: Judgement of Pippin (750) (see Pal. Soc. I 120); a Fulda charter of Pippin (760) (=Sybel and Sickel I); a charter of Carlomann of 769 (=S. and S. III i); charters of Charlemagne of 775 (=S. and S. I ii) and 777 (= 'Musée Archives Dép.', pl. ii); a charter of 834 (=S. and S. III ix), a Chur charter of 843, etc. In St Gall charters of 744, of 752, of 761, of 762, etc. In an Echternach 'traditio' of 762.

A dot or colon or semi-colon may be added to this form (see pl. iv of 'Musée Archives Dép.,' a Narbonne document of 834,

'*absque*'), and this combination of the two symbols is the favourite sign (out of many) in the MSS. of the Corbie ab-type (see 'Rev. Bibl.' of 1912).

Examples of the 'cursive' symbol of 'que' in early Italian Charters will be found in Bonelli 'Cod. Paleogr. Lombardo,' e.g. Bergamo charters of 740 and 774 and 785. Also Verona charters of 810 (= Monaci 'Archivio Paleografico' III 5) and 814 (ibid. III 6); a Benevento charter of 840 (= Morcaldi 'Codex Diplom. Cavensis' I xix).

286. In minuscule MSS. of the Frankish Empire this 'cursive' type may be called the eighth century form, although an occasional survival may belong to a later date (e.g. a St Trond MS. of 834, Liège 306, has this type sometimes, along with q; and q:). Only some of the numerous examples need be given: Paris 2110 ("N.E. France," "7-8 cent."), in various forms (also q: etc.); London, Egerton 2831, foll. 1-109 (Tours), foll. 11^v and 34^v '*usque*' (elsewhere q: or q: or q:), although in the Anglosaxon script of foll. 110-end this symbol appears once for 'quod' (elsewhere q̄d); Paris nouv. acq. 1575 (Tours; also q: and the like); Paris 14086 (Merovingian), e.g. fol. 114^r; Paris 17655 Gregory of Tours (Merovingian cursive); London Add. 11878 (Merovingian Luxeuil type); Vat. Reg. 316 Sacramentarium Gelasianum (uncial), fol. 49^v '*namque*' (elsewhere q:); Vat. Reg. 317 the Autun Sacramentary (uncial), fol. 136^v '*adque*' (elsewhere q: and the like); in Cologne MSS. of Hildebald's time (along with the ancient Nota); Boulogne 48 (St Bertin, 804-820), fol. 4^r '*adque*'; Paris 12598 (Corbie; also q:); Paris 13347-9; Paris 13354 (also q:); Amiens 220 (Corbie), foll. 33^r, 35^v (usually q: and the like, as always in the Maudramnus Bible); St Petersburg F VI 3 + F I 12 (Corbie; usually q:); Paris 12296 (Corbie), fol. 58^v '*namque*' (usually q:); Paris 12239-41 (Corbie; also q: and q: and q:); Paris 12161 (cursive); Cheltenham 17849; Paris 1012 and 2843A (Limoges; followed by a dot; also q: and q:); Paris 9530 (Echternach; usually q:); Paris 17451 (Compiègne; also q:); Paris nouv. acq. 1597 (Fleury; also q: and the like); Paris nouv. acq. 1619 (also q:); Cambrai 619 (of 763-790), fol. 34^v (usually q:); Cambrai 624 (half-uncial); Hague 1 (Metz?; with q: and q: and q:); Leyden 67 E Glossary ("9 cent."; also q:); Leyden Voss. Q 63 (also q:); Brussels 8780-93; Brussels 9403 (often accompanied by a dot; usually q: or q:); Brussels 10127-41 (Ghent; often accompanied by a dot; also q:); Wolfenbüttel Weiss. 99 (Merovingian); Berne 611 (Merovingian; also q: and the like); Leyden 114 and Berlin Phill. 1743 (in these two Rheims MSS. often written, as in many charters, e.g. a Novalesa charter of 769, without lifting the pen, so as to resemble our g, and often accompanied by a comma; also q: and the like); Autun 3 (uncial, of 751; usually q:); Montpellier 55 (St Étienne, Autun; also q:); St Gall 731 (Besançon?, of the year 794; also q:); Paris 13026 (Péronne?; also q: and q:); Paris 9427 the Luxeuil Lectionary (Merovingian); Paris 17655 (Merovingian); Paris 10756 (partly Merovingian); London Harl. 5041 (Merovingian; also q:);

Berne 263 (Strassburg, 9 cent. ; along with q;) ; Wolfenbüttel 67. 5 Aug. O (c. 813 ; also q;) and Weiss. 81 (of 772 ; e.g. fol. 7^v ; also q;) and Weiss. 86 (also q; and the like) and Weiss. 97 (also q;) ; Weilburg, Gymn. Bibl. 3 (Schönau, "9 cent." ; also q;) ; the Essen Gospels (frequently ; also q; and q₃) ; Cassel theol. Q 10 (Fulda ; usually q; or q^r or q₃) ;

Würzburg th. F 64^a (Merovingian ; also q; and q^r) ; Munich 6243 (Freising), foll. 192 sqq. (normally q;) ; Munich 14470 (Ratisbon), fol. 136^r 'quacumque' (elsewhere q; and q; and q₃) ; Épinal 68 (Murbach, of 744 ; also q; and q^r) ; Colmar 39 (Murbach), e.g. fol. 4^v 'quinque' (usually q;) ; Paris 1853, e.g. fol. 115^v 'quinque,' fol. 204^r 'quacumque' (usually q; and the like) ; Vat. Pal. 493 Missale Gelasianum, the minuscule part (Murbach ?) ; Gotha I 85 (Murbach ; usually q; or q^r or the like) ; Fulda D 1 (Constance ; also q;) ; Carlsruhe Reich. frag. 69 ("cursive") and Reich. 248 (on fol. 50^v 'quae' ; usually q;) ; Einsiedeln 281, pp. 1-178+199, pp. 431-526 ("mid. of 8 cent." ; also q;) and 347 Rufinus (also q;) ; St Gall 553 ("beg. of 9 cent." ; once, elsewhere q;) and 1394, frag. 6 ("8 cent.") and 11 (time of Winithar ; also q; etc.) and 44, pp. 1-184 (760-781 ; also q;) and 70 (time of Winithar ; also q^r) and 125 ("8-9 cent." ; usually q;) and 907 (time of Winithar) and 911.

We have already seen that this symbol (usually with the addition of a dot or colon) was adopted in the Corbie ab-type (current at Corbie, etc., at the end of the 8th and the beginning of the 9th centuries). It is also found in a somewhat similar type of minuscule (of "N.E. France"), e.g. Autun 20 (also q;), Montpellier Bibl. Ville 3 (also q;), Oxford Douce f. 1 'prosequere' (also q;) ; also in the Laon az-type (see 'Rev. Bibl.' of 1914). Micy MSS., even of the end of our period, shew the 'quam' type, with or without a dot, e.g. Paris 1862 (of 840-859), Leyden 21 ("late 9 cent.").

287. This 'cursive' or 'early Continental' symbol even shews itself in the Insular script of some Continental centres once or twice ; e.g. Munich 6297 (Freising, c. 780), fol. 42^v 'scopisque' (normally q; or q;) ;

Vat. Pal. 577 (Mayence, "8 cent." ; q; elsewhere), fol. 71^r 'tuendaque,' in a form not quite identical with the Insular 'quod' symbol which is used, e.g., on the same page ;

St Gall 759 (e.g. 'frequenter,' p. 74 ; usually q;) ; Turin A II 2* Augustine ("half-uncial"), in the more minuscule parts (see 'Codici Bobbiesi' I pl. 2 'neque').

In Italy it appears in the early semi-cursive minuscule of Verona 4 and 55 (along with q;) and even in the calligraphic minuscule of Verona 54 (from fol. 117 onwards) and 67 (oftener than q;) and Berlin Phill. 1831 (frequent ; normally q;) and Phill. 1825 (Verona or Angers ; also q;).

In early Bobbio minuscule, e.g. Milan C 105 inf. and D 268 inf. and L 99 sup. ('atque,' p. 80 ; elsewhere q^r and q^r) and Vat. lat. 5763 (also q;) and Wolfenbüttel Weiss. 64 (also q;) and in a cursive marginal entry on p. 44 of S 45 sup. ; in the 'Merovingian' script of Ivrea 1 (c. 690 ; also q;) ; in

London, Cotton Nero A ii (perhaps Verona, of 767; followed by a dot); in Paris 653 (North Italy; usually q; and q₃). Plate xii of 'Codici Bobbiesi' I shews it in the Bobbio cursive of the marginalia of Turin G v 37.

Of uncertain provenance are, e.g. Vat. lat. 6018 Glossary (also q with double comma), in which 'quod' is expressed by the same symbol (also q̄d); Paris 13246 the Bobbio Sacramentary (uncial), fol. 3^v 'angusta viam quae ducet ad vitam' (elsewhere q; and the like).

An abbreviation-stroke appears (by error?) above this symbol in Hague 1 (Metz?, "mid. 8 cent.") fol. 50^r 'namque mater sion et filia sion.'

288. To enumerate the various forms assumed by the first ancient Nota in majuscule and minuscule MSS. of our period lies outside the province of this book. The scribe of a half-uncial Bobbio MS., Turin G v 15, often adds a suprascript stroke (of the 'm' stroke-form) above (q̄), a symbol which should rather denote 'quem' (see below, s.v.) or 'quae' (see above, s.v.). He treats the 'bus' symbol in the same way. The scribe of Milan Trivulz. 688 (Novara, before 800) writes q; often with a stroke above the semi-colon (but only b; 'bus').

In the Irish 'cursive' of Boniface's pocket-copy of the Gospels, Fulda Bonif. 3, the two commas are turned the wrong way; similarly in the Italian cursive of Lucca 490. In one and the same MS., Paris nouv. acq. 1575 (Tours, "beg. of 8 cent."), there occur, beside the second ancient Nota, no fewer than seven forms of the first (q[·] and q^ˆ and q; and q: and q: and q with double comma and q₃). All these variations are also allowed in the expression of 'bus' (see below, s.v. 'us'). In the Codex Amiatinus there are at least four varieties. In this MS. 'quae' is expressed by the 'que' symbol (or rather symbols). In Paris 4568 (Italy?, "8-9 cent."), where q[·] is usual, we find on fol. 89^r in the word 'utrumque' what may be a mere variety of the comma. It looks like a dot united by a hair-line to the shaft, in other words rather a variety of the dot- than of the comma-form of the symbol. Certainly the q of some MSS. is the dot-symbol written without lifting the pen. Elsewhere (s.v. 'per,' 'igitur') it is suggested that the 'tail' in the Insular 'per,' 'autem' and 'igitur' symbols may have originated in this way (the symbols being really equivalent to p· and h· and ig·).

289. In Spain some early examples call for mention. In Vat. Reg. 1024 Lex Reccesvindiana (half-uncial) the symbol has

a form resembling *qs* (with the bottom stroke of the *s* touching or even cutting the shaft of the *q*). In the earliest part (fol. 1-3) of one of our earliest specimens of Visigothic minuscule, Verona 89 Breviarium Mozarabicum, the symbol resembles *q7* (with the tail of the 7 touching the top of the *q* to the right); in the rest of the MS. it has the form favoured in Visigothic minuscule, resembling *q^s* (similarly *b^s* 'bus'). The minuscule part (earlier than 779) of Escorial R II 18 has *q^s* (or *q* with the 'semi-colon' symbol; see below); the uncial part has the ancient Nota (*q*). The (Spanish?) Barcelona Gregory's Homilies (uncial) has *q* with double comma. In the Leon Palimpsest (uncial) *q* is the form of the symbol; and the minuscule of our period sometimes shews the same type, with the comma occupying a higher place (*q'*). The half-uncial part of Autun 27 has *q* and *q'* 'que'; the minuscule part has *qs* and *q^s* 'que.'

A rival form in Spain was what has just been mentioned as the 'semi-colon' symbol. Spanish scribes love to add a dot above an abbreviation-stroke; and this seeming 'semi-colon' is really an apostrophe (or comma; see below, s.v. 'us') with this dot added above; not directly above but rather to the right (*q'*). Here too the symbolism of 'bus' reproduces that of 'que.'

290. The use of the 'que' symbol (and of particular modifications of it) for 'quae' has been already mentioned (s.v. 'quae') and referred to the common misspelling, 'que' instead of 'quae.' The first scribe of Vat. Pal. 845 (Mayence, "9 cent.") writes the Conjunction in full, but a corrector has persistently changed this to the first ancient Nota, possibly because he regarded 'que' (written in full) as appropriate to the sense of 'quae.' In the marginalia of an uncial MS., probably written in Spain, the Escorial Augustine de Baptismo, we find *usq̄* 'usque,' which is either a capricious suspension or a misuse of the 'quae' symbol. In most parts of the Continent *q̄* is freely used for the last syllable of 'usque,' 'quisque,' 'quicumque,' and the like. (On *usq̄* 'usquam' see § 275.)

Another possible expression of 'que' is *q̇* (like *q̇* 'qua'; see above). It occurs, for example, in the Anglosaxon script of Paris 9565 (Echternach), and in words like 'quem,' etc., in Milan L 99 sup., etc.; in Paris 2440 (Fulda, of 819) fol. 35^r *q̇* *q̇*rit inventit.

Lastly may be mentioned the strange use of the Continental 'quia' symbol (q.v.) for 'que' by one scribe of Paris 11631 Jerome's Letters (St Maurice?, "beg. of 9 cent."), e.g. 'atque,' 'unusquisque,' etc. For 'quia' he writes $\dot{q}a$, while the other scribes use the Continental symbol. A transcriber of the MS. would be puzzled by the twofold use of one and the same sign.

291. quem. The traces of an ancient Nota are faint. We find a contraction in one form (\bar{q}) in the Vatican ante-Justinian fragment, Vat. lat. 5766, and in another form ($\bar{q}m$) in the marginalia of Paris 12214 + St Petersburg Q 1 4. In the marginalia of Vat. Reg. 886 the word is expressed with the help of the 'que' symbol (q-m).

The ancient Nota in the form $\bar{q}m$ is used by St Moling († 696) in the Book of Mulling [St John] (also by a Bobbio scribe, rather later than our period, of a Milan fragment in Irish script, M 67 sup.); in the form \bar{q} by the Bobbio scribes ("c. 700") of Vienna 16. St Moling avoids confusion with the similar symbol $q\bar{m}$ 'quoniam' by using the 'm' form of abbreviation-stroke in $q\bar{m}$ 'quem.'

But the symbol which found favour with Irish (and Welsh) scribes was the initial-letter suspension (\bar{q}), the ancient Nota for 'quae.' Irish (and Welsh) scribes make this distinction. Their abbreviation-stroke in \bar{q} 'quae' is an ordinary stroke; their abbreviation-stroke in \bar{q} 'quem' is hooked at each end, i.e. it has the same form as the suprascript stroke which represents the letter *m* (see the Syllable-symbol for *m*, below). Irish scribes are so careful in distinguishing between these two types of abbreviation-stroke that a reader is very seldom left in doubt between \bar{q} 'quae' and \bar{q} 'quem' (or between \bar{u} 'ver' and \bar{u} 'um,' or between \bar{i} 'in' and \bar{i} 'im,' etc.). For details of the use of this symbol by Irish and Welsh scribes see 'Ir. Min.' and 'Wel. Scr.' Breton scribes hardly use it at all (see 'Zentr. Bibl.' 29, 269), although both scribes of the one Cornish MS. of our period, Berne 671, use it freely.

I have not found it in Anglosaxon script of our period, although here and there a scribe uses the Irish 'quem' symbol for 'quam,' e.g. Vat. Pal. 68 ("8 cent.") frequently (cf. § 275). On

the rare occasions on which a 'quem' symbol appears in Anglo-saxon or in Continental script, the contraction $\bar{q}m$ is used; and this contraction, as we have already seen (§ 275), is used as often for 'quam' as for 'quem.' It is quite likely that Insular scribes regarded their suprascript 'm' stroke as the equivalent of the letter *m*, so that their \bar{q} (with this form of stroke) would be, in their eyes, a mere variety of \bar{q} 'quem.' The danger of confusion between the 'quem' and 'quae' symbols had, no doubt, something to do with the adoption of $q\cdot$ as Insular symbol of 'quae' (see above, s.v.).

The word may always, of course, be written with the help of any 'que' symbol (e.g. $q\cdot$), to which either the letter *m* is added alongside or the 'm' stroke suprascript (either above the *q* or above the dot). From an expression like this ($\bar{q}\cdot$) it was but a step to the normal Irish symbol (\bar{q}), since in early MSS. abbreviation symbols are often accompanied by a dot; so that another explanation of the Irish symbol is possible.

That Irish scribes (and others too) should find the contraction $\bar{q}m$ 'quem' inconvenient was natural, since $\bar{q}m$ is their symbol for 'quoniam' (see below, s.v.). Winithar of St Gall loves to express 'quem' by the old Continental 'que' symbol (resembling the Insular 'quod' symbol) with the 'm' abbreviation-stroke above. The Autun Sacramentary, Vat. Reg. 317, has $\bar{q}\cdot$ (with the 'm' abbreviation-stroke over the colon, not over the *q*), fol. 217^r (at end of line); the Hereford Gospels have $\bar{q}\cdot$ (with similar arrangement of the 'm'-stroke; and once, probably by error, without the stroke, fol. 48^v 'vidimus *quemdam* in nomine tuo iecientem'); the Stowe Missal has $\bar{q}\cdot$ (with the stroke over the *q*) and $\bar{q}\cdot$ (with the stroke over the triangle of dots) as well as the normal Irish form; Paris 1771 has $\bar{q}\cdot$ (with the 'm'-stroke); Lucca 490 has $\bar{q}\cdot$ (with stroke over colon).

292. Some details may now be given of the two rivals \bar{q} and $\bar{q}m$ and of abnormal varieties.

I. Irish:

Besides all the MSS. mentioned in 'Ir. Min.,' the following may claim special notice: the Garland of Howth (=Dublin, Trin. Coll. A iv 6) uses the normal Irish symbol (\bar{q}) freely; it appears also in the Stowe St John's Gospel fragment; a Reichenau fragment at Carlsruhe, described in 'Journ. Theol. Stud.' 5, 50, etc.

On the other hand in the Boniface Gospels, written in the early part of the 8th century, 'quem' is expressed by the 'que' symbol with the 'm'-stroke above; in Vienna 16, written at Bobbio "c. 700," by $\overset{m}{q}m$ (as well as by $\overset{m}{q}$).

II. Anglosaxon :

Paris 10861 Vitae Sanctorum (Beauvais, "8 cent.") uses $\overset{m}{q}m$ 'quem' frequently (also $\overset{m}{q}m$ 'quoniam' fol. 9^r), once apparently for 'quam' (fol. 12^r 'antequam'). St Petersburg F 1 3 (Corbie, "8 cent.") uses $\overset{m}{q}m$ freely both for 'quem' and for 'quam' ('quoniam' is $\overset{m}{q}n$ or occasionally $\overset{m}{q}o$). So do MSS. of Fulda, e.g. Cassel theol. Q 2 ("8 cent.") fol. 2^r 'episcopum *quem* petierant,' fol. 46^r 'eius *quem* apud Deum habere patronum quaeris,' and often (with $\overset{m}{q}m$ 'quoniam').

III. Continental :

Autun 3 (uncial, of the year 751), fol. 128^r $\overset{m}{q}m$ 'quem' in the sentence 'Beatus illi servos *quem* | cum venerit Dominus inveniet ita facientem' (with $\overset{m}{q}o$ 'quoniam').

IV. Abnormal varieties :

Paris 12048 Sacramentary of Gellone (written at Rebaix, c. 750) uses $\overset{m}{q}$: for 'quem' (as well as for 'que' and 'quae' and 'qui' and 'quod' and 'quam'), e.g. fol. 190^r 'redemptorem mundi *quem* prenuntiavit ostendit'; Leyden 114 Codex Theodosianus (Rheims, "beg. 9 cent.") offers the old Continental 'que' symbol (see § 285) for 'quem' on fol. 13^r 'vel aliquem onorem,' although elsewhere it has its proper function, e.g. fol. 27^r 'quicumque,' fol. 27^r 'neque,' etc.; Leyden Voss. Q 69 ("8 cent.") uses this symbol for 'quem' occasionally, e.g. fol. 42^r '*quemadmodum*,' more often for 'quam'; St Gall 73 and Munich 6250 (Freising) use it often; Munich 6298 (Freising; in Ags. script of Corbinian's time) $\overset{m}{q}e$ 'quem' (e.g. fol. 52^r), beside $\overset{m}{q}a$ 'quam'; Escorial & 1 14 Isidore's Etymologies (Visigothic) uses the Visigothic 'que' symbol (see § 289) to denote 'quem' as well as 'que' (and 'quae').

quemadmodum (see 'quomodo').

293. qui. The normal ancient Nota is $\overset{i}{q}$ (Verona Gaius, Autun palimpsest, marginalia of Vat. Reg. 886 and of Paris 12214 + St Petersburg Q 1 4, mediaeval laterculi notarum, etc.). But we find traces of a second Nota, which looks like a mere misuse of the 'quod' or the 'quam' Nota for 'qui.' In a laterculus in a tenth-century MS. in Spain, Escorial T II 24, the 'qui' Nota has this shape ($\overset{i}{q}$), and in the marginalia of Vat. Reg. 886 this symbol surmounted by the letter *i* is used for 'qui' along with the normal Nota. This variety in these marginalia looks like a combination of the normal with the second Nota. This second Nota looks like the 'quod' Nota (in which however the curved line traverses the shaft). The same mediaeval laterculus offers a variety ($\overset{i}{q}$),

which is identical with the ancient Nota for 'quam,' in the first syllable of 'quia' (qa). In another mediaeval laterculus (see Keil's 'Grammatici Latini,' IV, p. 327) a third ancient Nota appears (q·), and this is confirmed by two instances of q·dem 'quidem' in the Verona Gaius (see Studemund's Index). This looks like the 'que' nota misused for 'qui.' Since however Traube has shewn that contraction is a later type of abbreviation than suspension, the normal form ($\overset{i}{q}$) may be really the latest of the three.

With the help of these three ancient Notae, the normal symbol and the two abnormal (or at least occasional) varieties, we can explain all (or nearly all) the 'qui' symbols in mediaeval MSS. The normal Nota is often called the 'Insular symbol,' but not quite correctly; for although it was current with Insular scribes, it was by no means unknown to others (e.g. the scribes of Verona and Vercelli, the scribes of Central Italy, the scribes of Lyons, and so on). The second Nota is current (1) in the 'quam' form, with Italian scribes, (2) in the 'quod' form (with traversed shaft) with Spanish scribes. Besides Italy and Spain it is found in different parts of the Continent. The third Nota in various shapes (q· and q: and occasionally q· or the like) appears in early MSS. of the North (and other parts) of the Frankish Empire and is not unknown to the older English scribes. Whether it was also known to the older Welsh or Irish scribes depends on the answer to the problem whether the St Chad Gospels, in which it is current, is a Welsh, an English or an Irish MS. (see 'Wel. Scr.' p. 4).

294. Statistics of the employment of these three types may now be given at some length, in order to determine the domain of the rival symbols:

I. The normal Nota ($\overset{i}{q}$) is used in

INSULAR:

Of (Ireland) as early as the beginning of the 8th century in the Book of Mulling [St John] and the Schaffhausen Adamnan; and though no example occurs in the calligraphic half-uncial of the Book of Kells, the Book of Durrow, the Usher Gospels, Oxford B.N. Rawl. 167, or even the Macregol Gospels (of c. 800), it is current in the Garland of Howth, where the *i* has a curved form, like an apostrophe, and stands over the extreme right of the *q*. This is the usual method of writing the symbol in the earlier minuscule specimens. The symbol is an invariable feature of Irish minuscule throughout our period (see 'Ir. Min.' for details) and later.

(Wales.) This symbol is found in our earliest example of Welsh minus-

cule, the Oxford Liber Commonei (817–835, probably 817) and in all the extant MSS. of our period and later (details in ‘Wel. Scr.’).

(Cornwall.) Berne 671, our only example of Cornish Insular minuscule (semi-cursive), uses $\overset{1}{q}$ freely; and the same symbol is current in the other relic of Cornish minuscule (Continental with Insular features), which is however later than our period, Oxford Bodl. 572.

(England.) In the Corpus Homilies and Glossary; Cambridge Trin. Coll. 216 (“de manu Baedae”); Durham B II 30, in an apparently contemporary correction on fol. 73^r; London Cotton Tib. A xiv (while in Tib. C ii the word is written in full) and Vesp. B vi, foll. 104–109 (Mercia, 811–814); London Harl. 2965 (Winchester, “8 cent.”), fol. 36^v; London Reg. 1 B vii (half-uncial) fol. 146^v;

Charters of 778 (Wessex), 798 (Mercia), 836 (Mercia), etc. (see ‘Anc. Chart.’ for details. On a Wessex charter of “839,” but really later, the third Nota seems to occur ‘in fluvio q: dicitur Stur.’).

(Irish script at Continental scriptoriums.) The symbol appears at Bobbio as early as “c. 700” in the Naples Charisius, Vienna 16; and, although absent from the text of Würzburg th. fol. 12 Pauline Epistles (with the famous Irish glosses), it is found in practically all the MSS. of our period (details in ‘Ir. Min.’), e.g. St Gall 51 Gospels (half-uncial).

(Anglosaxon script at Continental scriptoriums.)

Paris nouv. acq. 1587 the Gatien Gospels (Tours, half-uncial);

In MSS. of Cambrai and Arras, e.g. Boulogne 11 Gospels (St Vaast, Arras, “8–9 cent.”), Cambrai 441 Philippus’ commentary on Job (half-uncial; along with the second Nota); of St Bertin, e.g. Boulogne 63–64 (“8 cent.”); of Tours, e.g. London Egert. 2831; of Echternach, e.g. Paris 9538 (“8 cent.”), Paris 9565 (“8 cent.”);

Of Metz, e.g. Metz 76;

Of Werden, e.g. Berlin theol. F 366 (“end of 8 cent.”) fol. 45^r, and theol. Q 139;

Of Würzburg, e.g. Würzburg th. F 69 (“beg. 8 cent.”) and 67 (late uncial);

Of Ratisbon, e.g. Munich 14096, foll. 1–99, and 14653;

Of Murbach, e.g. Gotha I 75 (half-uncial) ‘inquit’ fol. 12^r;

Of St Gall, e.g. St Gall 759, St Gall 761, St Gall 913.

But at some centres, e.g. Lorsch, Fulda, Freising, it is commoner in Continental than in Ags. script (see ‘Zentr. Bibl.’ of this year for details). At least the older specimens of Ags. script content themselves with writing the *u* suprascript in cursive form. (On their alternative expression q^s ‘qui,’ see below.)

In the Moore Bede (Le Mans, c. 737) the suprascript *i* has its cursive (sinuous) form and is often written quite like the suprascript ‘m’-stroke, so that the ‘qui’ symbol resembles the Insular ‘quem’ symbol (see § 291).

295. CONTINENTAL :

The symbol $\overset{1}{q}$ is current in all Breton MSS. of our period and later (details in ‘Zentr. Bibl.’ 29, 268).

Also in all the MSS. of the Corbie ab-script (details in 'Rev. Bibl.' of 1912). But St Petersburg F 1 11 (written for Adalhard of Corbie at Noirmoutier) uses also the 'que' symbol of the ab-type (see § 185), e.g. foll. 3^r, 8^v, 12^v, 20^v.

In Montpellier Bibl. Ville 3 ("N.E. France," "8 cent.");

In Paris 11504-5 Bible (St Riquier?, of 822); Vienna 1861 Dagulf Psalter (Schola Palatina?), frequently; Leyden Voss. F 26 (Ghent); Brussels 10127-41 (Ghent, "8 cent."); Douai 12; Cambrai 619 (written at Cambrai in 763-790); Berlin Ham. 253 (Stavelot, "9 cent."); Liège 306 (St Trond, of 834); Bamberg B v 13 (Amiens, time of Bp Jesse); Hague 1 (Metz?);

In MSS. of St Amand, e.g. Vat. Pal. 161 (time of Lotharius scriptor);

Of St Bertin (along with the second Nota), e.g. Boulogne 48 (of 804-820);

Of Corbie (rarely the second Nota); see 'Rev. Bibl.' of 1912;

Of Tours, e.g.: Paris nouv. acq. 1575 Eugippius ("beg. of 8 cent."); London Egerton 609 ("beg. 9 cent."; once the third Nota); Bamberg A 1 5 Alcuin Bible, according to Chroust I xiv, pl. 2; Vat. Reg. 762 Livy (early 9 cent.), 'quibus' fol. 3^v, fol. 141^v; London Add. 10546;

In Paris 17371, foll. 1-153 (St Denis, of 793-806); Paris 17451 (Compiègne, "8-9 cent."; also \bar{q}); Metz 7 ("8-9 cent.") fol. 51^r 'requi]rentes'; Manchester 194 (Beauvais, "9 cent."); Vat. Pal. 1448, foll. 1-44 (Trèves, of 810), fol. 5^v; Bamberg H. J. iv 6 (Rheims, time of Johannes Scottus);

In MSS. of Cologne, e.g. the Hildebald group and others;

Of Limoges, e.g.: Paris 609 (in Visigothic script); Paris 1012 ("8-9 cent.") fol. 12^r 'quibus';

Of Burgundy, e.g.: Autun 3 (written "Vosevio" in the year 751) 'aquile' fol. 6^r; Montpellier 55 (St Étienne, Autun);

Of Lyons, e.g.: Lyons 449 ('quibus' fol. 67^r); Lyons 608 (in contemporary correction on fol. 95^v);

In Montpellier 409 (Auxerre, of 772-795); Paris nouv. acq. 1597 (Fleury, "8 cent."), along with the third Nota; Munich 28118 (Trèves?, end 8 cent.).

In MSS. of Mayence, e.g. Vat. Pal. 237 and 1447 (of the year 813);

Of Lorsch, e.g. Vat. Pal. 172 and 201;

Of Fulda, e.g. Bâle F III 15 (sometimes) and F III 15^s;

Of Freising, e.g. Munich 6220 and 6228 and 6243 and 6273 (written 812-834) and 6262 (written 854-875) and 6330 and 6382, part ii;

Of Ratisbon, e.g. Munich 14437 (of the year 823) and 14468 and 14470;

In Brussels 8216-8 (St Florian, of 819); Vat. Pal. 212 (Germany, "8 cent."); Munich 210 (Salzburg); the Essen Gospels;

In MSS. of Murbach, e.g. Oxford Jun. 25 ("8 cent."), Manchester 15 ("8 cent.") fol. 7^v, Épinal 68 (of the year 744) 'quid' fol. 65^v, Gotha I 85.

In MSS. of St Gall (along with the second Nota), e.g. Zurich Stadtb. C 12 ("beg. 9 cent."), St Gall 73, Glossae in Pauli Epp. (written at St Gall before the catalogue of 850; it has also the second Nota), St Gall 125, Leyden Voss.

Q 69 (St Gall?; also the second Nota), St Gall 912 (uncial; also the second Nota), St Gall 911 (also the second Nota in the 'quod' form); of Einsiedeln 281, pp. 1-178, + 199, pp. 431-526 ("8 cent."), p. 162 '*qui* vivit et regnat' (this MS. has also the second nota); of Reichenau, e.g. Carlsruhe Reich. 99, part ii, and 191 and 221, foll. 1-53 ("end of 8 cent.") and 222 (by the first scribe) and 248; of Constance Library, e.g. Stuttgart H. B. vi 113 (sometimes the third Nota).

The q^s 'qui' in older MSS. of St Gall (and Bobbio, etc.) is either *q* with cursive *i* or *q* with ligature of cursive *u* and *i* (see 'Zeitschr. Kelt. Stud.' 9, 305). It is found, e.g., in St Gall 44, pp. 1-184 (written at St Gall between 760 and 781), along with the second Nota in the 'quod'-form; in St Gall 125, along with $\overset{\dot{1}}{q}$ 'qui'; in St Gall charters of the years 745 and 752 ('Stiftsarchiv' 1 3 and 8), and in the older Reichenau MSS., e.g. Carlsruhe Reich. 221, foll. 1-53 ("end of 8 cent."; along with $\overset{\dot{1}}{q}$) and 222 (by the scribe of the Primasius portion). The S-mark after the *q* resembles a hanging snake.

In the older MSS. of Verona we find the symbol $\overset{\dot{1}}{q}$ (but the second Nota in Veronese minuscule), e.g. Vat. lat. 1322, foll. 274-9 (half-uncial), Verona 60 (uncial) on fol. 48^r '*quibus*,' and on fol. 101^v a large *q* with *i* inside the circle 'Qui.' In an "8 cent." minuscule entry on fol. 231 of Verona 37 (half-uncial) we find q^s 'qui'; this 'hanging snake' stroke resembles the 'us' symbol in Veronese minuscule (see the Syllable-symbol 'us'); it may however be *q* followed by the ligature of *u* with *i*. In an Ivrea MS. of the year 813, Ivrea 42, $\overset{\dot{1}}{q}$ 'qui' is current. In Lucca 490 (written at Lucca c. 800) it appears along with the second Nota. Since $\overset{\dot{1}}{q}$ is the symbol used by Insular scribes, it is natural that it should appear in MSS. of Bobbio, e.g. Milan C 105 inf., Vat. lat. 5758 (see Ehrle and Liebaert, pl. 8), H 150 inf., I 1 sup., I 6 sup., Vienna 954; and the common Bobbio symbol q^s (e.g. Wolfenbüttel Weiss. 64, Vat. lat. 5763, Milan D 268 inf. and S 45 sup., Turin G v 26) is possibly (see above) *q* followed by cursive *i*. (Details in 'Zentr. Bibl.' 26, 300.) In the uncial Vat. lat. 4938 (North Italy, "8 cent.") this S-addition often takes the form of Insular *g*, a short horizontal line being used to crown the S. In the Tortona MS. of 862, Vat. lat. 5775, both the 'Insular' and the usual Italian form are employed.

The provenance of Oxford lat. theol. d 3 (N. Italy? South France?) and of Paris 11631 (St Maurice?) is unknown. Also of the Hamilton Gospels in the Pierpont Morgan Library, in which the suprascript *i* often, just as in Early Insular script, has a curved form and stands towards the right. For 'Quid' in this MS. an oblique stroke traverses the tail of the Q before *d* (see below).

296. II. The second Nota, *q* with shaft traversed by a stroke (whether of the 'quod' or the 'quam' type).

(Spain.) The 'quod' form is used, e.g. Madrid Tol. 15. 8 Isidore's Etymologies, Madrid Bibl. Acad. Hist. 44, foll. 16-253; although the symbol seems to be more current after than during our period.

(Italy.) The 'quam' form appears in MSS. of Verona (the normal symbol in Veronese minuscule; see 'Zentr. Bibl.' 27, 544), while in an uncial MS., Verona 60, Q (with oblique stroke through the tail) 'Qui' on foll. 88^r, 117^v may be by a later hand than the text; of Novara, e.g. Milan Trivulz. 688; of Bobbio, e.g. Wolfenbüttel Weiss. 64 (along with q^s), Milan L 99 sup. (also $\overset{i}{q}$ and q^s), Vat. lat. 5763, fol. 54^r (but elsewhere q^a); of Vercelli, e.g. Vercelli 183 (cursive of "8 cent.") 'quibus' fol. 58^r; in Lucca 490 (written at Lucca, c. 800), along with $\overset{i}{q}$ 'qui'; in Cheltenham 12261 (N. Italy, "8 cent."); in London Cotton Nero A ii (Verona?, of 767?); in Rome Vitt. Eman. 2095 (=Sess. 38), a MS. written at Nonantola in 825-837; in Modena O I 11 (of 800).

It is current in Beneventan script, e.g. Cava 2 Isidore's Etymologies (Monte Cassino, 778-797), Naples vi B 12 (beg. of 9 cent.), Paris 7530 (Montecassino, end of 8 cent.), Rome Casanat. 641 (of 811-812?). It is used also in the uncial Vat. lat. 5007 (Naples); and in a minuscule passage (fol. 98^r) of an uncial MS. of Settignano in Tuscany, Vat. Barb. 671 ("8 cent.").

(Switzerland.) The 'quam' form appears in MSS. of St Gall, e.g.: St Gall 73 (written at St Gall 850-872) 'quid,' etc., Zurich Stadtb. C 68 Juvenus, St Gall 908 ("8 cent.") 'loquitur,' etc., St Gall 11 (time of Winithar), St Gall 876 ("8-9 cent."), St Gall 912 (uncial; also $\overset{i}{q}$), St Gall charters of the year 744 (Stiftsarchiv I 6) 'qui hunc cartola fieri rocauit,' and 797 (see Chroust I xiv, pl. 5). Of Einsiedeln Library, e.g.: Einsiedeln 27 (both in the older and the other part of the MS.) and 18 ("8-9 cent."), p. 46 'persequitur,' and 264, foll. 1-125 ("9 cent."), fol. 79^r 'aliud quid,' and 281, pp. 1-178+199, pp. 431-526 ("8 cent."), p. 101 'siquis' (this MS. has also $\overset{i}{q}$); of Reichenau, e.g. Darmstadt 896, foll. 219-241 ("9 cent.");

In a MS. written at Chur c. 800, St Gall 348, 'iniquitat[is]' p. 306; in Colmar 39 (Murbach; also the 'quod' form).

The 'quod' form appears in Einsiedeln 347 ("8 cent."), frequently, and 157 ("8 cent."), p. 252 'is qui praeest'; in St Gall MSS., e.g. St Gall 44, pp. 1-184 Bible (written at St Gall 760-781) 'iniquitatem,' p. 12 (usually the symbol q^s), St Gall 907 (time of Winithar), St Gall 911 (along with $\overset{i}{q}$), also in an 8th cent. St Gall charter (Stiftsarchiv I 10); in a MS. written at Chur between 800 and 820, St Gall 722, pp. 19-247 Breviarium Alaricianum (passim; also q^s).

297. (Rest of Continent.) One Merovingian charter of 710 has an oblique stroke through the shaft of *q* in 'inquisitum' (unless 'inquesitum' is meant; another in 'inquirerit' for '-ret'). A charter of Pippin of the year 750 (see Pal. Soc. I, pl. 120) differentiates the stroke of 'que' from that of 'qui.' The 'quam' symbol in more than one form denotes 'qui' in the Corbie ab-type (or its predecessor) of Paris 2824.

MSS. of the Laon az-type: Cambridge Corp. Coll. 334 has the 'quod' symbol in more than one shape; Paris 12168, both the 'quod' and the 'quam' forms, and a corrector has often (e.g. on fol. 7^r) added a suprascript *i*;

Laon 137, the 'quam' form throughout; Laon 423, the 'quod' form (fol. 51^v 'quibus'); London Add. 31031, the 'quod' form, along with the third Nota. The second Nota is thus characteristic of this script, as the first Nota of the Corbie ab-script.

The 'quam' symbol appears (often along with the first Nota) in MSS. of Laon, e.g. Laon 288 ("beg. 9 cent."; rarely ^q) and 444 (of 858-869);

Rheims, e.g. Berlin Phill. 1743; Rheims 8, foll. 1-2 ("early 8 cent."); Rheims 875;

In Cologne 210 (along with q:dem 'quidem');

In Paris 13359 (St Riquier, of 796-810), where a corrector has often (e.g. on fol. 82^r) added a suprascript *i*; Boulogne 48 (St Bertin, of 804-820); Trèves 118 (written at Trèves in 819-847), according to Chroust II 3, pl. 8; St Gall 731 Lex Salica (Besançon?, of 794); Leyden Scal. 28 (Flavigny, Autun, of the year 816).

The 'quod' symbol appears in Troyes 657 (unknown provenance), 'quinquies' fol. 162^r; Berne 263 (Strassburg, 9 cent.), used also to denote 'quia'; in Merovingian cursive entries in Autun 107; in Autun 23; in the cursive marginalia of Paris 9550 (St Claude, Jura), fol. 56^r 'de apostolis *qui* (?) *fili excussorum vocantur*' (with abbreviation-stroke above).

The 'quam' symbol in Wolfenbüttel Aug. 67. 5 O Annales Guelferbytenses (of c. 813); London Add. 18332 (Carinthia, "9 cent."), e.g. fol. 110^v; in MSS. of Fulda, e.g. Bâle F III 15^k.

In MSS. of the Kisyla group at Munich the 'quod' type appears sometimes (e.g. frequently in Munich 4542), sometimes the 'quam' type (e.g. Munich 4542, by one of the scribes; Munich 4577, occasionally; Munich 4554), while some (Munich 4549 and 4564) write the word in full.

The provenance of these MSS. with the 'quam' form is unknown; Berlin Phill. 1825 (Verona, rather than Angers); Brussels 8302-5; Bamberg M v 12, part ii (time of Meginfrid); Paris 10588 ("8 cent."); Paris 13246 the 'Bobbio Sacramentary' (also with the tail of Q traversed by an oblique stroke in 'Quid,' 'Quis.')

And of these with the 'quod' form: Berne 611 (Merovingian); Vat. lat. 6018 ("beg. 9 cent."), e.g. fol. 108^r 'ego sum principium *qui* et loquor vobis' (but usually the 'quam' form); Berlin Phill. 1735 ("beg. of 9 cent."), fol. 137^r 'de liberale causa *qui* filius suus vindunt'; Wolfenbüttel Weissenburg. 97 ("8 cent."), and 99 (Merovingian); Würzburg th. F 64^a (Merovingian).

298. The appearance of the 'quod' or 'quam' form in Insular script suggests Continental influence. I have only these instances, all of them from Anglosaxon script and all of the 'quam' form:

Cambrai 441 (half-uncial); Munich 6298 (Freising, time of Corbinian); the Épinal Glossary; the Cutbercht Gospels, Vienna 1224, where, with suprascript *s*, 'quis' is expressed (see Chroust I 7, pl. 1); Vat. Pal. 202 (Lorsch?, "8-9 cent."), e.g. fol. 17^v; Munich 14080 (Ratisbon, "8 cent.") fol. 72^v (=Jerem. 38, 2). In a Worcester half-uncial fragment, presumably

written at Worcester, we find that ancient expression of 'quia' which has been mentioned on p. 236, l. 2.

It is surprising that there should be any instances at all. For the 'quod' symbol denotes 'quod' in Insular script, and what we here call the 'quam' symbol denotes 'quia' (see below, s.v.). In Cambrai 441 Philippus' commentary on Job the same symbol does duty also for 'quia' (e.g. fol. 190^v non *quia* beatus Iob ita elatus fit ut), and mistakes in the transcription of this MS. would be inevitable. Similarly in Munich 6298 (e.g. fol. 68^v 'elatus *quia* pro totius mundi pacinore in cruce pependit Dominus'), and Vat. Pal. 202 (e.g. fol. 3^r 'eademque est Deus *quia* Deus caritas est'); but in the Cutbercht Gospels (as in the Worcester fragment) the letter *a* is added to the symbol to express 'quia.'

299. III. The third Nota (really a 'que' Nota) has been already cited from the Insular half-uncial of the Book of St Chad at Lichfield (q 'qui'; cf. 'Wel. Scr.' p. 3). It is common in the early Insular minuscule of St Petersburg Q 1 15 (Corbie library, "beg. of 8 cent."), which is probably Anglosaxon, although Traube thought it Irish and written at Péronne. Other examples are:

(Anglosaxon.) In an Echternach MS. of "saec. viii med.", Paris 9527, we find q for 'qui' used by the second scribe (but \dot{q} by the first); in a Corbie MS., St Petersburg F 1 3 (in both portions) q: and q 'qui'; in the 'Corbinian' Augustine, Munich 6298, q 'qui' is frequent (along with the second Nota); in the Épinal Glossary q 'qui' occurs on fol. 2^v 'gladiolum *qui* in medio habet manubrium,' unless Sweet is right in understanding 'qu(a)e' (this Glossary has a variety of 'qui' symbols); in Vat. Pal. 202 (Lorsch?, "8-9 cent."), fol. 1^r 'de his *qui*' (expanded by the corrector; also the first and second Notae).

(Continental.) London Add. 31031 (Laon az-type), q: 'qui' (also the second Nota in the 'quod' form); Cologne 210 Canones Hibernenses ("8 cent."), q: 'qui' (in '*quidem*'), also 'quod,' 'que,' 'quae' (but the usual symbol for 'qui' is the second Nota); Brussels 9850-2 (Soissons, of 695-711), q 'qui' fol. 13^v (expanded by the corrector); the original of Brussels 9403 ("8-9 cent."), for on fol. 129^r q: is corrected to the 'quam' symbol to express 'qui'; Paris 12048 Sacramentary of Gellone (written at Rebais, c. 750), q: 'qui' fol. 52^v '*qui* venturus est iudicare,' fol. 214^r '*qui* benedixerit aëis sit benedictus' (in the second passage \dot{q} is substituted by the corrector); London Egerton 609 (Marmoutier, Tours, "beg. 9 cent."), q: 'qui' fol. 58^v (elsewhere \dot{q}); Paris nouv. acq. 1597 Paterius (Fleury, "8 cent."; along with \dot{q}), q: 'qui,' persistently altered to \dot{q} by a corrector; Paris 1012 Gregorii Opuscula (Limoges, "8-9 cent."), q₃ 'qui' fol. 11^v 'ut eis *qui* praesunt praedicationis sermo subtrahatur' (but \dot{q} in '*quibus*' fol. 12^r); Montpellier 55 (St Étienne library, Autun, "8-9 cent."), q: 'qui' (also 'quae') fol. 158^v '*antiqui* hostis errore decepti,' fol. 158^v 'Deus...*qui* semper est' (but usually \dot{q}); St Petersburg F VI 3 (Corbie, "9 cent."), q: 'qui' fol. 18^v 'ex pisce *qui* dicitur saurus' (usually \dot{q} or the second Nota); the

uncial Lyons Psalter, q: 'qui' (as well as 'que'), according to Delisle 'Mélanges' p. 17; Stuttgart H. B. vi 113 (Constance, "8 cent."), q: 'qui' (elsewhere 'quae') fol. 78^r 'examinentur eum *qui* fuerat a communione separatus' (usually \dot{q}); Berlin Phill. 1716 (unknown provenance, "8-9 cent."), q: 'qui' fol. 22^v '*qui* diligunt et timent...gaudebunt' (elsewhere \dot{q} is used).

It is clear that the symbol is an early usage. In MSS. like the last quoted it has, in all probability, been transcribed from an early original.

300. IV. We might add as a fourth symbol the \bar{q} i of such MSS. as Verona 53 (half-uncial) and 42 (half-uncial), the Cologne Hildebald group, Paris 2109 (St Amand, time of Lotharius scriptor), fol. 15^v, Cambrai 836 (uncial), Berlin Phill. 1743 (Rheims, "8 cent."), the Lons-le-Saulnier Bede (St Claude, Jura, of 804-815), and of the Anglosaxon script of Paris 10861 (Beauvais) fol. 41^r '*qui*|bus.' But the suprascript stroke seems to be nothing else than a development or conventional expression of suprascript *u* in cursive form, so that there is no real abbreviation; every letter of the word is written. In the earliest MSS. of various countries, when space has to be economized at the end of the line in writing 'qui' (and other words of the kind, e.g. 'quo,' 'quae'), suprascript cursive *u* (in various forms) is employed; e.g. the Bangor Antiphony (written in North Ireland in 680-691), the Ussher Gospels (fol. 121^v).

In Durham A II 17 subscript *i* is appended to this cursive *u* (in cup-form), e.g. fol. 3^v (end of line). In MSS. of St Gall, Bobbio, and other centres *q* is followed by a sinuous vertical stroke, which (as has been already remarked) may be of this nature and composed of the two elements *u* and *i*.

But a genuine variety is \bar{q} 'qui' which appears sometimes along with \dot{q} in Montpellier 69 (Corbie ab-type), e.g. fol. 100^r 'iniquitatis'; frequently along with \dot{q} 'qui' in a Compiègne MS., Paris 17451 ("end 8 cent."), and which elsewhere in this MS. denotes 'quae' (or 'que' in 'sequebatur,' etc.); it is the normal symbol (though there are others) in the Épinal Glossary, and has more than one form in that MS.

We have some right to suppose this form, as well as the second and third Notae, to be primitive types of a one-letter suspension 'q(ui)' which was current before the contraction 'q(u)i' took its place.

On the other hand, since we find in 7th and 8th century documents and texts spellings like 'quebus' for 'quibus,' etc., perhaps the real truth is that all the three single-letter forms are rather to be explained as 'quae' and 'que' symbols misused for 'qui.'

301. *Some q-suspensions.* This seems a suitable place for the mention of some abnormal symbolism of the Pronoun's cases or derivatives (also 'que') by initial-letter suspensions. In the Sacramentary of Gellone, Paris 12048 (Rebais, c. 750) the symbol q: denotes 'que,' 'quae,' 'que,' 'quem,' 'quam' and 'quod'; in Cambrai 619 Canones Hibernenses (Cambrai, 763-790) q: denotes

'que,' 'quam' and 'quod' (e.g. on fol. 16^r 'quam' and 'quod' in neighbouring lines); in Brussels 9850-2 Caesarius (Soissons, 7 cent.) *q* denotes normally 'que,' but on fol. 13^v 'qui' (expanded by corrector) and on fol. 14^r 'quod' (expanded by corrector); in Cologne 210 *Canones Hibernenses* *q* denotes 'que,' 'quae,' 'qui' (in '*quidem*') and 'quod'; in Wolfenbüttel Weissenburg. 97 *Lex Salica* *q* denotes 'que,' 'quae,' 'qui' and 'quod.' Other examples are mentioned s.v. 'quae,' s.v. 'quod,' etc. They are probably capricious suspensions. For although the unfixed character of some of the ancient Notae (e.g. the use of the same symbol by one scribe for 'quod,' by another for 'quam,' etc.) suggests a very early period when a *q*-suspension was used indiscriminately for 'quod,' 'quam,' 'qui,' etc., it is improbable that so early a practice is reflected in these MSS.

The Dacian wax tablets, edited by Mommsen (C.I.L. III ii, pp. 934 sqq.), offer many instances of this suspension, not only in formulas like '*q(uo) d(e) a(gitur),*' '*q(ui) s(upra) s(criptus) est,*' but also, e.g., '*ad q(ue)m ea res pertinebit.*' They are however dangerous guides in our investigation of mediaeval MSS. A useful hint is given by Bonnet '*Latin de Grégoire de Tours,*' pp. 389 sqq., on the declension of the relative pronoun in sixth century Latin. He shews that 'qui' in Vulgar Latin was often used for 'quae,' 'quod,' etc. In the uncial '*Bobbio Sacramentary,*' Paris 13246 (Luxeuil?), with very rude Latin spelling, *q̄* (the 'quae' symbol) does duty for 'qui' on fol. 4^v '*hoc est, qui in saeculo est non revertatur ad vetere hominem,*' while *q* with stroke through the shaft denotes 'quae' on fol. 3^v '*angusta viam quae ducet ad vitam*' but elsewhere denotes 'qui.'

302. quia. Early legal MSS. shew us two ancient Notae: (1) *q* followed by a short-hand symbol (*q̄*), e.g. in the greater part of the Verona Gaius, and in the Vatican ante-Justinian fragment, (2) a contraction (*qā*), e.g. in part (Book IV) of the Verona Gaius, in the marginalia of Vat. Reg. 886, in the Rainer papyrus fragment. We may infer a third (*q̄*), a Nota used also for 'quam' (see above, s.v.) and for 'quod' (see below, s.v.). Some Nota of this shape appears for 'quia' in a marginal gloss of the Bembine Terence (ad Adel. 310), according to Kauer. In the half-uncial

Paris 2706 Augustine on Genesis ("N.E. France") the \bar{q} on fol. 257^r (marginal index) may be a variety of the second Nota: "definitio de anima Christi *quia* (?) decet ab origine traducis nō obligari."

Of these three Notae, the first became the Continental symbol, the short-hand adjunct undergoing various modifications and often more or less resembling the Arabic numeral 2, so that it may, for typographical convenience, be printed thus (q2). The second survives in a marginal entry on fol. 20^r of Milan H 78 sup. (half-uncial, Bobbio) "*secunda probatur quia*"; in Paris 13246 'Bobbio Sacramentary' (uncial); but in Autun 23 ("8-9 cent."), fol. 123^v "*acceptabilior est sensibus lectio tacita qā | aperta,*" we have rather that rare expression of 'quam' described on p. 218 above. Traube adds the original of Vat. Pal. 1753 (Lorsch, "9-10 cent."), with a reference to Keil 'Gram. lat.' VI p. 151, l. 23. The third was the symbol used in Insular script. Where it appears in Continental script (e.g. of Breton scriptoriums, of Freising, of Murbach, etc.) it is clearly due to Insular influence; except that its occasional appearances in MSS. of North Italy must be regarded as a survival of the ancient Nota. Since the same symbol is used throughout Italy, and in other parts of Europe too, to denote 'qui' (see above, s.v.), a great deal of confusion must have resulted, not merely in the transcription of MSS. but in modern editors' collations. For example, Keil in his edition of Charisius gives as the reading of the Bobbio MS., now at Naples, 'qui' instead of 'quia,' in a quotation of a line of Plautus' 'Bacchides.' The line (frag. xv) is known to us only from this quotation, and this MS. is our only MS. of Charisius; so that all our editions of Plautus present the line in a wrong form, with 'qui' instead of 'quia':

qui annos viginti errans a patria afruit.

303. I. The Insular Symbol is used freely by Irish, Welsh (and Cornish) and Anglosaxon scribes, perhaps not quite so freely by Anglosaxon as by Irish and Welsh. Early Irish examples are: the Schaffhausen Adamnan; the Book of Mulling [St John, etc.]; Boniface's pocket-copy of the Gospels (now at Fulda); the earliest Bobbio minuscule (see 'Zentr. Bibl.' 26, 296); the Würzburg Pauline Epistles; St Gall 51; the Garland of Howth, etc. (For details and additional examples, see 'Ir. Min.' and 'Wel. Scr.'). Early Anglosaxon examples are: London, Cotton Aug. II 18 (a Kent charter of 705); Hereford P II. 10, the flyleaves (uncial); Cambridge, Trin. Coll. 216 ("de manu Baedae"); Durham

A II 17 (fol. 95^v) and B II 30 (foll. 91^r, 92^v); London, Reg. 1 B vii and 2 A xx; the Corpus Sedulius (fol. 10^v); the Book of Nunnaminster; the Moore Bede; Boniface's (?) marginalia in Fulda Bonif. 1; Bâle frag. II 5 (uncial); Vat. Pal. 259, Vat. Barb. 570 (in the minuscule concluding line of fol. 77^v); Cambrai 441 (half-uncial), etc.

Since the symbol is, one may say, an invariable feature of Irish (and Welsh) script, and a very common feature of home Anglosaxon script, the only details that need be added to the above are such as will shew its use in the Continental centres of Anglosaxon script: Tours, e.g. London Egerton 2831, Cologne 106; Cologne, e.g. Cologne 213 (half-uncial); Corbie, e.g. St Petersburg F I 3 and Q I 15 (Péronne?), fol. 19^v; St Bertin, e.g. Boulogne 63-64 ("8 cent."), Paris 9561 (uncial), very frequent and in more than one form; Metz 76; Echternach, e.g. Paris 9525 (of 798-817) and 9527 and 9565;

Fulda, e.g. Cassel th. F 22, Bâle F III 15^a and F III 15^b and F III 15^e (foll. 10-26); Lorsch, e.g. Paris 16668, foll. 41-58; in a MS. of Werden Library, Berlin theol. F 356 (end of 8 cent.); in Berlin Phill. 1662; in Wolfenbüttel, Helmstedt 496^a (on fol. 16^v the Continental symbol seems to be a later addition); Vat. Pal. 202 (Lorsch?, "8-9 cent."), where the same symbol is also used for 'qui' (see § 298);

In MSS. of Freising, etc., e.g. Munich 6298 (of Corbinian's time; e.g. fol. 68^v), Munich 14210 and 14653 (Ratisbon);

Murbach, e.g. Gotha I 75 (half-uncial), St Paul (Carinthia) 25. 2. 16 ("8 cent.");

St Gall, e.g. St Gall 1394 (frag. 9) and 913 Vocabularius S. Galli.

Also Vienna 2223 (=Jur. Can. 116), Milan L 85 sup., Florence S. Marc. 611, Paris 1771, foll. 1-51, etc.

The Continental symbol appears along with the Insular in the Weinheim Isidore fragments (Ags.) (=Isid. Etym. 1, 4, 12); in Cambridge Trin. Coll. 368 (Ags. minuscule of the year 833); in the Leyden Priscian (Irish), fol. 197^r. Alone in St Gall 759.

304. (Continental script.) Breton MSS. shew both symbols, but the earliest specimens seem to restrict themselves to the Insular (details in 'Zentr. Bibl.', 29, 269).

The Corbie ab-type, which uses so many Insular symbols, seems not to use this one. Nor is it partial to the Continental symbol (details in 'Rev. Bibl.' of 1912).

In other Continental script, the Insular symbol (alone, or with the Continental) appears, under Insular influence, in some MSS. of Cologne, e.g. Cologne 55 (time of Hildebald), fol. 8^v, Cologne 108 (time of Hildebald), foll. 88^r and 92^v; in a Trèves MS., Vat. Pal. 1448, foll. 1-44 (of the year 810), fol. 36^v; in Cambridge Corp. Coll. 334 (Laon az-type), fol. 21^r; in Namur 11 Bede's History (St Hubert, Ardennes, "9 cent."); in MSS. of Fulda, e.g. Bâle F III 15^e and F III 15^g;

Of Murbach, e.g. Geneva 21 ("8-9 cent."); in Paris 1853 ("8 cent."; but the Continental symbol on fol. 183^r); in MSS. of Würzburg, e.g. Würzburg th. F 28;

Of Freising, etc., e.g. Munich 6262 (of 854-875; but usually the Continental symbol), Munich 6382, part ii ("8-9 cent."; but on fol. 49^v the Continental symbol);

Of Bobbio, e.g. Wolfenbüttel Weiss. 64 ("beg. of 8 cent."), fol. 64^r (= Isid. Etym. 5, 36, 2; a symbol elsewhere in this MS. used to denote 'que'), Vienna 954, Milan I 1 sup. and L 99 sup. Isid. Etymol. (in Book x, with the symbol which in other parts of the MS. denotes 'quam'), Nancy 317 ("9 cent."; along with the Continental symbol);

Of St Gall, e.g. St Gall 912 Glossary (uncial).

Also in Berne 611 Glossary (Merovingian script; provenance unknown), e.g. fol. 31^v; Paris Baluze 270, foll. 132-148.

In a MS. of Auxerre, Montpellier 409 (of 772-795) (passim) and in a MS. of Strassburg, Berne 263 Codex Theodosianus (9 cent.), on fol. 58^r (but elsewhere the Continental symbol), the stroke which traverses the shaft of the q has the same form as in the Insular 'quod' symbol (see below, s. v.).

The Insular symbol appears (along with the Continental) in the Caroline minuscule script of Ivrea 42 Concilia (of the year 813) and in a MS. from Nonantola Library, Rome Vitt. Eman. 1571 (=Sess. 11).

305. II. Of the Continental Symbol these examples, few out of many, may suffice for our purpose: London, Egerton 609 (Marmoutier, Tours, "beg. of 9 cent."); MSS. of Cologne, e.g. Cologne 40 and 41 and 51 and 74 and 83ⁱⁱ (but the Insular scribe of foll. 110-125 uses the Insular symbol); Vat. Pal. 161 (St Amand; time of Lotharius scriptor), fol. 163^v; Paris 2109 (St Amand; time of Lotharius scriptor), e.g. fol. 294^r; Paris 10756; MSS. of Corbie, e.g. the Maurdrampus Bible at Amiens (of 772-780), Paris 12296 Paschasius ("end 9 cent."; in the scribe's subscriptio on fol. 162^r, but elsewhere qa), Amiens 88, etc.; Paris 1012 (Limoges, "8-9 cent."); Paris 1451 (St Maur-les-Fossés; of the year 796), fol. 96^r; Paris 13359 (St Riquier, 796-810); Paris 17371, foll. 1-153 (St Denis, 793-806); Paris 17451, foll. 9-end (Compiègne, "8-9 cent."); Paris nouv. acq. 1597 (Fleury, "8 cent."), foll. 19^r and 33^r (at ends of lines); Rheims 875 (Rheims; time of Johannes Scottus); St Omer 15 (St Bertin, "beg. of 9 cent.");

Brussels 10127-41 (Ghent, "8 cent."); Paris 1862 (Micy, 840-859), frequently;

Oxford, Bodl. 849 Bede (of unknown provenance; written in 818); Montpellier 55 (St Étienne, Autun), e.g. fol. 149^r; Berne 263 (Strassburg, 9 cent.; see above); Paris 2440 (Fulda, of 819), passim;

MSS. of Lorsch, e.g. Vat. Pal. 1578 Fulgentius ("9 cent.";=Helm's edition, p. 102, l. 16);

Of Würzburg, e.g. Würzburg th. F 64 and Q 30 and F 17 and F 27 and F 61 and F 67 and F 69; of Freising, etc., e.g. Munich 6262 (of 854-875) and

6273 (of 812–834), fol. 14^r, Munich 14252 (Ratisbon) and 14437 (written by two Ratisbon monks in 823) and 14470 (Ratisbon);

Brussels 8216–8 (St Florian, of the year 819); Munich 4542 (written for Princess Kisyla); MSS. of Murbach, e.g. Colmar 39, Oxford Jun. 25;

Stuttgart H. B. xiv 15 (Constance); St Gall 73 (often with abbreviation-stroke above).

At Verona the symbol appears in the half-uncial script of foll. 274–279 of Vat. lat. 1322, and was not unknown in the minuscule of our period, e.g. Verona 90, Berlin Phill. 1676 the Egino codex (fol. 115^v) and Phill. 1831 (expanded by a corrector on fol. 31^v). It is current in the second part of Ivrea 42 (see above).

306. In a Reichenau MS., Carlsruhe Reich. 221, foll. 1–53 (“end of 8 cent.”) the scribe’s symbol has been persistently expanded by a corrector. It seems to have been *q*, (or *q*);. In a St Bertin MS., Boulogne 63–64 (Ags. script of “8 cent.”) the scribe found (I think) *q*’ in his original and often miscopied it as ‘*que*’; the apparent instances of the Continental symbol being really alterations of this ancient symbol by a subsequent corrector.

The word *may*, of course, be expressed by the addition of the letter *a* to any ‘*qui*’ symbol used by the scribe, e.g. $\overset{1}{q}a$ (the expression normal in the Corbie ab-type) or the second ‘*qui*’ Nota followed by *a* (the expression recognized in Beneventan script).

The expression *qia* (e.g. Verona 53, on fol. 231^r; Cologne 41, on fol. 63^v) is not an abbreviation, for the suprascript stroke represents the letter *u* (see on *qi* ‘*qui*,’ § 300 above).

307. quibus. The ancient Nota is $\bar{q}b$ (e.g. the Verona Gaius, etc.), a syllabic suspension, ‘*q(ui)b(us)*,’ which in the marginalia of Vat. Reg. 886 shews the abbreviation stroke traversing *qb* obliquely, rising from left to right.

This suspension (usually with the stroke traversing the shaft of the *b*) appears in some early Insular and in Breton MSS.

(1) Irish: Milan C 301 inf. (Bobbio, “8 cent.”); Milan F 160 sup. (Bobbio, “8 cent.”) (by one of the scribes).

Like the second scribe of Milan F 160 sup., the scribes of Vienna 16 (Bobbio, “c. 700”) add to the symbol a dot ($\bar{q}\dot{b}$.) or a colon ($\bar{q}b:$), i.e. the ‘*us*’ symbol (for *b*. or *b*: elsewhere in this MS. denotes ‘*bus*’).

(2) Anglosaxon: Paris 9565 Taius Samuel (Echternach, “8 cent.”); London, Cotton Tib. A xiv Bede’s History (“8 cent.”).

(3) Breton: Paris 12021 Canones Hibernenses (“9 cent.”);

Orléans 193, *Canones Hibernenses* ("8-9 cent."), and in MSS. later than our period.

Of course all scribes of all countries may use any 'qui' symbol or any 'bus' symbol in their repertory for the expression of the first and the second syllable of 'quibus' (e.g. $\overset{i}{q}\overset{b}{b}$: or $\overset{i}{q}\overset{b}{b}$; or the like).

308. quid. There is no trace of any ancient Nota for 'quid.' The word was expressed by the 'qui' Nota followed by *d* ($\overset{i}{q}d$). But the Rainer papyrus fragment offers the 'quod' Nota used (i.e. misused) for 'quid.'

The same state of affairs is reflected in mediaeval usage. Some scribes make the 'quod' contraction ($\overset{i}{q}d$) do duty for 'quid,' and either reserve the Insular 'quod' symbol for the special designation of 'quod' or else make $\overset{i}{q}d$ do double duty, for 'quod' as well as 'quid.' But by far the commonest procedure is to express the first three letters of 'quid' by the 'qui' symbol, $\overset{i}{q}d$ or $\overset{i}{q}d$. Any MS., for example, written in Italy (and elsewhere too) shews on every page $\overset{i}{q}d$ 'quid,' $\overset{i}{q}d$ 'quod.' Other scribes prefer to write $\overset{i}{q}d$ for 'quid,' just as they write $\overset{i}{q}d$ for 'quod,' the suprascript stroke being perhaps a conventional representation of the letter *u*, so that there is no real abbreviation (see above, § 300). If the evidence of inscriptions is worthy of consideration, we may cite C.I.L. XIII 1655 (of the year 498) with $\overset{i}{q}d$ quit for 'quidquid.'

309. I give some examples of the symbolism of 'quid.'

(1) by the 'quod' contraction ($\overset{i}{q}d$).

Some MSS. in Insular script express 'quod' by the Insular 'quod' symbol, 'quid' by the Continental (and Anglosaxon) 'quod' symbol: St Gall 51 (Irish half-uncial, written on the Continent), p. 22 '*quid enim est facilius dicere?*'; the Stowe Missal (Irish half-uncial or large minuscule); Würzburg th. F 61 (half-uncial); but the Moore Bede (Ags. large minuscule; Le Mans; c. 737), where the stroke over *q* is apparently a cursive form of *i* (see '*Zeitschr. Celt. Stud.*' 1913, p. 305) rather than a mere abbreviation stroke, offers $\overset{i}{q}d$ 'quid' rather than $\overset{i}{q}d$.

The practice of these two Irish MSS. may be the result of a practice of using $\overset{i}{q}d$ indiscriminately for 'quid' and 'quod,' as is done in an early MS. in Anglosaxon script, St Petersburg F 1 3 (Corbie).

Possibly there is mere error in some, at least, of the following examples: St Gall 907 Glossary (time of Winithar), p. 49 *Caerimoniae relegiones et $\overset{i}{q}d$ erat aliq $\overset{i}{d}$* (for 'eo quod careant aliquid'); St Gall Charter (1 5, of end of 8th cent.) *et $\overset{i}{q}d\overset{i}{q}d$ in tunreudda visus fuit abere... $\overset{i}{q}d\overset{i}{q}d$ ipse et filii eius;*

in Verona MSS. $q\bar{d}$ occasionally denotes 'quid,' as well as 'quod' (cf. 'Zentr. Bibl.' 27, 544), e.g. Verona 82, fol. 47^v 'numquid non meliores sunt Abana et Pharphar fluvii?,' fol. 85^r 'amice ad quid venisti?'; although at Verona, as throughout Italy, 'quid' and 'quod' are normally expressed in quite distinct fashion (see above); Milan F 60 sup. (Irish minuscule of Bobbio), fol. 65^v $q\bar{c}q\bar{d}$ 'quicquid'; Milan C 301 inf. (Irish minuscule of Bobbio) fol. 30^r $ali:q:d$ iniquitatis (with no abbreviation-stroke); Paris 10756 uses $q\bar{d}$ freely for 'quid' as well as for 'quod'; Paris 11681 (Corbie ab-type), fol. 96^v $eis\ ibi\ aliq\bar{d}$ esse creditur; Paris 13386 ("8 cent."), fol. 95^r $quicq\bar{d}$.

The Johannes Scottus marginalia shew $aliq\bar{d}$ on fol. 218^v of Rheims 875, and the Rheims minuscule of the text of this MS. sometimes employs this symbol, e.g. fol. 23^v $neque\ aliq\bar{d}\ ei\ oppositum$, fol. 29^r $aliq\bar{d}\ eorum\ quae\ sunt$; Wolfenbüttel, Helmstedt 496^a (Ags. script), fol. 15^r $siq\bar{d}\ docetur\ ac\ discitur$; Luxemburg 44 (Echternach), fol. 73^v $aliq\bar{d}$, 75^r $quicq\bar{d}$; Munich 6273 (Freising, 812-834), fol. 9^r $etiam\ siq\bar{d}\ benefeceris$; Munich 6330 (Freising), fol. 32^r $scis\ iam\ q\bar{d}\ sit\ rectae\ vivere$; Carlsruhe, Reich. 221, foll. 1-53 (Reichenau, "end of 8 cent."), fol. 14^v $si\ requiras\ q\bar{d}\ marcus\ hoc\ q\bar{d}\ matheus\ iohannis\ et\ lucas.$ $si\ requiras\ quid\ lucas\ hoc\ q\bar{d}\ iohannes\ matheus\ et\ marcus\ sentit.$ Of unknown provenance (St Maurice?) is Paris 11631 ("beg. of 9 cent.") which uses $q\bar{d}$ and $q\bar{d}$ for 'quod,' but has also, e.g. fol. 24^r, $quidq\bar{d}$, fol. 48^v $dolent\ et\ cum\ laudent\ q\bar{d}\ sint\ accusant.$

The $utq\bar{t}$ 'utquit' (for 'utquid') of Paris 1853 (unknown provenance, "8 cent.") fol. 122^r '*utquit* et baptizantur?' suggests that the symbolism of 'inquit' (q.v.) may not be unconnected with that of 'quid.'

310. (2) by q^d (a rare 'quod' symbol).

Paris 9565 Taius Samuel (Ags. script, Echternach, "8 cent.") (frequent; also for 'quod,' along with the Insular and Continental symbols); Boulogne 63 Augustine's Letters (Ags. script, St Bertin, "8 cent."), fol. 19^v (= Migne 949) '*siquid*' (with the Insular and Continental symbols for 'quod').

(3) by $q\bar{id}$ or $q\bar{id}$.

Berne 263 (Strassburg, 9 cent.), '*aliquid*'; Rome, Vitt. Eman., Sess. 55 Augustine's Confessions (the minuscule portion), foll. 68-69; Paris 12155 (Corbie ab-type), fol. 217^v $inq\bar{id}$ (for 'inquit'); Cambrai 624 (half-uncial), fol. 170^v '*aliquid*'; London, Egerton 609 (Marmoutier, Tours), fol. 94^r; the Hildebald MSS. of Cologne, e.g. Cologne 41 (with $q\bar{od}$ and $q\bar{d}$ 'quod'), Cologne 54, Cologne 74; Cassel theol. F 22 (Ags. script, Fulda), fol. 36^v; Berlin Phill. 1743 (Rheims, "8 cent."), e.g. fol. 157^r '*quidquid*' (with $q\bar{od}$ and $q\bar{d}$ 'quod'); Bamberg Q vi 32, foll. 22-41 (Rheims, time of Johannes Scottus) '*aliquid*'; Munich 6243 (Freising, "8 cent."), fol. 116^r '*quidquid*.'

In that puzzling MS., Oxford lat. theol. d 3 (unknown provenance, "8-9 cent."), although q^i is the 'qui' symbol, we find

'quid' expressed (on fol. 117^v 'inquit') by *q* with oblique cross-stroke hooked at each end (the 'quam' symbol of other MSS.) followed by *d*.

311. quidem, quidam. The ancient Nota for *quidem*, a syllabic suspension variously written *qđ* or *qđ̄* or the like, which is so freely used not only in the ancient legal MSS., but in the Oxyrhynchus papyrus fragment of Cicero 'de Imp. Cn. Pomp.' (Ox. Pap. VIII, p. 153), had to be discarded when this symbol was appropriated to 'quod' and (in certain contexts) 'quondam' (*q.v.*). Irish scribes, who use another 'quod' symbol (see below, s.v.), would not feel the same necessity. The ancient Nota of 'quidem' survives in an eighth century Bobbio MS. in Irish script; Milan C 301 inf., where it is written (1) *qđ̄*, e.g. p. 22 'ut aliquando *quidem* ita dicatur, aliquando vero ita,' but usually (by way of discrimination) (2) *qd* with both letters traversed by an oblique stroke downwards from right to left. It seems to come from the original, a MS. probably written in the time of St Columban. As a rule, scribes abbreviate the word with the help of the 'qui' and 'dem' symbols (see the Syllable-symbol 'em'), one or both.

Similarly *quidam* may be shortened by the use of the 'qui' and 'dam' symbols (see the Syllable-symbol 'am'), generally of the first only.

312. quippe. A mediaeval list of ancient Notae, entered in a tenth century Spanish MS. (Escorial T II 24), preserves the old syllabic suspension *q̄p̄*. A contraction *q̄pe* was formed from this suspension; and in Insular script both *q̄p̄* and *q̄pe* are found, but only occasionally. The Verona Gaius offers one instance of *q̄p̄* (the 'qui' symbol instead of the *q* of the suspension *q̄p̄*) but the usual expression at all times is by means of the 'qui' symbol (see above, s.v.), to which the letters 'ppe' are added (or only 'pe,' as in the Book of Dimma).

Instead of *q̄p̄* a variant *q̄p̄p̄* appears in a mediaeval list of ancient Notae and must not be too hastily rejected; for it occurs on fol. 103^v of the Canones Murbacenses, Gotha I 85, 'suggestio *quippe* fit per diabolum.'

313. The symbolism is so rare that all the occurrences must be recorded:

(1) $q\bar{p}$ 'quippe.' (Insular.) In the Irish script of Milan C 301 inf. (Bobbio, "8 cent."), sometimes (but usually only the 'qui' is symbolized);

In the Ags. script of Boulogne 63-64 Augustine's Letters (St Bertin, "8 cent."), e.g. on fol. 7^r of 64 'talem *quippe* significat actionem' (= Migne 215 § 23); of Munich 6298 Augustine's Homilies (Freising, time of Corbinian ?), fol. 102^r 'quoniam vester merui esse conservius amore *quippe* debeo redemptorem'; of Vat. Pal. 259 Gregory's Homilies (unknown provenance, "7-8 cent.") fol. 81^r 'locus *quippe* eius exigit ut loquatur';

(Continental) in Paris 13348 Jerome's Quaest. in Genesim ("8 cent."), 'Deus *quippe* et dii similiter appellantur' (= Migne 947^c); Cambrai 619 Canones Hibernenses (written at Cambrai in 763-790 from an Irish original) fol. 8^r 'nemo *quippe* amplius in ecclesia nocet quam qui perverse agens nomen et ordinem sanctitatis habent', with the abbreviation-stroke traversing the shaft of *q* and *p* below; in a Cologne MS. of Hildebald's time, Cologne 83ⁱⁱ, fol. 92^r 'eadem *quippe* stat terre rotunditas ut'; Paris 538 (Limoges), fol. 104^r;

In the Corbie ab-script of Montpellier 69, frequently, a MS. full of Insular symbols;

In a Fulda MS. of Isidore's Etymologies, Bâle F III 15 ("8-9 cent.") fol. 13^r (= Etym. 10, 25, 1).

(2) $q\bar{p}$ 'quippe.' Paris 9565 (Ags. script of Echternach, "8 cent."), frequently.

(3) $q\bar{p}e$ 'quippe.' (Irish) the Book of Mulling [St John] fol. 86^v;

The Leyden Priscian (Egmont Abbey, of the year 838).

314. quis. The ancient Nota $q\bar{s}$ 'quasi,' a syllabic suspension 'q(ua)s(i),' was, if we may believe the testimony of mediaeval 'Notarum laterculi,' used also, as a contraction, for 'quis.' We find it not infrequently in the MSS. of our period, especially in works on Canon Law, etc. In the same works the frequent recurrence of phrases with 'siquis' resulted in the use of the suspension $si\bar{q}$ 'siquis.'

Examples of :

(1) $q\bar{s}$ 'quis.' London, Egerton 609 Gospels (Marmoutier, Tours, "beg. of 9 cent.") fol. 74^r 'prophetiza *quis* est qui te percussit'; Leyden Voss. Q 69 ("8 cent.") '*quis*quilea'; Berlin Phill. 1735 Breviar. Alarici ("beg. of 9 cent.") '*siquis*,' and on fol. 121^r '*aequis* partibus'; Würzburg th. F. 61 Gospels (half-uncial), e.g. fol. 23^v 'et *quis* tibi dedit hanc potestatem?', fol. 27^r '*nequis* vos seducat' (in this MS. $q\bar{d}$ denotes 'quid'); Munich 4115 the Lex Salica (Fulda, "8-9 cent."), fol. 64^r '*si\bar{q}* vero homo $q\bar{s}$ libet rem super hominem in tertia manu miserit'; Munich 6244 Canones (Freising, "8-9 cent.") $si\bar{q}\bar{s}$ and $si\bar{q}$ (e.g. fol. 9^v); Munich 14437 Augustine (written by two Ratisbon monks

in 823) 'aliquis'; St Petersburg F 1 3 (Ags. half-uncial and minuscule; Corbie) (frequent; also qđ 'quid' and 'quod'); Berne 263 Codex Theodosianus (Strassburg, 9 cent.), fol. 124^v 'aliquis'; St Gall 51 Gospels (Irish half-uncial, written on the Continent) 'siquis'; St Gall 125 Jerome (written at St Gall), p. 29 'siquis' (but on p. 129 siq̄ 'siquis' in a quotation); St Gall charter of 762 (see Chroust I xiv, pl. 2); St Gall 731 Lex Salica (Besançon?, of the year 794) 'siquis' (passim; also often siq̄); Paris 1853 Jerome in Epp. Pauli ("8 cent.") 'siquis' foll. 230^r, 233^r; Paris 10588 Canons ("8 cent."), fol. 25^r 'siquis'; Paris 12296 Paschasius (Corbie, "end 9 cent."), fol. 32^v 'quisquis'; Paris 13359 Augustine (St Riquier, 796-810), 'quisque,' 'quisquis,' 'siquis'; Namur 11 (St Hubert, Ardennes, "9 cent."), 'quisquam,' 'siquis' (along with q̄is); Paris 4403 B ("end 8 cent."), 'siquis,' 'quisquis.'

In the early Anglosaxon script of Munich 6298 (Freising, time of Corbinian) the shafts of both letters *qs* are traversed by the abbreviation-stroke, while for 'quid' only the shaft of the *q* is traversed (making 'qui'; although the normal symbol in this MS. is *q̄*, 'qui') and the letter *d* is untouched.

315. (2) siq̄ 'siquis.' Only a few examples need be given, the usage is so universal on the Continent. I found none in Visigothic script nor yet in Insular.

Berlin Ham. 253 Gospels (Stavelot, "9 cent."), frequently; Leyden 114 Codex Theodosianus (Rheims, "beg. 9 cent."), fol. 157^r 'siquis | vero'; Cologne 51 Jerome on Ezekiel (time of Hildebald), fol. 127^r 'siquis autem nostra reprehendit'; Cologne 91 Canons; Cologne 210 Canones Hibernenses (passim); Berlin Phill. 1831 Bede (Verona, "beg. 9 cent."), expanded by corrector on fol. 16^r; Wolfenbüttel Weissb. 97 Lex Salica ("8 cent."); Stuttgart H. B. xiv 15 flyleaves (Constance, "8-9 cent.") and Stuttgart H. B. vi 113 Canones (Constance, "8 cent.") s̄q̄ 'siquis'; Munich 4115 Lex Salica (Fulda, "8-9 cent.") (especially in repetitions, e.g. Siquis...Siquis...Siq̄...Siq̄, etc.); Munich 6244 (see above); St Paul (Carinthia) 25. 4. 8 Lex Salica (N. Italy, 817-823) (passim); St Petersburg Q II 11 Lex Salica (Corbie, "9 cent."); Geneva 21 Bede on Apocalypse, etc. (Murbach, "8-9 cent."), fol. 81^r 'siquis habet aurem audiat'; St Gall 11 Bible (time of Winithar), p. 140 'siquis vobis evangelizaverit'; St Gall 731 Lex Salica (see above); Verona 92 Ordo librorum catholicorum, etc. (before the year 846), fol. 25^r 'siquis caticuminus est'; Verona 101 Evangeliarium; Milan, Trivulz. 688 Juliani Epitome (Novara) (also siq̄: fol. 4^r); Vercelli 175 Canons; Vat. Reg. 338, part i; Vat. Reg. 446 Canons; Vat. Reg. 1997 Canons; Vat. Barb. 679 Cresconii Canones (Farfa) (frequently); Paris 1451 Canons (of the year 796); Paris 2843^A (Limoges, "8 cent."), fol. 45^r 'siq̄ dei cultor est'; Paris 11710 Canons (of the year 805) (passim); Laon 201 Canones (9 cent.); the Essen Gospels.

Similarly aliq̄ 'aliquis' in Munich Univ.-bibl. 8^{vo} 132 Leges Baiuuariorum ("beg. of 9 cent."), e.g. fol. 63^r 'si forte est aliquis tam durus.'

In Lucca 490 the 'siquis' suspension is sometimes expressed by an oblique stroke through the shaft of *q*.

(3) *q̄is* 'quis.' This is probably no abbreviation. The suprascript line represents the letter *u*: e.g. Cologne 41 (time of Hildebald), e.g. fol. 60^r; Verona 42 (later half-uncial).

But the usual treatment of 'quis' in the MSS. of our period, as well as in those ancient MSS. which use the 'Notae,' is to add the letter *s* to any 'qui' symbol (see p. 236), e.g. *q̄s* 'quis.'

quo (see 'qua').

316. quod. The ancient Nota is *q* with the shaft traversed obliquely by a sinuous stroke (*q̄*). A barb is generally attached to the top of the sinuous stroke (see Studemund's Index to the Verona Gaius); but in the marginalia of the Regina Codex Theodosianus (Vat. Reg. 886) the barbed form denotes 'quam,' the other form 'quod.' And one scribe of the Verona Gaius uses an oblique traversing stroke which is straight and not sinuous, and which has no barb, a symbol which normally is the ancient Nota for 'quam' (see above, s.v.).

The 'quod' Nota was liable to confusion with the 'quam' Nota, since both are one-letter suspensions with the suspension-stroke traversing obliquely the shaft of the *q*; and this possibility of confusion operated against its preservation in mediaeval script. While Insular (especially Irish, with Welsh and Cornish) scribes adhere persistently to the ancient usage throughout our period (and later), Continental scribes, who relegated this symbol to the designation of 'que' (see above, s.v.), substitute for it the contraction *q̄d*. This symbol *q̄d* was the ancient Nota (a syllabic suspension) for 'quidem' (e.g. in the Oxyrhynchus fragment of Cicero in Verr. II i, published on p. 157 of vol. VIII of the Oxyrhynchus Papyri, 'ne hoc *quidem* reliqui facit'); but mediaeval scribes do not symbolize 'quidem' (see above, s.v.). The occurrence therefore of 'quod' instead of 'quidem' in a MS. may point to a mediaeval transcription of an ancient text in which these Notae were used. Another word was often designated by the same syllabic suspension, 'q(uon)d(am)' (see below, s.v.), e.g. in the Veronese half-uncial of Vat. lat. 1322 (in another part

of this MS. the ancient Nota is used for 'quod'); and we occasionally find that a transcriber has mistaken this 'quondam' symbol in his original for 'quod.'

To enumerate all the varieties, which the ancient 'quod' Nota, the initial-letter suspension, shews in mediaeval (Insular) MSS., belongs rather to a history of scripts than a history of abbreviations. It is enough to say here (1) that a barbed form (with the barb however pointing downwards, not upwards) is normal in the Veronese half-uncial of Verona 53 Facundus Hermianus, e.g. foll. 125^v, 205^r, 250^v (but the unbarbed form on fol. 25^r), where however this barbed stroke is the usual suspension stroke (e.g. in 'inter,' 'ecclesia'); (2) that Insular scribes sometimes make the suspension-stroke merely touch and not traverse the shaft of the *q* (see 'Ir. Min.' pp. 8, 27). In the Continental minuscule of a fairly early Bobbio MS., Milan D 268 inf., we find *q7* on fol. 21^r 'Corpus autem *quod* ex quattuor elementis constat' (in this MS. the Insular 'quod' symbol in its usual form denotes 'que'). In the early Anglosaxon minuscule of a St Bertin MS., Boulogne 63-64, the abbreviation-stroke sometimes traverses both *q* and *d*, rising obliquely from left to right.

The history of the abbreviation of 'quod' in mediaeval script is clear and simple. The ancient Nota is used by Irish (also Welsh and Cornish) scribes; the contraction (*q̄d* or *qđ*) by Continental scribes. Anglosaxon script prefers the Continental symbol, but often shews the Insular. Spanish scribes write the word in full. The Insular symbol does not appear in Continental script except under Insular influence. Occasional varieties of *qđ* are *qđ̄* and *qđ̇*.

317. Details of the use of the ancient Nota by Irish, Welsh and Cornish scribes will be found in 'Ir. Min.' and 'Wel. Scr.' Of majuscule MSS. may be cited the Schaffhausen Adamnan; Oxford B. N. Rawl. 167 (on fol. 47^v, at the end of a line); the Garland of Howth; St Gall 51 (written on the Continent); the Stowe Missal (with *qđ* 'quid'). Of the earlier minuscule, the Book of Mulling [St John's Gospel], the Book of Dimma, the Boniface Gospels, etc., etc. It is a constant feature of the Irish, Welsh and Cornish minuscule of our period and later.

The Continental symbol appears in the Book of Armagh on fol. 25^v (normally the Insular symbol), and, curiously enough, in the Book of Durrow -

once, on fol. 116^r 'fasc transitus *quod* nos dicimus pascha'; but elsewhere 'quod' is written in full in this MS., as in the Book of Kells, the Ussher Gospels, etc. Its occasional appearance in the Irish script of Continental scriptoriums is not so remarkable: in a Bobbio MS., Milan F 60 sup., we find *q̄d* on fol. 16^r (but the Insular symbol in the same line, and throughout the MS.); in two Bobbio fragments, perhaps parts of one MS., Turin F iv 1, nos. 5 and 6 (with the Insular symbol); in another MS., probably from Bobbio, Vat. lat. 491 (sometimes *qōd*). One scribe of the Leyden Priscian knows the Continental symbol (e.g. fol. 194^r). Similarly one scribe of the Carlsruhe Bede (foll. 46–47) uses the Continental symbols for 'quod,' 'per,' 'est,' unlike his fellow-scribes; and the Carlsruhe Priscian offers one example of the Continental symbol, on fol. 32^r, in close proximity to the Insular.

One example too is offered by Würzburg th. F 12 Pauline Epistles (on fol. 25^v), which uses the Insular symbol in all other passages. But the two symbols are used with the like freedom in an Insular (§ 259) fragment, Paris 17177, foll. 9–12 ("8 cent."), which also uses the Continental and Anglosaxon 'quoniam' symbol (*quō*) once (elsewhere the Irish *qm̄*). The Johannes Scottus marginalia shew both symbols.

318. Details of the usage in Anglosaxon script are as follows.

The Continental symbol is normal in the great majority of MSS., such as:

The Douce Primasius; Oxford Hatton 48 (uncial; Kent?); Oxford Selden sup. 30 (uncial; Kent; before 752); London Reg. 2 A xx (half-uncial) and 1 B vii (half-uncial) and 1 E vi (half-uncial); the Corpus Homilies and Sedulius; Durham A II 16 (fol. 40^r) and B II 30 (frequently); Hereford P ii 10 fly-leaves (uncial); London Cotton Tib. C ii (North England); Cambridge Corp. Coll. 183; Oxford Digby 63 (Winchester, c. 850).

The Insular symbol appears (usually along with the Continental) in such MSS. as:

The Book of Cerne (e.g. fol. 47^v; but usually *q̄d*); the Corpus Glossary (*q̄d* sometimes); London Harl. 2965 Book of Nunnaminster (Winchester), on fol. 37^r in a title-heading (elsewhere *q̄d*). But the Insular stands alone in Cambridge Trin. Coll. 216 ("de manu Baedae"); in a Northumbrian MS., Vat. Pal. 68; in London Cotton Tib. A xiv. In Charters we find the Insular symbol e.g. in Mercia charters of 734 and 767; but most charters know only the Continental, e.g. Mercia charters of 732 and 811, Wessex charters of 778 and 838 and 860–2, a Kent charter of 705. Both symbols appear in a Kent charter of 811. The Codex Amiatinus (Northumbria, end of 7 cent.) has the Continental, on fol. 396^v.

319. The Anglosaxon script of Continental centres observes the same laws. For example Milan L 85 sup. Columella ("beg. of 9 cent.") knows only the Continental symbol; also the Épinal Glossary; Cambrai 441 (half-uncial); Boulogne 11 Gospels (Arras, "8–9 cent."); the Salaberga Psalter (half-uncial, Laon); Vat. Pal. 259 ("7–8 cent."); Vat. Reg. 1209 ("9 cent."); Vat. Barb.

570 (half-uncial); Cologne 106 (Tours?); Paris 10861 (Beauvais, "end 8 cent."); Cologne 213 (half-uncial); St Petersburg F 1 3 (Corbie) and Q xiv 1 (Corbie) and Q i 15 (Corbie or Péronne, "beg. of 8 cent."); the MSS. of Werden Library, Berlin theol. F 366 and Q 139; Wolfenbüttel Helmst. 496^a. Boniface's (?) marginalia in Fulda Bonif. 1 have the Continental symbol; also the 8th cent. Isidore Etymologiae fragments in a private library at Weinheim; Metz 76; Vienna 2223 (=Jur. Can. 116); Cambridge Trin. Coll. 368 (of the year 833).

But the Moore Bede (Le Mans, c. 737) uses the ancient Nota (in its true barbed form; a form found also in early St Bertin MSS., Boulogne 63-64, sometimes, and in the fragment in St Omer 342 bis) and relegates $\bar{q}d$ to the designation of 'quid'; and the Gaten Gospels, Paris nouv. acq. 1587 (half-uncial, Tours), know only the Insular symbol, which also appears (usually along with the Continental) in the following MSS.:

London Egerton 2831 (Tours), fol. 113^r (elsewhere $\bar{q}d$), although in the Continental script portion of this MS. this symbol denotes 'que'; in MSS. of St Bertin, e.g. Boulogne 63-64 Augustine's Letters ("8 cent."; both symbols), although the uncial Paris 9561 has the Continental only;

Of Echternach, e.g. Paris 9565 ("8 cent.") (along with $\bar{q}d$ and \bar{q}), Paris 9525 (end of 8 cent.) (usually $\bar{q}d$), Paris 9538 ("8 cent."), fol. 4^r (elsewhere written in full);

Of Fulda, e.g. Bâle F III 15^a ("8 cent."), Cassel theol. F 30 (by one scribe), Vienna 430* (of the year 816), although the Anglosaxon script of Fulda, as a rule, recognizes only the Continental symbol (Bruun of Fulda writes $\bar{q}d$ on fol. 5^r of Würzburg th. Q 22);

Of Mayence, e.g. Vat. Pal. 237 (rarely $\bar{q}d$) and 577 (usually $\bar{q}d$);

Of Lorsch, e.g. Paris 16668, foll. 41-58 (both symbols; but only $\bar{q}d$ in Vat. Pal. 220);

Of Freising, e.g. Munich 6237 and 6297 (c. 780; usually $\bar{q}d$), Munich 6298 (time of Corbinian; less often than $\bar{q}d$), Munich 14210 (Ratisbon), but only $\bar{q}d$ in Munich 6433 of Freising, in Munich 14096 foll. 1-99 of Ratisbon, in Munich 14653 of Ratisbon, in Munich 3731 of Augsburg (except the first occurrence);

Of Würzburg, e.g. Oxford Laud Lat. 92 (of 832-842; also $\bar{q}d$), Würzburg th. F 13 and F 17 (by second scribe, but $\bar{q}d$ by first scribe) and F 19 ($\bar{q}d$ usual) and F 61 (the scribe relegates $\bar{q}d$ to the designation of 'quid');

Of Murbach, e.g. Gotha 1 75 (half-uncial), fol. 4^r, but not, e.g. Colmar 38, fol. 173-238, St Paul [Carinthia] 25. 2. 16;

Of St Gall, e.g. St Gall 1394, frag. 9, St Gall 761 (normal, while $\bar{q}d$ is occasional), St Gall 913 (with various forms of the traversing stroke; $\bar{q}d$ is normal);

Of Reichenau, e.g. in the Carlsruhe fragments 62 and 88 (but $\bar{q}d$ in frag. 81 and 83 and in the Insular half-uncial portion of Carlsruhe Reich. 221).

Also in these MSS. of unknown provenance: Florence S. Marc. 611; Gotha 1 18 (half-uncial) (in a suprascript addition on fol. 6^v); Berlin Phill. 1662 (on fol. 115^v; elsewhere $\bar{q}d$); St Petersburg Q 1 18 Bede's History

("8 cent."); Paris 1771, foll. 1-51 ("8-9 cent.") (along with $\bar{q}d$. The Insular symbol is expanded to 'qui' by a 9th century corrector on fol. 26^r 'neque magni penderent q. Christum videntur sequi').

320. In Continental script the Insular symbol is always due to Insular influence. Breton scribes use both symbols throughout our period and later (details in 'Zentr. Bibl.' 29, 268). In the Corbie ab-script the Insular symbol often accompanies the other (see 'Rev. Bibl.' of 1912). In the Irish monastery of Bobbio it was frequently used, e.g. Milan C 105 inf. and I 1 sup., part ii and L 99 sup., Vienna 17 (in North Italian cursive; both symbols), Vienna 954 (only the Insular). And Cambrai 619 *Canones Hibernici*, copied from an Irish original, has it on fol. 2^r. On the other hand St Gall script seems to confine itself to the Continental symbol and to use the other only for 'que' (or occasionally 'qui'). And in the Kisyla group at Munich I found only $\bar{q}d$ 'quod'; as in the MSS. of Freising, etc. (but both symbols in Munich 14470, of Ratisbon) and Lorsch.

The Insular (Irish?) scribe of c. 800, who writes, in Cologne minuscule, foll. 110-125 of Cologne 83ⁱⁱ uses the Insular symbol only; and in other Cologne MSS. of this time we find it (e.g. in Cologne 51 one scribe uses it habitually), as well as in the earlier Cologne 210 (on fol. 20^r, but usually $\bar{q}d$). A 9th cent. Echternach fragment has it, Paris 11411, foll. 99-100. It appears along with $\bar{q}d$ in Manchester 194 (Beauvais, "9 cent."); and is used by an 8th century corrector of Paris nouv. acq. 1575 (Tours), foll. 43^r, 48^r; also in MSS. of Fulda, e.g. Bâle F III 15^s (occasionally), Vat. Reg. 124 (before 847; with both symbols in the same sentence on fol. 34^r), Cassel theol. Q I (both symbols);

Of Mayence, e.g. Vat. Pal. 237 (one scribe of the Continental script portion uses the Insular, another the Continental symbol) and 1447 (occasionally);

Of Murbach, e.g. Oxford Jun. 25 ("8 cent."; along with the Continental symbol), Gotha I 75 (on fol. 22^r) and I 85 (e.g. both symbols in the same line on fol. 44^r) and I 101 (both symbols), Manchester 15 (in a contemporary correction on fol. 44^r; elsewhere $\bar{q}d$ and $q\bar{d}$);

Of Reichenau, e.g. Carlsruhe Reich. 99, part ii (both symbols) and 112 (both symbols) (in the other Reichenau MSS. I noticed only $\bar{q}d$, as also in the Constance MSS. of our period at Stuttgart).

Also St Petersburg F VI 3 (Corbie, "9 cent.") (usually $\bar{q}d$, often $q\bar{d}$); Vat. Pal. 1448, foll. 1-44 (written at Trèves in 810) (both symbols); Leyden Scal. 28 (written at Flavigny, Autun, in 816; the Insular symbol on foll. 77^r, 83^r, elsewhere the Continental); Brussels 8302-5 (both symbols); Brussels 10127-41 (Ghent), fol. 8^v (elsewhere $\bar{q}d$); Paris 5543 (Fleury, usually $\bar{q}d$).

The provenance is unknown of Berne 611 (Merovingian); Vat. Pal. 237 (partly in Caroline minuscule, partly in Anglosaxon); Vat. Pal. 212 (Germany), fol. 14^r (normally $\bar{q}d$); Vat. lat. 6018 (also $\bar{q}d$ and sometimes $q\bar{d}$); Berlin Diez B 66 (also $\bar{q}d$); Paris 1853 (usually $\bar{q}d$ and by one scribe $q\bar{d}$). Paris

2706 ("N.E. France," "7 cent.") is so early that Insular influence is not certain (fol. 260^r, in apparently contemporary marginalia). There is no clear trace of Insular influence in Wolfenbüttel Weiss. 97 Lex Salica ("8 cent."), which uses the Insular 'quod' symbol to denote not merely 'quod,' but also 'que,' 'quae,' and even 'qui.'

321. The symbol $\bar{q}d$ is common in all the MSS. of Italy, e.g. Vat. lat. 5007 (uncial of Naples); but Spanish scribes usually write 'quod' in full. However the Continental symbol appears in Escorial R III 25, foll. 1-166 Basilius, as well as in the Visigothic minuscule of a Limoges MS., Paris 609 (8-9 cent.), and of a Lyons MS., Paris 8093, foll. 1-38 ("9 cent."), also of Montpellier, Bibl. Ville 5 (probably later than our period).

322. It remains to mention a few varieties. In an early Vercelli MS., written in cursive, Vercelli 183, the d is suprascript (\bar{d}); and so frequently in an 8th century MS. of Echternach in Ags. minuscule, Paris 9565 (along with $\bar{q}d$ and the Insular symbol).

The fuller symbol $\bar{q}d$ is frequent in Montpellier, Bibl. Ville 3 Gospels ("N. E. France," "8 cent."), and appears in Rome Vallicell. B 62 ("Trèves, end of 7 cent."); Berne 363 (Strassburg, 9 cent.), St Gall 125 ('quodcumque' p. 123; but the usual form is normal); Paris 9575 (Poitiers, of 811); Verona 90; Milan Trivulz. 688 (Novara); Vat. Reg. 1143; Vat. Pal. 187 (from Lorsch library), fol. 5^v; Vat. lat. 6018 (fol. 23^r); in Cologne MSS. of the time of Abp Hildebald; e.g. Cologne 55 (on fol. 64^r), and 63 and 83ⁱⁱ (on fol. 139^v), and 92 (e.g. fol. 158^r); Fulda D 1 (Constance "8 cent."; more often $\bar{q}d$); Berlin Phill. 1743 (Rheims, "8 cent."; also $\bar{q}d$ and $\bar{q}d$); Munich 14513; St Petersburg F VI 3 (Corbie; frequent, but not so often as $\bar{q}d$); Paris 12021 (Brittany, "9 cent."); Paris 17451 (Compiègne, "end 8 cent."; on fol. 129^v $\bar{q}d$ and $\bar{q}d$ stand in neighbouring lines); St Omer 15 (St Bertin, "beg. of 9 cent."), e.g. fol. 218^r; Autun 21 ("8 cent."), fol. 140^r; Paris 1862 (Micy) 11^v.

But $\bar{q}d$ (which may be no abbreviation, the stroke representing a suprascript u) in Einsiedeln 157 (e.g. both $\bar{q}d$ and $\bar{q}d$ on p. 61); Vat. Pat. 491 (Bobbio?) on foll. 5^r, 26^r; Cologne 165 (half-uncial); Cologne 212 (half-uncial); Cologne 41 (time of Abp Hildebald; usually $\bar{q}d$); Cassel theol. Q 10 (Fulda, "8 cent."); Fulda D 1 (see above); Berlin Phill. 1743 (see above); Manchester 15 (Murbach, "8 cent."); Paris 1853 ("8 cent."); Paris 10861 (Beauvais, Ags. minuscule, "end of 8 cent.") fol. 6^r; Paris nouv. acq. 1575 (Tours, "beg. of 8 cent."); Cambrai 624 (half-uncial), etc., etc.

323. Of course the first three letters of 'quod' may be expressed by the 'quo' symbol (see above, s.v.). But this is not often done, e.g. Verona 90; Milan L 99 sup. (Bobbio, "middle of 8 cent."), especially in the first part of the MS.; Paris 11710 (of the year 805); Hague 1 (Metz?, "mid. 8 cent."; usually $\bar{q}d$).

In an uncial MS. written at Soissons between 695 and 711, Brussels 9850-2, the scribe's *q* 'quod' on fol. 14^r has been expanded by a (contemporary?) corrector. On fol. 13^v this symbol has been expanded by the same corrector to 'qui.' Mommsen 'Cod. Theodos.' p. CL, cites a similar form from Par. 9643. In Cologne 210, beside the Continental and (at least once) the Insular symbols, we find *q*: 'quod' (elsewhere in this MS. for 'que' and 'quae' and even 'qui') on foll. 130^v, 133^r. This *q*: 'quod' appears also in Munich 29051, part i, a fragment of Isidore's Etymologies in Anglosaxon half-uncial.

In the uncial 'Bobbio Sacramentary,' Paris 13246 (Luxeuil?), besides the usual *qđ* or *q̄đ* for 'quod' we find on fol. 8^r what should properly denote 'quid,' *qđ* with stroke through the shaft of the *q* (both shafts transected in Paris 4403). The scribe has written this stroke without lifting the pen, so that the letter resembles our *g*.

324. quomodo, quemadmodum. Early legal MSS., e.g. the marginalia in the Regina Codex Theodosianus, express *quomodo* by means of the 'quo' and the 'modo' symbols (*q̄m̄*), although a mediaeval list of ancient Notae offers an alternative expression, a suspension *q(uo) m(odo)*. The syllabic suspension *q̄m̄d* 'q(uo)-m(o)d(o)' appears in the marginalia of a Naples half-uncial MS. of the year 581, Vat. lat. 3375, '*quomodo* requieverit Deus.'

The symbol favoured by Insular scribes (especially Celtic) of our period *q̄m̄o* seems to be a contraction 'q(uo) m(od)o' derived from the first suspension. The suspension itself was impossible, since *q̄m̄* denoted 'quoniam.' The word is however quite as often expressed by them by means of the signs for 'quo' and 'modo.' The Corbie ab-type adopts *q̄m̄o* with many other Insular symbols. Rarer is the syllabic suspension (*q̄m̄d*), and its rarity may have caused confusion with 'quemadmodum' in transcription. Individual scribes allow themselves some licence in shortening this word. In the fragments of a MS. of the Gospels bound up with the Book of Mulling we find *quōdo* (fol. 95^r '*quomodo* enim inplebuntur?'). The suspension *quom̄* (with 'quo' expressed by its symbol, *q* with suprascript *o*) occurs in the Corbie ab-type (with *q̄m̄*, *q̄m̄* 'quoniam') of Paris 12155 Jerome on Ezechiel (fol. 89^v 'quod *quomodo*(?) certa animalia...ita et aquila'). A transcriber would be liable to

substitute 'quoniam.' Other occasional varieties are q̄m̄do and qm̄do. Another 'freak' is qum̄do on fol. 27^v of a Reichenau MS., Carlsruhe Reich. 191 ("8-9 cent.") fol. 27^r.

325. (1) q̄m̄o 'quomodo.' The examples in 'Ir. Min.' will shew how constant is the use of this symbol by Irish scribes, from as early as St Moling's time. It appears in the Cornish script of Berne 671 and in Breton MSS., whether couched in Insular or in Continental script (see 'Zentr. Bibl.' 29, 269 for details). The Hereford Gospels (Welsh or Ags.) shew it more than once (e.g. fol. 26^v).

In Anglosaxon script we find it in Cambridge Trin. Coll. 216 ("de manu Baedae"), frequently; Boulogne 63-64 (St Bertin, "8 cent."), e.g. 64 fol. 15^v; Würzburg th. Q 30 ("9 cent."), along with q̄m̄d and q̄m̄do; Vat. Pal. 554, foll. 5-12 ("8 cent."), frequently.

In Continental script: examples of its (regular) use in the Corbie ab-type will be found in 'Rev. Bibl.' of 1912.

Also Namur 11 (St Hubert, Ardennes, "9 cent. lateish"; with many Insular symbols), fol. 9^r, fol. 15^r;

Cambrai 619 (transcribed at Cambrai from an Irish original in 763-790) fol. 2^r; Montpellier 141, foll. 1-80, 95-135 (France, "beg. of 9 cent."; with ā 'autem'), passim;

Rheims MSS. of the time of Johannes Scottus, e.g. Bamberg HJ iv 5, frequently (occasionally qum̄o, e.g. fol. 76^r); Leyden Scal. 28 (Flavigny, Autun, of 816; with many Insular symbols), e.g. fol. 41^r (also qm̄do, quomod̄ and quom̄o);

Lyons 484 (beg. of 9 cent.);

Munich 14437 (by two Ratisbon scribes in the year 823), along with qm̄do;

Paris 1853 (Murbach ?, "8 cent."), fairly frequently;

Leyden Voss. Q 69 (St Gall ?, "8 cent."), fol. 37^r; Bamberg A II 53 (Reichenau, before 846), according to Chroust I xix, pl. 1;

Milan L 99 sup. (Bobbio, "mid. of 8 cent.") fol. 114^v; Nancy 317 (Bobbio, "9 cent."), along with quom̄o;

326. (2) q̄m̄d 'quomodo.'

(Insular.) St Boniface's pocket-copy of the Gospels, Fulda Bonif. 3 (cursive of Ireland or S.W. Britain), e.g. fol. 62^r '*quomodo tu dicis ostende nobis patrem?*' (also q̄m̄o); Würzburg th. Q 30 (Ags. of Würzburg, "9 cent.");

Milan C 301 inf. (Irish minuscule of Bobbio, "8 cent."; along with q̄m̄o), in the opening pages especially (so probably in the original);

(Continental.) Paris 13026 (Péronne ?, also q̄m̄o and qum̄d̄ and quomod̄);

Berlin theol. F 354 (Werden library, "8 cent."), fol. 49^v '*videamus quomodo quattuor elevet, tres deponat*'; Berlin Phill. 1716 (Germany ?, "8-9 cent.");

Munich 6330 (Freising, "8-9 cent."), e.g. fol. 11^v '*Quomodo intrabis ad nuptiis dicito mihi vestem preciosam non habens?*';

Carlsruhe Reich. 191 (Reichenau, "8-9 cent."), frequently (e.g. fol. 12^r 'quomodo potuit ire in Galileam?');

St Gall 73, according to Zimmer (also q̄m 'quoniam' acc. to Souter);

(3) Occasional varieties :

qm̄do in the Ags. script of a Corbie MS., St Petersburg F 1 3, foll. 1-38 ("9 cent."), frequently; in a Compiègne MS., Paris 17451 ("end of 8 cent.") fol. 94^r; in Würzburg th. Q 30 (Ags. of Würzburg, "9 cent."); in Florence S. Marc. 611 (Ags. of unknown provenance, "8-9 cent."), once;

qm̄do by an eighth century corrector on fol. 41^v of the Gaten Gospels; by a Ratisbon scribe of Munich 14437 (of the year 823);

In the 9th cent. Caroline minuscule of a fragmentary MS. of unknown provenance, Paris Baluze 270, foll. 149-158, qm̄ (the common 'quoniam' symbol) is expanded to 'quomodo' by a corrector on fol. 158^r (qm̄ in candelabro tabernaculi factum esse legimus).

The ancient Nota of *quemadmodum* is q.a.m. (quite of the Nota Juris type) in mediaeval lists, but I have noted no example of the word in MSS. of our period. Our scribes shorten the word with the help of the 'quem' symbol (q.v.) and, occasionally, of the 'modum' symbol (see 'modo').

327. quondam. The syllabic suspension qđ (or qđ̄) 'q(uon)d(am)' is more of a technical symbol than a 'nota communis.' Its sphere is usually limited to charters, e.g. a Lombard charter of 742 in the Piacenza Archives, and to MSS. of Councils, etc., in designations of ecclesiastical or other dignitaries, e.g.: Verona 53 (half-uncial) fol. 4^v 'Domitianus Anchirensis *quondam* civitatis' (but the 'Irish' symbol is used for 'quod'); Vat. lat. 1322 (Veronese half-uncial), e.g. fol. 65^v 'Flavianum *quondam* Constantinopolitanae urbis episcopum'; Vat. lat. 5750 (half-uncial), e.g. 'Flaviano *quondam* episcopo.' The almost universal use of this symbol for the common word 'quod' would militate against its extension to ordinary texts; but at Bobbio, where the 'Irish' 'quod' symbol was in vogue, we find some early examples, e.g. Milan C. 105 inf. Hegesippus ("7 cent.") fol. 80^r 'qui *quondam* cum Carthaginensibus de finibus atque imperio certarunt.' As an ancient Nota this symbol expresses 'quidem' (see above, s.v.). In a Beneventan charter of 823 (Piscicelli Taeggi, pl. 35) the abbreviation stroke traverses obliquely the lower shaft of the *q*.

328. quoniam. The ancient Nota (qñ), a syllabic suspension

q(uo)-n(yam), is common in the Vatican ante-Justinian fragments (also the Berlin Papinian, etc.).

The practice of abbreviating this word was widely spread through the Latin-writing area of Europe. At the two extremities of this area, Ireland on the one side, South Italy on the other, practically only one symbol is used, the contraction qm̄. In Spain both qm̄ and q̄m (the contraction developed from the syllabic suspension q̄n) are current, the latter being apparently the earlier usage. But in the rest of the European area other symbols are freely employed along with these, especially the suspension quō, but also q̄m, and occasionally qūm, quōm; in the older MSS., q̄n. When a MS. is divided between a number of scribes, there is generally a greater variety of symbols, so that we must not conclude from the absence of some forms from a MS. written by a single scribe that these forms were not current in his scriptorium.

Winithar, the eighth-century scribe of St Gall, in St Gall 70 practically confines himself to q̄m, while in St Gall 11, written in his time by several scribes, qm̄, q̄m and quō (p. 151) all appear; and in another St Gall MS. of the same time (no. 44), and exhibiting the same trio of symbols, we find qm̄ and q̄m in neighbouring lines (p. 161).

329. We may first take the several symbols in order:

(1) q̄n 'quoniam.' Of this ancient syllabic suspension no trace appears in Irish MSS. In them this symbol is reserved for 'quando,' while the 'quoniam' symbol is qm̄. But we find q̄n 'quoniam' in the older specimens of English (Southern English) scriptoria. It appears in the uncial Pelagius fragment from Winchester (Brit. Mus. Add. 15350) 'et dixit seni *quoniam* modicum est quod adhuc habeo'; in the Douce Primasius (Oxford, Douce 140) of "saec. vii-viii" on fol. 52^r 'ut sciat mundus *quoniam* voluntatem patris mei facio,' and fol. 123^r '*quoniam* regnavit Dominus noster omnipotens.' It is frequent in Oxford Selden sup. 30, written in the Abbey of St Mildred in Thanet before 752 (once quonī at the end of a line, on fol. 33^r). In 'St Augustine's Psalter' in the British Museum (Cotton Vesp. A i) one scribe has a strong predilection for this symbol (e.g. 130^v-131^r *quoniam* in saeculum misericordia eius).

In the older Continental specimens of Anglosaxon script we find q̄n, e.g. in the Corbie MSS., St Petersburg F I 3 (with q̄do 'quando'), Q xiv 1 (fol. 13^v=Paul. Nol. 28, 246 H.; elsewhere quō); in Metz 76 (along with quō and qm̄), e.g. '*quoniam* ultio Domini est ultio templi sui' (=Jerem. 51, 11); in the Fulda MS., Bâle F III 15^a (along with q̄m) on fol. 9^r 'dies caniculares

nominantur *quoniam* hic plus flagrant ardoribus.' In Cambrai 441 *q̄n* denotes both 'quoniam' and 'quando' (see above, p. 222). It appears also in the Continental script of such centres: in Corbie MSS. (see 'Rev. Bibl.' 22, 6), e.g. the Maurdramnus Bible, Amiens 9, fol. 85^r '*quoniam* captivi ducti sunt ex te' (= Mic. propheta 1, 16) (with *q̄nm* and *q̄o* and *q̄m*); in Murbach MSS., e.g. Colmar 38 (*q̄nm* normal), on fol. 44^r 'amen dico vobis *quoniam* super omnia bona sua constituet eum,' Besançon 184, foll. 57-73 (cf. 'Rev. Bénéd.' 30, 32); also in a Würzburg MS. (theol. O 1) on fol. 42^r 'beati qui esuriunt...*quoniam* ipsi saturabuntur'; in Freising MSS., e.g. Munich 6278 (with *q̄nm*) fol. 6^r 'ibant gaudentes...*quoniam* digni habiti sunt,' fol. 21^r (corrected to *q̄m*); in the Luxeuil (?) MS., the 'Bobbio Sacramentary' (Paris, Bibl. Nat. 13246) on fol. 44^r '*quoniam* Nazareus vocabitur' (normally *q̄m*); in St Bertin MSS. like St Omer 15 of "saec. ix in." (with *q̄nm* and *q̄m*), e.g. fol. 81^r 'ego cognovi *quoniam* meus es tu,' Paris 9561 (uncial); in the half-uncial Cologne 165, passim (sometimes, e.g. fol. 97^r, *q̄nm*); in Paris 528 (Limoges, usually *q̄m*).

We find it also in the Fleury MS., Paris Bibl. Nat. nouv. acq. 1597 (normally *q̄m*) on fol. 114^v 'videte *quoniam* ego sum deus.' In a Flavigny MS., now at Montpellier (Bibl. Univ. 55, of "saec. viii-ix") on fol. 67^v 'et *quoniam* ligno concupiscentie silve detenebatur' (usually *q̄m*, but also *q̄m* and *quō*); but in a MS. of Bede at Leyden (Scal. 28), written at Flavigny in 816, in which Insular abbreviations (for 'autem,' 'quasi,' etc.) are freely used, *q̄n* denotes 'quando' (e.g. fol. 24^v *quando* resurrectio traditur Christi). In a MS. written at Soissons between 695 and 711 (Brussels 9850-2) *q̄n* sometimes (but *q̄m* usually) denotes 'quoniam,' fol. 45^v '*quoniam* ieiunia et labores...constitute sunt,' fol. 46^r (with *q̄m* three lines above) '*quoniam* ipse inimicus per patientiam tuam destruetur.' A Sacramentary of "saec. ix in.," Berlin Phill. 1667, by many scribes, has (along with *q̄m*) often *q̄n* 'quoniam,' e.g. fol. 33^v 'beati qui lugent *quoniam* ipsi consolabuntur.' Traube in (unpublished) notes on Abbreviations cites *q̄n* 'quoniam' from the uncial Vat. Reg. 2077 and from Milan D 23 sup. (Bobbio, "8 cent.").

330. (2) *quō* 'quoniam.' Of early MSS. which use this suspension exclusively may be mentioned,

(a) In Anglosaxon script: the Corpus Homilies (Cambridge, C.C.C. 69); the half-uncial Durham Gospels (A II 17); a Freising MS. ascribed to the time of Corbinian (Munich 6298); Munich 3731 (Augsburg, "8 cent.");

(b) In Continental script: British Museum, Harl. 5041 (Merovingian); Vat. Reg. 11 and Paris 2706 (both "N.E. France"). It finds its way even into Irish script occasionally, e.g. in a Bobbio MS. at Milan (Ambr. F 60 sup., normally *q̄m*) on fol. 63^r *quoniam* septies vindicabitur de Cain; in the Boniface Gospels (Fulda, Bonif. 3, *q̄m* much more frequent).

Traube in (unpublished) notes on Abbreviations states that it is this symbol in the Constance archetype which has puzzled the transcribers of Silius (e.g. 13, 503 'quoniam' in one, 'quomodo' in another, 'quando' in

another; 13, 519 'quando' in one, 'quomodo' in others). It occurs on fol. 7^v (at the end of a line) in the papyrus and vellum MS. of Augustine's Letters and Sermons, Paris 11641 (Narbonne, "6-7 cent.").

331. (3) qm̄ 'quoniam.' This is the only symbol found in Beneventan script and (we may say) in Irish and Welsh (also Cornish and, I think, Breton). Of other early MSS. which use it exclusively, may be mentioned:

(a) in Anglosaxon script: the Le Mans 'Moore Bede' (with a list of Northumbrian kings); the Corpus Glossary; the Durham Pauline Epistles at Cambridge (Trin. Coll. 216 "de manu Baedae"); the Martyrology of (the Northumbrian) St Willibrord (Paris, Bibl. Nat. 10837, written at Echternach in 700-710); the Codex Amiatinus (Northumbria, end of 7 cent.);

(b) in Merovingian script: Cambridge C.C.C. 334 (az-type); Paris Bibl. Nat. 12168 (az-type, Corbie Library); Paris, Bibl. Nat. 12598 (Corbie).

Also the Sacramentary of Gellone (Paris, Bibl. Nat. 12048), written in a script between half-uncial and minuscule at Rebais in N. France about the year 750. An example from the cursive marginalia of Turin E iv 24 (Bobbio) will be found in 'Codici Bobbiesi' 1 pl. xxiii.

In a Beauvais MS. in Anglosaxon script, now at Paris (Bibl. Nat. 10861, of "saec. viii") qm̄ is used for 'quam' (e.g. fol. 12^v *antequam*), 'quem' (e.g. 42^r *Christus in quem credidisti*; fol. 122^r *si ergo deus est in quem credes*), but this does not deter the scribe from using it also for 'quoniam' on fol. 9^v. In a Corbie MS. in Anglosaxon half-uncial or large minuscule script, now at St Petersburg (F I 3) qm̄ is freely employed for 'quam' (e.g. *aquam*, *nequamquam*), 'quem' (e.g. fol. 73^r *ecce Deus vester quem contempsistis*), while the symbol for 'quoniam' is qñ (also quō on fol. 64^v *praecepi Hierusalem quoniam in Egyptiis vanum est auxilium*; and even qm̄ on fol. 64^r *ut idolis derelictis dicant quoniam falsa possederunt patres nostri idola*).

This appropriation of the qm̄ symbol for 'quam' or 'quem' must have had some influence in popularizing some other symbol (or symbols) for 'quoniam.' In the 10th century Vatican (lat. 4929) transcript of the uncial Cologne (no. 166) Censorinus qm̄ has been transcribed as 'cum' (23, 7). Traube cites qm̄ 'quoniam' from the Codex Rehdigeranus of the Gospels (Aquileia), at the end of a line (but usually qñm) and from Vienna 181 (Italian uncial of "7 cent."). It appears also in the Stonyhurst St John (p. 19; elsewhere the word is written in full).

332. (4) qñm 'quoniam.' This symbol is used by Irish and especially Welsh scribes to denote 'quantum' (see above, s.v.). A Continental or English transcriber would interpret it as 'quoniam.'

Of early MSS., not in Insular script, which use it as the only 'quoniam' symbol may be mentioned a Murbach MS. of the year 744 (Épinal, Bibl. Publ. 68); a MS. written at Amiens about the year 800 (Bamberg B v 13); a Fleury MS. of "saec. vii-viii" (Paris Bibl. Nat. nouv. acq. 1619); Paris Bibl. Nat. 2843^A, of "saec. viii"; Berne 611 (in Merovingian script); Vat.

Reg. 316 Gelasian Sacramentary ("N.E. France"). An example from the early cursive of Bobbio will be seen in 'Codici Bobbiesi' I pl. vii (from Turin A II 2 Julius Valerius). Delisle ('Mélanges,' p. 17) cites q̄m from the uncial Lyons Psalter. All the scribes of Hague 1 (Metz?, "mid. 8 cent.") use q̄m.

333. (5) q̄m 'quoniam.' This, liable to be miscopied as 'quum' (but this spelling is chiefly Spanish) or 'cum,' is the symbol used in the one occurrence of an abbreviation of 'quoniam' in the Lindisfarne Gospels (Brit. Mus. Cott. Nero D IV, written before 698) on fol. 31^r 'quod dictum est per prophetas *quoniam* vocabitur.' It appears even in Irish script in the Macregol Gospels at Oxford (Auct. D II 19, written about 800) on fol. 6^v (elsewhere q̄m). Meginfrith's copy of Jerome on the Book of Proverbs, Bamberg M v 12, part ii (unknown provenance, before 800), has q̄m, q̄m and quō. An early MS. of Trèves (?), Rome Vallicell. B 62 ("end of 7 cent."), has usually quō but also q̄m (fol. 115^r); similarly Paris 9382 (Echternach?, Insular script of "8 cent."), fol. 119^r q̄m (elsewhere quō). Other examples of q̄m are Paris 1771 ("beg. 9 cent."), fol. 51^v; Paris 1853 ("8 cent."), fol. 165^v.

334. (6) quōm 'quoniam.' This contraction, a development of the suspension quō, is not common. It appears (along with q̄m, quō, q̄m) in Vat. Barb. 570 (Ags. half-uncial) and is freely used along with q̄m in the Anglosaxon half-uncial of a Salzburg MS. of the Gospels, Vienna 1224. Also in the uncial of a Corbie MS. at St Petersburg (Q I 13) the symbol appears on fol. 41^r (=Jerome Epistle 147 M.) *quoniam* enim Damascus. In the Italian (?) uncial of Munich 6224 it denotes 'quoniam' (along with q̄m) on fol. 76^v *videns autem Pilatus quōm nihil proficit*. In the Anglosaxon script of a MS. of Columella at Milan (Ambr. L 85 sup., of "saec. ix in.") it appears (in the sense of 'quoniam') on fol. 10^v with quō (the usual symbol, although q̄m is also common) in the next line. Similarly in the Luxeuil Lectionary, Paris 9427 (Luxeuil type of Merovingian script) fol. 149^r (=1 Cor. I, 21) *Quōm | enim per hominem mors et per hominem resurrectio mortuorum* (with quō 'quoniam' fol. 177^r, at end of line); in Épinal 6 (Moyenmoutier, "beg. of 9 cent.") fol. 24^r (with other symbols); in Paris 13047 (Corbie scriptorium, "8 cent.") fol. 96^v '*beati mites quoniam ipsi possidebunt terram*' (along with other symbols). In a Murbach MS., with the usual Murbach profusion of 'quoniam' symbols (Geneva 21 of "saec. viii-ix"), I noted it in a lemma on fol. 22^v *quoniam* Deus erat cum illo. Traube cites also Zürich Cantonsbibl. 34 (Rheinau, date not mentioned). In the Tours Eugippius, Paris nouv. acq. 1575 ("beg. of 8 cent."), quōm on fol. 138^v (=Migne 737 D *quoniam* ministeria ista sunt) is changed by an early corrector to quōm.

335. (7) qūm 'quoniam.' This symbol, which bears the same relation to q̄m as the symbol q̄m to q̄n, is the least frequent of all. It occurs, for example (along with a number of other 'quoniam' symbols), in a Fulda MS. in Anglosaxon script, at Bâle (F III 15^c) on fol. 57^r *quoniam* digni habeti sunt pro nomine Iesu.

336. And now to pass in review the customs of the various writing-centres.

Irish scriptoria use, we may say, only $q\bar{m}$. The use of $qu\bar{o}$ along with $q\bar{m}$ in the Fulda Boniface Gospels (of "saec. viii in." with Irish glosses) has been already mentioned. The exact provenance of the MS. is unknown. The same pair of symbols appears in the Insular script of a Northumbrian MS. in the Vatican (Pal. 68, of "saec. viii," with Northumbrian and Irish glosses), but this MS. is rather English than Irish; also in the Insular (§ 259) script of a Paris fragment (17177, foll. 9-12, of "saec. viii"). The Irish script of Continental scriptoria (or scribes) similarly restricts itself to $q\bar{m}$, e.g. the Trèves Gospels (if this is Irish script, "saec. vii ex."). An isolated occurrence of $qu\bar{o}$ in a Bobbio MS. has been already mentioned. The early Bobbio minuscule of the Naples Charisius and Vienna 16 knows only $q\bar{m}$; but in the North Italian cursive of Vienna 17 $qn\bar{m}$ also appears.

Welsh scribes (and Cornish) use only $q\bar{m}$. Also Breton ? ('Zentr. Bibl.' 29, 269).

In England a common pair is $q\bar{m}$ and $qu\bar{o}$, e.g. in the Canterbury Gospels at the British Museum (Reg. 1 E vi, of "saec. viii ex.;" $qu\bar{o}$ much more frequent); Durham A II 16 ($qu\bar{o}$ preferred by one scribe, $q\bar{m}$ by another); Durham B II 30 ($qu\bar{o}$ much more frequent); Cambridge Kk I 24. In Brit. Mus. Reg. 1 B VII $q\bar{m}$ is usual, but both $qu\bar{o}$ and $q\bar{m}$ are also employed (e.g. $q\bar{m}$ and $qu\bar{o}$ on the same page, fol. 16^v; $q\bar{m}$ and $q\bar{m}$ in the Beatitudes, fol. 18^r). The same trio (with $qu\bar{o}$ the most frequent) appears in the Book of Cerne (Cambridge Ll I 10, of "8 or 9 cent."), while in the Canterbury Augustine's Psalter (Brit. Mus. Cott. Vesp. A 1, of "7-8 cent.") $q\bar{n}$ (normal in the latter part of the MS., as $q\bar{m}$ in the first) and $qu\bar{o}$ (fol. 82^v) are added to the three. Cambridge Trin. Coll. 368 of the year 833, which has a quartette, $qu\bar{o}$, $q\bar{m}$, $q\bar{m}$, $q\bar{m}$ (e.g. fol. 90^v), was probably written on the Continent. Instances of the ancient Nota $q\bar{n}$ in the older English (South English) MSS. have been given above.

337. To distinguish between the usage in the Anglosaxon and the Continental script of Continental Scriptoria under English influence is hardly possible. The same stock of 'quoniam' symbols seems to have been employed in both types of script. Details of the Ags. usage will be found in 'Zentr. Bibl.' of this year. The prevailing trio at centres like Corbie, Fulda, Würzburg, Freising, St Gall, Reichenau, Cologne (the Hildebald group, saec. viii ex.), is $q\bar{m}$, $q\bar{m}$, $qu\bar{o}$. Similarly in the ab-script of Corbie (with $q\bar{m}$ the most favoured). Also at Rheims (e.g. Berlin Phill. 1743, of "saec. viii"), at St Amand (e.g. Paris 2109), at Lyons (the Leidrad group of saec. viii ex.), in an Auxerre MS. of 772-795 (Montpellier, Bibl. Univ. 409). In Troyes 657 one scribe confines himself to $q\bar{m}$; another uses both $q\bar{m}$ and $qu\bar{o}$; a third only $qu\bar{o}$. The Rado Bible, Vienna 1190 (Arras, of 790-808), has $q\bar{m}$ and $q\bar{m}$ (according to Chroust I xi, pl. 6); the Dagulf Psalter (Schola Palatina?), $q\bar{m}$, $q\bar{m}$, $qu\bar{o}$. Instances of $q\bar{n}$ in the older MSS. of Fulda, Würzburg, etc., have been already given.

But other symbols may be added by individual scribes (e.g. $q\bar{u}m$ in the Reichenau MS., Carlsruhe Reich. 222). Perhaps Murbach MSS. shew as great a profusion of 'quoniam' symbols as any. Thus in Manchester 15 we find, $q\bar{n}$, $qu\bar{o}$, $q\bar{n}m$, $q\bar{u}m$; in Geneva 21 $q\bar{m}$, $q\bar{n}m$, $qu\bar{o}$, and once $qu\bar{o}m$. Still this may be paralleled from other centres. A Corbie MS. at Paris (Bibl. Nat. 12239-41) has $q\bar{n}$, $qu\bar{o}$, $q\bar{n}m$, $q\bar{u}m$, $q\bar{m}$; a Beauvais MS. at Manchester (no. 194) has $q\bar{m}$ (by one scribe), $qu\bar{o}$ (by another), $q\bar{n}m$, $q\bar{u}m$; Schaffhausen 78 offers $qu\bar{o}$, $q\bar{n}m$, $q\bar{m}$, $q\bar{u}m$, the last two appearing in neighbouring lines on fol. 25^r; Autun scribes too employ $qu\bar{o}$, $q\bar{n}m$, $q\bar{m}$, $q\bar{u}m$; Épinal 6 (Moyenmoutier) has usually $qu\bar{o}$ but also $q\bar{m}$ and $q\bar{n}m$ and even $qu\bar{o}m$; Paris 2110 ("N.E. France," "7-8 cent.") has usually $qu\bar{o}$, but also frequently $q\bar{n}$, and $q\bar{m}$ and $qu\bar{o}n$ (with n , not m), also (fol. 294^r) $q\bar{u}n$ and (fol. 225^v) $quon\bar{i}$. The Tours Eugippius (see above) has $q\bar{n}m$, $qu\bar{o}$, $q\bar{m}$, $q\bar{n}$ and $qu\bar{u}m$ (corr. $qu\bar{o}m$).

338. In North Italy the trio $q\bar{n}m$, $q\bar{m}$, $qu\bar{o}$ is in vogue at Bobbio (e.g. in Milan Ambr. L 99 sup., by several scribes; in Ambr. S 45 sup. $q\bar{u}m$ and $qu\bar{o}m$ also appear); at Verona (see 'Zentr. Bibl.' 27, 545); at Ivrea (e.g. Ivrea 42), and so on.

In Lucca 490, written at Lucca about 800, $q\bar{n}m$ and $q\bar{m}$ are the symbols used. In a MS. of Settignano (Tuscany) in the Barberini collection (xiv 44, of "saec. viii") at the Vatican Library the symbol is $q\bar{m}$. The Liber Diurnus ("Rome, c. 800") has $q\bar{m}$ throughout.

In the Beneventan script of South Italy $q\bar{m}$ is the only symbol (see Loew 'Benev. Script.').

339. In older Spanish MSS., such as the Leon Palimpsest, the half-uncial MS. of the Lex Reccesvindiana (Vat. Reg. 1024) $q\bar{n}m$ appears alone; but the recognized pair in Visigothic minuscule script is $q\bar{n}m$ and $q\bar{m}$. In Escorial R II 18 the uncial part shews $q\bar{n}m$, the minuscule part (earlier than 778) $q\bar{m}$. The semi-Visigothic Paris 12254 (from South France apparently) has $q\bar{m}$. So has the uncial Salmasian Anthology, Paris 10318 (passim).

340. Finally may be added some unconnected details. The Essen Gospels have usually $q\bar{m}$; Wolfenbüttel Weiss. 99 in Merovingian script has $qu\bar{o}$ and $q\bar{n}m$; Paris 3837 (Angers, of 816) has $q\bar{m}$ and $q\bar{n}m$; also the London Alcuin Bible (Add. 10546); the Lons-le-Saulnier Bede (St Claude, Jura, of 804-815) and a Bodleian MS. in a curious type of script (Lat. theol. d 3, of "saec. viii-ix") use only $q\bar{m}$. Cologne 213 (in Insular half-uncial) offers $qu\bar{o}$, $q\bar{m}$ and once $q\bar{u}m$. The pair $q\bar{n}m$ and $q\bar{m}$ appear in a Tours MS. (British Museum, Egerton 2831, of "saec. viii"), written partly in Anglosaxon script, partly in Continental; in the 'Utrecht Psalter' (Rheims); in Berne 263; in the half-uncial script of Vat. lat. 1322 (written at Verona), and of Vat. lat. 5750. London Cotton Cal. A xv, foll. 1-117, has $q\bar{m}$, $qu\bar{o}$, $q\bar{u}m$, $q\bar{n}m$. The suspension $quon\bar{i}$ appears (along with $q\bar{m}$) in a fragmentary MS. (Paris Baluze 270, foll. 132-148), apparently transcribed from an Ags. original (fol. 132^r

quoniam virtutes angelicae legem Dei custodiunt). A warning has already been given of the danger of inferring from the restricted usage of this or that MS. that the stock of 'quoniam' symbols was equally limited in the scriptorium where the MS. was written.

341. quoque. As the ancient Nota for 'propter' was the syllabic suspension of 'p(ro)-p(ter),' pp (with abbreviation-stroke above), so the ancient Nota for 'quoque' was qq (with abbreviation-stroke above) 'q(uo)-q(ue).' In the case of 'propter' we found that the stroke was sometimes placed below (transecting the lower shafts) instead of above. In the Verona Gaius qq with the lower shafts (separately) transected generally denotes 'quamquam,' although one scribe discriminates 'quamquam' by putting a grave accent over each q instead of a transecting stroke below. A mediaeval list of ancient Notae actually offers q̄q̄ 'quamquam.' It is clear that transcribers must have been liable occasionally to confuse 'quoque' and 'quamquam.'

In our period the abbreviation of 'quoque' is mainly confined to Insular script and the Continental script of centres under Insular influence (e.g. Lorsch), although it does not appear to have been quite unused in Italy. The prevalent ancient Nota is generally employed (q̄q̄), the stroke being sometimes placed below instead of above (but less often in the case of 'quoque' than of 'propter'). Breton scribes (who also make a rule of using for 'propter' pp with the stroke below) use the two positions equally often. The lower position seems to be actually the rule in Bobbio minuscule of the 8th century (the Continental, not the Irish type). The word may, of course, also be expressed by means of the 'quo' symbol and the 'que' symbol, one or both.

Irish and Welsh (Cornish) examples of q̄q̄, from as early as the Book of Mulling [St John] and the Schaffhausen Adamnan, will be found in 'Ir. Min.' and 'Wel. Scr.' Breton examples (in Insular and Caroline minuscule) in 'Zentr. Bibl.' 29, 269. Here we need only mention the Anglosaxon and the Continental examples. It will be well to add all the examples (outside the Breton) of qq with stroke below. When the stroke is above, it either covers both letters or (more usually) stands over the second only. This position may have been chosen to avoid confusion with q̄q̄. (or q̄q̄; or q̄q̄; or the like) 'quaque.'

342. (1) q̄q̄ (Ags.). Cambridge Trin. Coll. 216 ("de manu Baedae"), fol. 59^r 'inpositiones *quoque* manuum'; Vat. Pal. 68 (Northumbria, "8 cent.");

London Cotton Tib. A xiv Bede's History ("8 cent."), not rare; *ibid.* Tib. C ii Bede's History ("end 8 cent."), frequently; *ibid.* Vesp. B vi, foll. 104-109 (Mercia, of 811-814); a Canterbury charter of 812 ('Pal. Soc.' i 11);

Boulogne 63-64 (St Bertin, "8 cent."); Cambrai 441 (half-uncial), frequently;

The Moore Bede (Le Mans, c. 737), *passim*; early MSS. of Echternach, e.g. Paris 9527 ("mid. of 8 cent."), *passim*, and Paris 9538 ("8 cent."), *passim*, and Paris 9565 ("8 cent.", with stroke above or below);

St Petersburg Q i 15 (Péronne or Corbie, "early 8 cent."), frequently;

Wolfenbüttel Helmstedt, 496^a ("9 cent."), with q̄ (the 'que' symbol) occasionally (e.g. fol. 24^v 'in uno*quoque*') substituted for the second q (this would easily be mistaken for 'quaeque');

In MSS. of Werden, Lorsch, Mayence, Fulda, Würzburg, Freising, Murbach, etc., it is, more or less, a current symbol (see 'Zentr. Bibl.' of this year for details);

Vienna 2223 (=Jur. Can. 116) Poenitentiale ("8-9 cent.");

Carlsruhe Reich. frag. 88 (half-uncial), with q; or q̄: substituted for the second q (so that the symbol resembles 'quaeque'), e.g. 'sciendum est *quoque* ubicumque duo nomina aput latinis connexa';

Of unknown provenance: Milan L 85 sup. Columella ("beg. of 9 cent."); (Florence S. Marc. 611 ("8-9 cent.") fol. 34^r;

St Petersburg Q i 18 Bede's History ("8 cent."), frequently; Vat. Reg. 1209 ("9 cent.").

(Continental.) (The Corbie ab-type favours the 'quo' symbol followed by the 'que' symbol.)

In the Laon az-type of Paris 12168 the q̄q̄ on fol. 70^r may be due to a corrector.

Berlin Ham. 253 (Stavelot, "8-9 cent.") fol. 19^r; Brussels 8302-5 ("9 cent."), usually followed by a dot; Namur 11 (St Hubert, Ardennes, "9 cent."), frequently;

The Hildebald group of Cologne, e.g. Cologne 74 (*passim*) and 108 (fol. 86^r), as well as the pages (foll. 110-125) of Cologne 83ⁱⁱ which were written by an Irish (?) monk;

Leyden Scal. 28 (Flavigny, Autun, of 816, with many Insular symbols) fol. 69^r;

Paris 5543 (Fleury, of 847);

Vat. Pal. 212 (Germany, "8 cent.") fol. 14^r;

On MSS. of Lorsch, Fulda, Freising, etc., Murbach, see 'Zentr. Bibl.' of this year.

(In the Kisyla group at Munich the word is not symbolized apparently.)

London Add. 11880 (Bavaria?, "9 cent."); Brussels 8216-8 (St Florian, Austria, of 819); Vienna 795 the commonplace book of Arno, Bishop of

Salzburg (of c. 798), qq with stroke above or below (according to Chroust I vii, pl. 3);

MSS. of Constance, e.g. Stuttgart HB vi 113 ("8 cent."), more than once, and HB xiv 1 ("8-9 cent."), frequently (also qq with stroke below);

Leyden Voss. Q 69 (St Gall?, "8 cent."), qq with stroke above or below (but the St Gall MSS. of our period seem not to symbolize the word; cf. 'Zentr. Bibl.' 30, 478 sqq.);

Berlin Phill. 1831 Beda (Verona, "beg. 9 cent."), frequently; Ivrea 42 (of the year 813);

Paris 7530 (Beneventan script of end of 8 cent.), frequently;

Of unknown provenance: Paris Baluze 270, foll. 132-148 ("beg. of 9 cent."), more than once; Berlin Diez B 66 ("end of 8 cent."); Berne 611 (Merovingian), fol. 30^r.

343. (2) qq with stroke below. Examples of this (frequent) usage in Breton MSS. (Insular minuscule as well as Caroline) will be found in 'Zentr. Bibl.' 29, 269.

Other Insular examples are:

The St Gall Priscian (written in Ireland about the close of our period), by one scribe, Finguine (the others use q̄q̄);

The Leyden Priscian (Irish minuscule of 838), e.g. fol. 47^r (usually q̄q̄);

The Codex Boernerianus, Dresden A 145^b (Irish of Sedulius' time); Milan F 60 sup. (Irish minuscule of Bobbio, "8 cent."), frequently (along with q̄q̄);

Paris 9565 (Ags. script of Echternach, "8 cent."), e.g. fol. 68^v (also q̄q̄);

Munich 6297 (Ags. of Freising, c. 780), e.g. fol. 12^r, fol. 104^v (usually q̄q̄); Munich 6433 (Ags. of Freising, "8-9 cent.") fol. 23^r 'lignum *quoque* (? *quamquam*) humillimum omnium lignorum';

St Gall 913 (Ags. of St Gall, "8-9 cent.") p. 61 (usually q̄q̄).

Continental examples are:

Cambrai 619 (of 763-790), frequently;

Paris 1603 (St Amand, "end of 8 cent.") fol. 97^v, fol. 159^r (Chroust I v, pl. 5 gives qq with stroke above or below as the symbol in a MS. of 800, possibly from St Amand, Würzburg th. F 46);

Vat. Reg. 124 (Fulda, before 847), by one scribe (q̄q̄ by another);

Stuttgart H B xiv 1 (Constance, "8-9 cent."), frequently (along with q̄q̄);

Leyden Voss. Q 69 (St Gall?, "8 cent."), frequently (along with q̄q̄);

In the Veronese uncial of Verona 60 on fol. 36^r, according to Traube; occasionally in the Veronese minuscule of Verona 16;

In early MSS. of Bobbio (while the Irish script of Bobbio prefers q̄q̄), e.g.: Vienna 17 Probus (N. Italian cursive, "c. 700"), e.g. fol. 11^r (also q̄q̄); Wolfenbüttel Weissenburg. 64 Isidore's Etymologies ("beg. of 8 cent.") fol. 16^v (= Etym. 1, 13, 1) with a separate stroke through each shaft (precisely the usual ancient Nota for 'quamquam' in the Verona Gaius); Milan L 99 sup. Isidore's Etymologies ("mid. of 8 cent."), sometimes with a separate

stroke through each shaft, e.g. p. 73 (the q̄ of p. 197 may come from the original, for on p. 204 (= Etym. 8, 11, 54) a stroke below has been added to q̄).

344. quorum. Usually abbreviated with the help of the 'quo' and 'rum' symbols, one or both. But the original of Boulogne 48 (St Bertin, of 804-820) had q̄m 'quorum,' for this symbol appears on fol. 18^r (= Aug. Retr. 1, 10, 1) '*quorum ipse sextus.*'

345. quot, quoties. The contraction q̄t 'q(uo)t' is a favourite with Irish scribes from St Moling onwards (examples in 'Ir. Min.'). For Cornish, Berne 671, frequently; for Welsh, Cambridge Corp. Coll. 153 (with the *t* sometimes suprascript), probably later than our period; for Breton, Paris nouv. acq. 1616 (fol. 3^r '*quot dies*') and Vat. Reg. 296 (fol. 41^r). It appears in Ags. script in probably contemporary glosses on Cambridge Trin. Coll. 216 ("de manu Baedae") and in Oxford Digby 63 (Winchester?, c. 850), fol. 22^r '*quotquot.*' The script of St Gall 759 Medica is probably Ags.; it shews more than once q̄t añs 'quot annos.' So it may be roughly called an Irish (rather than 'Insular') symbol. But since 'quod' and 'quot' are confused in the spelling of our MSS. q̄t (on the analogy of q̄d) is used sometimes (probably not in each instance through Insular influence) in Continental script.

Examples are: Brussels 8780-93 (Stavelot, "8 cent."); Namur 11 (St Hubert, Ardennes, "9 cent. lateish"), fol. 58^r '*aliquot*'; Berlin Ham. 253 (Stavelot, "8-9 cent.") fol. 3^r '*quotquot*'; Paris 5543 (Fleury, of 847);

Berne 611 (Merovingian), fol. 43^v (in a repetition); Cologne 74 (time of Hildebald), e.g. fol. 42^v '*quot annos in hac vita egerit*'; Montpellier 141, foll. 1-80, 95-135 (France, "beg. of 9 cent."), '*quotquot*' (fol. 1^r, fol. 7^v); Vat. Pal. 1447 (Mayence, before 813); Vat. Reg. 124 (Fulda, before 847) fol. 28^r '*quotquot*'; Vienna 387 (Salzburg, of 809-830), according to Chroust I vii, pl. 5; Oxford Jun. 25 (Murbach, "8 cent."); Berlin Diez B 66 (unknown provenance, "end of 8 cent."); St Gall 876 ("8-9 cent."); Milan I I sup. (Bobbio, "9 cent."); Ivrea 42 (of the year 813), '*quotquot.*'

The close relation of 'quot' to 'quod' is seen in the occasional use of q̄t for 'quod,' e.g. Liège 306 (St Trond, of 834) fol. 4^r hoc unum dico q̄t vellem cum invidia nominis eius habere etiam scientiam scripturarum; Paris 11504-5 (of 822). In Munich Univ.-bibl. 4to 3 ("8-9 cent.") the *t* seems to be a correction of *d* in the symbol q̄t on fol. 4^v '*quot inruptiones passurus esset.*'

Irish scribes use another symbol for 'quod,' so that their q̄t 'quot' is free from the suspicion of being a mere confusion of 'quot' and 'quod.' The Irish monk of Cologne in Abp Hildebald's time who penned foll. 110-125 of Cologne 83^{II} uses the Irish 'quod' symbol for 'quot' sometimes (e.g. fol. 111^r).

In mediaeval lists of ancient Notae q̄t appears as the ancient Nota of *quoties*. But scribes of our period shorten this adverb merely by the substitution of the 'quot' symbol for the first four letters. Of course, both in 'quot' and in 'quoties' the 'quo' symbols (§ 261) may replace the first three letters.

346. regnum, regnat. The symbols (usually reḡ or sometimes regñ) are hardly 'notae communes,' being confined to Chronologies, etc., and to the liturgical formula 'qui tecum vivit et regnat.' In the common phrase in the Gospels 'regnum caelorum' we find reḡ in Irish copies such as the Book of Armagh (e.g. fol. 41^r), the Book of Mulling, the Book of Dimma; also in Milan F 60 sup. Patrum Sententiae (in quotations, '*regnum Dei*,' '*regnum caelorum*'). In Munich 6330 (Continental script of Freising), reḡ and regñ caelorum (an arbitrary curtailment of a familiar phrase).

reliqua (see 'cetera').

347. res. Apart from the Nota Juris r·p· 'respublica' or 'res privata' (see chap. III), mediaeval lists attest two ancient Notae, r̄b 'rebus' and r̄r 'rerum.' The second of these is preserved in Milan C 301 inf. and is sometimes written by Diarmaid between two dots and without an abbreviation-stroke.

In ancient legal MSS. 'res' (word or syllable) is expressed by R (or r) with a downward oblique stroke through the centre (as in the Verona Gaius) or through the branch of the letter (as in the Autun Palimpsest and the marginalia of Vat. Reg. 886). This might be mistaken for obliterated *r*. Traube ascribed the frequent omission of the word in Parrhasius' transcript of a grammatical MS. (see Keil 'Gram. lat.' VII p. 481, 3; p. 493, 11; p. 496, 11, etc.) to the presence of this ancient Nota in the lost Bobbio original. With the stroke through the branch, it is identical with the Continental 'rum' symbol (see below, s.v. 'um').

rescriptum (see chap. III).

348. respondeo. In the discussion of the 'dico' symbols it was suggested that the long continuance of the ancient initial suspension (D with some cross-stroke or \bar{d}) for any part of the verb may have been the reason for the great variety of derivative contractions used by minuscule scribes. As regards 'respondeo,' apart from the ancient symbols, R or r (both with some form of cross-stroke) 'respondet,' '-dit,' etc., and RR or rr (with the same) 'respondent,' '-derunt,' etc. (like \bar{d} 'dixit,' $\bar{d}\bar{d}$ 'dixerunt'), it may be questioned whether there is any single 'nota communis.' Three MSS. will suffice to illustrate the bewildering variety of symbolism: the Garland of Howth (Irish script) has for 'respondens' $\text{respo}\bar{n}$ and $\text{res}\bar{p}$ and $\text{re}\bar{s}$, for 'responderunt' $\text{re}\bar{s}\text{rt}$ and $\text{re}\bar{s}$, for 'respondit' $\text{re}\bar{s}$; Montpellier 55 Passiones Sanctorum has for 'respondit' the ancient Nota and $\text{r}\bar{p}$ and $\text{r}\bar{p}\bar{d}$ and $\text{re}\bar{p}$ and $\text{rs}\bar{p}$ and $\text{res}\bar{p}$ and $\text{re}\bar{p}\bar{d}$ and $\text{res}\bar{p}\bar{d}$ and $\text{re}\bar{s}\text{dt}$ and $\text{re}\bar{p}\text{dt}$ and $\text{res}\bar{p}\text{dit}$; Paris 12217 (Corbie ab-type) has in the phrase 'ita responde' $\bar{r}\bar{d}$ and $\text{re}\bar{s}\bar{p}$ and $\text{respo}\bar{d}$.

Of the ancient Nota (\bar{R} usually) a few out of many examples are: the Naples Charisius (R with cross-stroke through the centre) 'respondetur' or 'responsum' or 'respondet' (= 198, 22 K. and 204, 1 K.); Verona 59 (half-uncial), 'respondit'; Munich 3514 (Augsburg, uncial), 'respondit' (R with stroke above; also $\text{re}\bar{p}\bar{d}$ and $\text{res}\bar{p}\bar{d}$); a MS. of the Kisyla group, Munich 4554, 'respondit' (the ancient Nota in various forms; also $\text{res}\bar{p}$); Brussels 8302-5, 'respondit' (fol. 40^v); St Gall 913, R between dots 'responsum' (corresponding to inter 'interrogatio'); Turin D v 3 (Corbie ab-type), R with stroke above, $\text{res}\bar{p}$, $\text{resp}\bar{o}$.

Of the other expressions $\text{re}\bar{s}$ and $\text{res}\bar{p}$ are perhaps the most in evidence, e.g. (Irish) St Gall 51 (half-uncial), $\text{res}\bar{p}$, $\text{re}\bar{s}$, $\text{respo}\bar{n}$; the Boniface Gospels, $\text{re}\bar{s}$, $\text{resp}\bar{o}$, $\text{respo}\bar{n}$; the Book of Dimma, $\text{re}\bar{s}$ frequently in St John, $\text{re}\bar{s}$ and $\text{res}\bar{p}$ in the other Gospels; the Book of Mulling, $\text{re}\bar{s}$, $\text{respo}\bar{n}$; the Book of Armagh, $\text{re}\bar{s}$, $\text{res}\bar{p}$, $\text{respo}\bar{n}$; the Stowe St John, $\text{re}\bar{s}$, $\text{respo}\bar{n}$;

(Cornish.) Berne 671, $\text{respo}\bar{n}$;

(Anglosaxon.) Durham A II 17 (half-uncial), $\text{rs}\bar{p}$ and $\text{rs}\bar{p}\bar{t}$ 'respondit,' $\text{r}\bar{p}\bar{s}$ 'respondens'; Vat. Pal. 220 (Lorsch), $\text{res}\bar{p}$ frequently;

(Continental.) Brussels 9403, $\text{re}\bar{s}$ (fol. 317^v); Berlin Ham. 253 Gospels (Stavelot), $\text{res}\bar{p}$; Berlin Phill. 1743 Concilia (Rheims) fol. 28^v synodus $\text{r}\bar{p}$ placet;

Brussels 8216-8 (St Florian, Austria), R (with stroke above), $\text{r}\bar{p}$, $\text{r}\bar{p}\bar{d}$, $\text{res}\bar{p}$, $\text{res}\bar{p}\bar{d}$, $\text{r}\bar{p}\text{dit}$ 'respondit,' $\text{r}\bar{p}\bar{d}\bar{s}$ 'respondens'; Verona 46 (uncial), $\text{res}\bar{p}$; Zürich Cantonsbibl. 140, $\text{r}\bar{p}$ 'respondet' (p. 217);

Paris 7530 (Beneventan script), $\text{res}\bar{p}\bar{d}$ 'respondit' (fol. 62^v).

This list of examples might be greatly increased, but it will suffice to shew the capricious curtailment of this verb (and the verbal noun 'responsum') by scribes.

respublica (see chap. III).

reverendissimus (see chap. III).

Romanus (see chap. III).

rubrica (see chap. III).

349. saeculum, saecularis. The need for abbreviating this noun and its derivative adjective would be felt more in Christian than in Pagan times. There is no trace of any ancient Nota. But all the scribes of our period, except Irish, use sc̄lm 'saeculum,' sc̄li 'saeculi,' etc., less often secl̄m (saec̄lm), secli (saec̄li), etc. These are the two current forms, although in the repeated phrase (in liturgies, etc.) 'saecula saeculorum' many capricious curtailments are allowed (e.g. in the Barcelona Gregory's Homilies, an uncial MS. of uncertain provenance, possibly Spanish, per omnia saecl̄ saecl̄r). Similarly saecularis may be expressed by scl̄aris or secl̄aris (saec̄laris).

In an early MS. of Tours, Paris nouv. acq. 1575 Eugippius ("beg. of 8 cent."), we find, along with the contraction, the suspension scl̄ 's(ae)-c(u)-l(um)' from which it is derived (fol. 67^v = Migne 642 D 'peragitur saeculum').

The reduced form sl̄m, sl̄i, etc., appears in a few early specimens of Anglosaxon script.

In home Irish script I have found no example of the symbolism of these words. The few occurrences in Irish script abroad may therefore be referred to Continental influence; and the Harleian Litany in Insular half-uncial, London Harl. 7653, is probably to be called Anglosaxon and not Irish, since it has (fol. 7^r) scl̄a secl̄o, (fol. 2^v) scl̄ sc̄lm̄ for 'saecula saeculorum.'

350. (A) The usual symbols. Examples are :

(Irish.) Laon 26 ("beg. of 9 cent."), sc̄li, etc., frequently; the Carlsruhe Augustine, scl̄u 'saeculum'; St Paul (Carinthia) 25. 3. 31^b (Reichenau, "9 cent."), scl̄a; two MSS. of the Sedulius group, St Gall 48 and Bâle A VII 3, sc̄li, etc.; Vat. lat. 491 (Bobbio?, "8 cent."), saec̄lm̄ (perhaps a capricious curtailment).

(Welsh.) The Cambridge Juvencus has scl̄a 'saecula' (fol. 2^r, fol. 21^r); but in Berne 671 (Cornish) the word is written in full.

(Home Anglosaxon.) London Reg. 2 A xx ("8 cent."), *sēla* (e.g. fol. 15^v); Durham B II 30, *sclī*, etc. (passim); the Book of Nunnaminster, London Harl. 2965 (Winchester?), *sclī*, etc.; the Book of Cerne, *sclī* and *sclī*, etc.; the Corpus Homilies, in *scā sclōrum*, etc.; the Corpus Glossary, *sclm̄* (fol. 6^r); the Corpus Sedulius, Cambridge Corp. Coll. 173, *sclī* (fol. 27^v); Cambridge Corp. Coll. 183 (unknown provenance, "beg. of 9 cent."), *sclo* 'saeculo'; London Cotton Tib. A xiv ("8 cent."), *sclī*, etc., *sclāris*; London Cotton Tib. C ii ("8 cent."), *sclī* (fol. 102^r); Mercia charter of 793-6, *sclī*, etc.; Kent charter of 824(?), *sclī*, etc. (see 'Anc. Chart.');

(Anglosaxon abroad.) See the examples in 'Zentr. Bibl.' of this year, e.g.: the Moore Bede *sclī*, etc.; St Petersburg Q I 15 (Péronne or Corbie, "beg. of 8 cent."), *sclī*, etc.; St Petersburg Q I 18 (unknown provenance, "8 cent."), *sclī*, etc., *sclāris*; Paris 9525 (Echternach, of 798-817), *sclī*, etc., and *seclī* (saecli), etc.; Paris 9565 (Echternach, "8 cent."), *sclī* (*sclī*), etc.; Boulogne 63-64 (St Bertin, "8 cent."), *sclī*, etc.; the Épinal Glossary (Moyenmoutier) fol. 2^v ad *sclm̄ turpitudinis minister* (by error for 'adsecula'); Berlin theol. F 356 (Werden, written for Hildegrim, per omnia saecī saecīor (fol. 19^v, fol. 66^r); Berlin theol. F 366 (Werden, same time), *sclī*, etc.; Gotha I 18 (half-uncial), *sclī*; MSS. of Fulda, Corbie, Freising, Murbach, St Gall, Lorsch, etc.; the Cutbercht Gospels, Vienna 1224, *sclo* 'saeculo'; MSS. of Würzburg, e.g.: Würzburg th. F 13 ("8 cent."), *sclo* 'saeculo'; th. F 27 ("7 cent."), *scā sclōrum*; th. F 67 ("8 cent."), *seclī* (saecli), etc.; th. F 69 ("beg. of 8 cent."), *sclm̄* (fol. 47^r);

Florence S. Marc. 611 ("8-9 cent."), *sclī*, etc.

(Breton.) See the examples in 'Zentr. Bibl.' 29, 269.

351. (Other Continental.) So universal is the abbreviation of 'saeculum' that a few, out of many, instances must suffice, and these especially of the less frequent *seclī*, etc.

In the Corbie ab-type, *sclī*, etc., and *seclī*, etc. (Details in 'Rev. Bibl.' of 1912.)

In the Laon az-type, *sclī*, etc. (Details in 'Rev. Bibl.' of 1914.)

In the "N.E. France" group, e.g.: Vat. Reg. 11 the Regina Psalter (uncial and capital), *sclm* (fol. 210^v); Vat. Reg. 316 (uncial), *scā* (fol. 102^r).

MSS. of St Amand, e.g.: Paris 1603 ("end of 8 cent."), *sclī*, etc.; Paris 2109 (time of Lotharius scriptor), *sclī*, etc. (sometimes with a 'cedilla' attached to the *c*) and (fol. 209^v) *saeclo*; Vat. Pal. 161 (same time), *sclī*, etc., and sometimes *saclī*, etc. (a curious form);

The Maurdrannus Bible, Amiens 12 (Corbie, of 772-780), *sclm* (fol. 176^v);

Paris 12048 (Rebais, c. 750), *sclī*, etc.; Paris 13047 (Corbie, "8 cent."), in *saecā saecīr* (fol. 96^r);

Laon 319 ("beg. of 9 cent."), *sclī*, etc., *sclāris* (fol. 171^v); Brussels 9850 (Soissons, of 695-711), *sclī*, etc.; Rome Vallicell. B 62 ("Trèves, uncial of end of 7 cent."), *sclī*, etc.; Vat. Pal. 1448, foll. 1-44 (Trèves, of 810), *saecī*, etc.;

Cologne MSS., of Hildebald's time, *scli*, etc., and *secli*, etc.; Cologne 40 ("9 cent."), *scli*, etc., and *secli*, etc.; Cologne 210 ("8 cent."), *scli*, etc.;

Paris 10756 (partly Merovingian), *secim* (fol. 28^r), in *secula sc̄lorum* (fol. 45^v); Paris 11504-5 (of 822), *secli*, etc. (in the part examined); Leyden Voss. Q 60 (Rheims, "8-9 cent."), *seclo* (fol. 59^r); Berlin Phill. 1743 (Rheims, "8 cent."), *scli*, etc.: the Dagulf Psalter, Vienna 1861 (Schola Palatina?), *saecim*; Paris 17451, foll. 9-end (Compiègne, "end 8 cent."), *scli*, etc. and *secli* (*saecli*), etc.; London Egerton 2831, foll. 1-109 (Tours, "8 cent.") in *sc̄im scli* (fol. 6^r); Paris nouv. acq. 1575 Eugippius (Tours, "beg. of 8 cent."), *scli*, etc.: Paris nouv. acq. 1597 (Fleury, "8 cent."), *saecli*, etc. (also fol. 141^r in *saecula sc̄lr*); Orléans 146 (Fleury, "8-9 cent."), *scli*, etc.; the Bobbio Sacramentary, Paris 13246 (uncial of Luxeuil?), *scli*, etc.; St Petersburg F 1 2 (Corbie, "7-8 cent."), *sc̄laris* (fol. 28^v);

MSS. of Burgundy, e.g.: Autun 20^A ("8-9 cent."), *saecli* (fol. 8^r); Autun 23 ("8-9 cent."), *scli*, etc.; Leyden Scal. 28 (Flavigny, of 816), *secli* (fol. 48^r); the Autun Sacramentary, Vat. Reg. 317 (uncial and Luxeuil type), *secula secl* and *sc̄la sc̄lr* 'saeculorum';

Épinal 6 (Moyenmoutier, Vosges, "beg. 9 cent."), *scli* and *secli*; Troyes 657 ("end of 8 cent."), *scli*, etc., and (fol. 41^v) *secli*;

Berlin Phill. 1667 (Germany?, "beg. of 9 cent."), *secli*, etc.; Vat. Pal. 172 (Lorsch, "9 cent."), *scli*, etc., *sc̄laris*; Vat. Pal. 245 (Lorsch, "8-9 cent."), *saecli*, etc. (in the part examined); Cassel theol. Q 10 (Fulda library, "8 cent."), *scli*, etc., and *secli*, etc.; Vat. Pal. 577 (Mayence, "eighth cent."), *sc̄li*, etc., *sc̄laris*; Vat. Pal. 1447 (Mayence, before 813), *saeclis* 'saeculis';

Würzburg th. O 1 ("8 cent."), *secli*, etc.;

The Homiliary of Ottenbeuren, Cheltenham 8400 ("8 cent."), *scli*, etc. Munich 3514 (Augsburg, "7-8 cent."), *scli*, etc.; the Kisyla group at Munich, *secli*, etc., and *scli*, etc.; Munich 6244 (Freising, "8-9 cent."), *scli*, etc., *sc̄laris*; Munich 6330 (Freising, "8-9 cent.") and 6273 (Freising, 812-834), *scli*, etc., and sometimes *secli*, etc.; Brussels 8216-8 (St Florian, Austria, of 819), *scli*, etc., *sc̄laris*;

MSS. of Murbach use both *scli* and *secli*, e.g.: Manchester 15 ("8 cent."), *sc̄im* (fol. 177^r); Colmar 39 ("8 cent."), *seclo* (fol. 38^r), in *sc̄la sc̄lorum* (fol. 154^r); Gotha 1 85 *Canones Murbacenses* ("8-9 cent."), *scli*, etc., *sc̄laris*; Oxford Jun. 25 ("8 cent."), *secli*, etc. Geneva 21 ("8-9 cent."), *secli*, etc.;

Stuttgart HB VI 113 (Constance, "8 cent."), *secla* (fol. 102^v);

Carlsruhe Reich. 221, foll. 1-53 (Reichenau, "end of 8 cent."), *secli*, etc.; St Gall 125 ("8-9 cent."), *scli*, etc., and (p. 75) *secli*; Winithar writes *secli* on p. 96 of St Gall 70, but the usual St Gall symbol is, I think, *scli* (cf. 'Zentr. Bibl.' 1913);

Cheltenham 12261 (N. Italy, "end 8 cent."), *seclo* (fol. 194^v); Paris 653 (N. Italy, "8 cent."), *scli*, etc. (and *sacli* fol. 142^v); Vat. Barb. 671 (uncial of Settignano), *sc̄la sc̄lor* (according to Reifferscheid); Vat. Barb. 679 (uncial of Farfa), *scli*, etc., *sc̄laris*; Berlin Phill. 1825 (Verona or Angers, "8-9 cent."), *secli*, etc. (frequently);

Carlsruhe Reich. 57 (Verona?, "8 cent."), *scla* (fol. 86^v 'seculam' for 'siculam'=Isid. Etym. 20, 6, 3), *sclaris*; Verona 55 (half-uncial), *scli*; Verona minuscule uses *scli*, etc., and *secli*, etc. (cf. 'Zentr. Bibl.' 27, 535); Milan H 150 inf. (Bobbio, c. 810), *secli* and *scli* (for other examples of *scli*, etc., in Bobbio MSS. see 'Zentr. Bibl.' 26, 299); Vercelli 104 ("9 cent."), *saecia*; Vat. lat. 3835-6 (uncial of Rome), *scli*;

Of unknown provenance: Paris 1853 ("8 cent."), *scli* and *secli*, *sclaris*; London Harl. 5041 (Merovingian), *scli*, etc.; Wolfenbüttel Weissenburg. 99 (Merovingian), *sclo* (fol. 149^v); Berne 611 (Merovingian), fol. 89^r per omnia *scla* *sclī*.

352. (Visigothic.) Only *scli*, etc. (never *secli*, etc.): Escorial R II 18, in the uncial part *scla*, and in the minuscule part (before 779) *scli*, etc.; Verona 89 ("8 cent."), *scli*, etc.; Madrid Tol. 2, 1 Bible ("end of 8 cent."), *scli*, etc.; Madrid Tol. 15, 8 Isidore's Etymologies ("end of 8 cent."), *scli*, etc., *sclaris*; Escorial & I 14 ("9 cent."), *scli*, etc., *sclaris*; Escorial R III 25, foll. 1-166 ("9 cent."), *scīm* and *sclīm*; Madrid Acad. Hist. 20 the San Millan Bible ("9 cent."), *scli*, etc.; Madrid Acad. Hist. 44 ("9 cent."), *scli*, etc.; Madrid Acad. Hist. 60 ("9 cent."), *scli*, etc., *sclaris*;

Autun 27 ("8 cent."), *scli*, etc.; Paris 609 (Limoges, 8-9 cent.), *scli*, etc.; Paris 4667 Lex Visigothorum (of 828), *sclaris*; Paris 2994^A ("9 cent."), *scli*, etc.; Paris 8093, foll. 1-38 (Lyons, "9 cent."), *scli*, etc. (frequently); Paris 12254 ("9 cent."), *scli*, etc., *sclaris*; Albi 29 ("9 cent."), *scli*, etc.; Leyden Voss. F 111 (Lyons, "9 cent."), *scla*.

(Beneventan.) Bamberg HJ XIV 15 ("8 cent."), *scli*, etc.; Paris 7530 (end of 8 cent.), *scli*, etc.; Rome Casanat. 641 (of 811-812 ?), *scla* (fol. 86^r); Naples VI B 12 (of 817-835), *secli*, etc.

353. (B) *sli*, etc. The Codex Amiatinus (uncial of Jarrow, end of 7 cent.), *sli*, etc. (and sometimes *scli*, etc.); the Salaberga Psalter (half-uncial, Laon), sometimes *sli*, etc. (but usually *scli*, etc.); Würzburg th. F 17 ("8 cent."), *sli*, etc., and *sli*, etc.;

The original of the Irish Carlsruhe Bede (of 836-848) seems to have had this symbol, for on fol. 39^r of the transcript we find *sli* 'saeculi' (caelestis vitae quam *saeculi* huius erumna); also the original of Paris 1853 ("8 cent."), with *slō* 'saeculo' on fol. 60^r.

sanctus (see chap. II).

354. satis, sententia. The ancient Notae (or rather Notae Juris), which are attested by mediaeval lists, *s̄t* 'satis' (in a phrase like 'satis dare') and the same symbol for 'sententia' (with a by-form *sent̄*), do not occur, so far as I know, in our MSS.

355. scilicet. The usual ancient Notae are *scī* and *scil* (both, e.g., in the Verona Gaius), but the scholia of the Bembine Terence use (along with *scil*) an initial suspension (*s.*), ad Ad. 784 ‘Ctesiphoni *scilicet* metuendus est pater occulti amoris reo.’ The first of these three appears in Florence Laur. XLV 15 (ad Aen. I, 679). The second is employed in a St Gall manuscript (n^o. 73). The third is fairly common, but is normally confined to interlinear or marginal glosses. Martin the Irishman, who was teacher at Laon, employs it in foll. 276–317 of Laon 444 (written in 858–869). It is not always possible to distinguish it from the similar ‘sive’ symbol (*q.v.*) in glosses.

scribo (see ‘facio’).

scripulus (see chap. III).

356. secundum. In the Verona Gaius and the Vatican ante-Justinian fragments the ancient Nota for ‘secundum’ is a shorthand symbol (see Studemund’s Index) to which the case-endings *-di*, *-do*, etc., were added for the Adj. ‘secundus,’ ‘-di,’ ‘-do,’ etc. In the Rainer papyrus fragment the suspension *sec* appears. Mediaeval lists of ancient Notae shew the one-letter suspension (*s*) or the syllabic suspension (*sēd*), etc.

Roughly speaking, we may say that Irish scribes adopted the one-letter suspension, drawing an abbreviation-stroke through¹ the shaft of (minuscule) *s*, which in Irish script falls below the line. Continental scribes (who avoided these transected symbols and used *ś* for ‘sunt’) chose the syllabic suspension (*sēd*), often giving it more precision by turning it into a contraction *sēdm*. The abbreviation stroke usually transects the *d*. Whether the variety *seēd* (*seēdm*) should be called merely a more precise expression of *sēd* or should be ascribed to the use of the ‘cum’-symbol (*ċ*) and the ‘dum’-symbol (*đ*), the two abbreviation-strokes being combined² into one, is not clear (e.g. *seēd* in an uncial fragmentary MS. of Augustine’s *Speculum*; see Pal. Soc. II 34). Both Insular and Continental scribes could express the Adjective by the

¹ In Irish script *ś* denotes ‘sed’ (see below, *s.v.*), but in Milan C 301 inf. sometimes ‘secundum.’ In the Insular script of a St Bertin MS. (Boulogne 63–64), with *ś* (and *ś*) ‘sed,’ we find *śdi* ‘secundi,’ etc.

² Just as the *m*-stroke and the cross-stroke of the *đ* may be combined in *sedu* (with long stroke through *d*) ‘secundum.’

addition of the case-endings *di* (or *i*), *do* (or *o*), etc. They could also use the 'dum'-symbol (\bar{d} or the like) for the last syllable of the Preposition, writing the rest of the word in full (greatly affected in the Corbie ab-script). In title-headings, 'Evangelium *secundum* Matthaeum,' etc., when the scribe or painter might be influenced by the available space or the artistic requirements, varieties of the symbol may appear which can hardly claim to have been current in the scriptorium. The three-letter suspension appears in an early Gospels fragment at St Gall (1395, no. 1, written in quarter-uncials) in precisely the same form as in the Rainer papyrus (sec·). In the form *sec* it survives in some of the earlier MSS. of England and the Continent, not to mention its frequent occurrence in title-headings, explicits, and the like.

357. Before proceeding to a local treatment of the symbols, some varieties have still to be added to our list :

(1) *secuñ* in the oldest Bobbio minuscule ('Zentralbl. Bibl.' 26, 296), in Vat. lat. 491 (along with the transected *s*-symbol); in St Paul (Carinthia) 25, 2, 16; in Vat. Barb. 570 (in a marginal entry, fol. 121^v); in the Moore Bede at Cambridge. In the Moore Bede and the Naples Charisius it denotes also the Adjective (any case), e.g. '*secunda* persona,' '*secundus* erat abbas monasterii.' In Paris 1853 (unknown provenance, "8 cent.") *secuñ* '*secunda*' (according to Souter).

(2) *sēd* in Cologne 74 (of Hildebald's time); Munich 14653 (on fol. 71^r *secundum* infirmitatem carnis; elsewhere *sēd*); Laon 68 ("beg. of 9 cent.") fol. 23^v.

(3) *sēdm* in a Bobbio MS. at Milan (I 6 sup.), in Einsiedeln 347 of "saec. viii" (p. 447 *Christum secundum* hoc ritum colere), in a St Riquier MS. (along with *sēdm* and *seēdm*) at Paris (13359, on fol. 84^r), etc.

(4) *scñd* in the Insular script of St Gall 761; in Paris 13373 (fol. 15^r).

(5) *scñdm* in the Visigothic script of a Madrid MS. (Acad. Hist. 20, on fol. 240^r); in the Anglosaxon script of a Corbie MS. at St Petersburg (F 1 3).

(6) *secuđ* in Paris 2796 (of 813), fol. 21^r; Paris 4403 B Codex Theodosianus, foll. 107^r, 107^v.

(7) *sc̄dum* in Paris 653 (N. Italy ?, "8 cent.") fol. 158^r (according to Souter).

358. In Ireland ſ is universally used from quite an early time (e.g. in the uncial 'Domnach Airgid' fragment in the Royal Irish Academy, Dublin); with the addition, for the Adjective 'secundus,' of the Case-endings in the form either of *-di*, *-do*, etc., or of *-i*, *-o*, etc. The Neut. or Acc. Masc. Sing. of the Adjective being identical in form with the Preposition, it is natural that the Preposition too should occasionally shew the addition of *-dum* or *-um* to the symbol. St Moling (end of seventh century) writes *-um* after the symbol in the Book of Mulling [St John]; Dimma in the Book of Dimma writes *-dum*, or uses the symbol itself without any addition. In Welsh, as in Irish, the symbol alone without addition is the prevalent usage, but the addition of *-um* or *-dum* is also found. The Leyden and Berne fragments (after our period) offer examples of all three expressions. In the Cornish minuscule of Berne 671 we find the symbol alone on fol. 48^v, while on the same page the symbol with addition of *-a* denotes 'secunda' (*sc̄DM* on fol. 58^v may be by a later hand). Breton scribes use the Continental symbols. In Irish script at Continental centres the home practice is followed; for details see 'Ir. Min.' One departure from this rule deserves special mention. The Sedulius-group of MSS. (St Gall 48, Bâle A VII 3, the Dresden Codex Boernerianus, the Berne Horace) regularly express the Preposition by the addition of *m* to the symbol. The same expression recurs (along with the symbol alone) in Laon 26.

In England the Insular symbol appears in two Northumbrian MSS., Cambridge Trin. Coll. 216 ("de manu Baedae") and Vat. Pal. 68. The Continental symbol shews itself, at the close of our period, in a Winchester MS. at Oxford (Digby 63, written c. 850). In Continental centres, however, of Anglosaxon script, such as Echternach, Fulda, Würzburg, etc. (see 'Zentr. Bibl.' of this year) the Insular and the Continental symbols flourish side by side. The Insular is apparently the earlier, e.g.: in a St Bertin fragment of "saec. vii-viii" at St Omer (342 bis, fly-leaf); in the half-uncial Cambrai 441; but in a St Bertin MS. of "saec. viii" at Boulogne (64) both the Insular and the Continental symbol (in the form *sc̄d*) are employed. In the Continental script of Namur 11 Bede's History (St Hubert, Ardennes, "9 cent.") the Insular symbol (transferred from the original) has been corrected to *sc̄d*.

359. The Continental symbol (*sc̄d*), as we have seen, is by no means uniform, but capable of many varieties (especially *sc̄dm*, *sēcd*, *sēcdm*). Uniformity, however, is secured in Spain, where only *sc̄dm* is found; and is nearly secured in South Italy, for in Beneventan script of our period either *sēcd* (e.g. Paris 7530, Rome Casanat. 641) or *sēcdm* (e.g. Cava 2, Vat. lat. 3317, Naples VI B 12) seems normal. At Verona in the ninth century (see 'Zentralbl.

Bibl.' 27, 536 ; and add *s̄cd* on fol. 53^r of Berl. Phill. 1676 and on fol. 71^v of Berl. Phill. 1831) all four varieties are current (*s̄cd*, *sēcd*, *s̄cdm*, *sēcdm*); and the same is probably true of other North Italian centres (e.g. *s̄cd* and *sēcd* in the Lex Salica at St Paul, Carinthia). It is true also of St Gall and Switzerland generally. In fact, although one or a couple of the quartette may not always shew itself, we can hardly be wrong in supposing that all these varieties were current throughout the remaining Continental scriptoriums. To give precise details of the symbols which I noted in the available representatives of the several scriptoriums would therefore be misleading; for it would suggest that this or that symbol not included in the list was actually unknown to this or that scriptorium.

A brief mention of some centres must suffice: Lyons, with *s̄cdm*, *sēcd*, *sēcdm* all in the Leidrad MSS., Lyons 608 and 610; Cologne, with *s̄cdm* (e.g. Cologne 91, 40), *sēcd* (e.g. Cologne 91), *sēcdm* (e.g. Cologne 40). In such of the Autun MSS., now at Autun, as I had time to examine, I did not find the word symbolized; but an Auxerre MS. of saec. viii ex. at Montpellier (no. 409) has *s̄cdm* and *sēcdm*. The Kisyla MSS. at Munich have *s̄cd*, *sēcd*, *sēcdm*. A Stavelot MS. at Berlin (Ham. 253) has *s̄cdm* and sometimes *s̄cd*. A Ghent MS. at Brussels (10127-41) has *sēcd* and *sēcdm*. The St Hubert MS. mentioned above, Namur 11, has *sc̄dm* (*sc̄di*, etc.) and *sec̄dm* and (on fol. 20^v) *sēdus* 'secundus' corrected to *sec̄dus*. Laon 288 has *s̄cd* and *sc̄dm* and *sēcdm*; so has Paris 266 Lothair Gospels (Tours, c. 850).

The Corbie ab-script prefers to shorten the word by the use of the 'dum' symbol (or the 'cum' symbol). But the Continental symbol appears, e.g. *sēcd* in Paris 8921; *s̄cda* 'secunda' in Paris 11681. Also the Insular symbol, e.g. in Montpellier 69 in the usual form; in Paris 12217 a capital S transected by a cross-stroke bent at each end appears on fol. 85^v *secundum* desiderium animae meae.

In Beneventan script, according to Loew, *s̄cdm* in Cava 2. On fol. 4^r of Bamberg HJ XIV 15 *s̄cd*.

360. The three-letter suspension (*sēc*) is an early usage:

(Anglosaxon.) The Corpus Glossary (according to Hessels); London Cotton Tib. A xiv, e.g. fol. 104^r '*secundum* consuetudinem ac praeceptum legis';

Boulogne 64 (St Bertin) fol. 7^r (corrected to *sec̄dm*); Paris 9527 (Echternach, "mid. of 8 cent."), e.g. fol. 12^r 'quae omnia possum *secundum* anagogen referre ad,' fol. 16^r '*secundum* Manicheum'; Würzburg th. F 69 ("beg. 8 cent.") throughout, e.g. fol. 3^r '*secundum* quod dictum est ei,' fol. 29^v '*secundum* opera ipsorum,' fol. 29^v '*secundum* Deum'; Vienna 1224 Cutbercht Gospels (half-uncial).

(Continental.) Brussels 9850-2 (Soissons, 695-711) fol. 6^v 'quod ergo vides animam tuam *secundum* Deum velle, hoc fac'; Munich 6243 (Freising, "8 cent.") fol. 2^r and fol. 33^r 'evangelium *secundum* Mattheum'; Oxford Jun. 25 (Murbach, "8 cent.") fol. 130^v '*secundum* formam';

Verona 42 (half-uncial), in rubrics '*secundum* Mattheum,' '*secundum* Iohannem,' etc.

Of unknown provenance: Paris 1853 ("8 cent.") (according to Souter); Hague 1 ("mid. 8 cent.").

361. sed. There are two ancient Notae in the extant early legal MSS., both of them initial-letter suspensions. One is *s* followed by an apostrophe, which often stands as low as the centre of the letter. This Nota is used in the greater part of the Verona Gaius, in Vat. lat. 5766, the marginalia of Vat. Reg. 886, the Autun Palimpsest, etc. In the Verona Gaius the apostrophe (or comma) is often replaced by a dot. The other, used in the Rainer fragment and in one book of the Verona Gaius, is *s* with an abbreviation-stroke which transects the letter horizontally.

Insular scribes in our period use, as a rule, the second symbol, but make the abbreviation-stroke stand above the letter and not transect it. Transected *s* they usually reserve for the expression of 'secundum' (see above, s.v.). This \bar{s} is the Continental symbol of 'sunt' (Insular *st*), the Insular symbol of 'sed.' The first Nota however is not unknown to Insular, as well as Continental script. The apostrophe-comma (at the height of the centre of the *s*) is usually replaced by a dot, and another dot placed on the left ($\cdot s \cdot$) to prevent the letter from being absorbed by the preceding word. This is the form favoured by Breton scribes, whether they write in the Insular style or in Caroline minuscules (see 'Zentr. Bibl.' 29, 269 for details). It is also the form used in the Corbie ab-type (see 'Rev. Bibl.' of 1912). In Switzerland and some other parts *s* with comma was favoured.

The symbol \bar{s} 'sed,' rare in our period, may be regarded as a contraction derived from the initial-letter suspension.

362. Examples of (1) The 'Insular' symbol (\bar{s}).

To the numerous Irish and Welsh (with Cornish) examples in 'Ir. Min.' and 'Wel. Scr.' (as early as the Book of Mulling [St John, etc.] and the Schaffhausen Adamnan) add these from Irish script: the Stowe Missal; the Stowe St John's Gospel fragment; the Garland of Howth;

Carlsruhe Reich. frag. (Clondalken ?, half-uncial);

Laon 26 (and flyleaves); St Paul (Carinthia) 25. 3. 31^b (Reichenau, "8-9 cent."); St Gall 51 (half-uncial, written in Switzerland); Milan F 60 sup. (Bobbio, "8 cent."); Milan A 138 sup., flyleaf (Bobbio, "9 cent."); Milan C 301 inf. (Bobbio, "8 cent."), while *.s.* denotes 'sunt,' occasionally 'sic'; Turin F iv 1 frag. 7 (Bobbio, "9 cent."); Nancy 317, flyleaf (Bobbio, "8-9 cent.").

In Anglosaxon script 'sed' is not symbolized so often. Examples of *ṣ* are: London Reg. 2 A xx ("8 cent.") fol. 45^r; Cambridge Trin. Coll. 216 ("de manu Baedae") fol. 19^v; the Book of Nunnaminster, London Harl. 2965 (Winchester?, "8 cent."), fol. 20^r, fol. 31^r; London Harl. 7653 (half-uncial, perhaps Irish);

Carlsruhe Reich. frag. 70 and 88 (Reichenau, half-uncial); Würzburg th. F 67 ("8 cent."), fol. 183^v '*sed* qui me misit'; Florence S. Marc. 611 (unknown provenance, "8-9 cent."); Boulogne 63-64 (St Bertin, "8 cent."), along with *s* with dot above, e.g. 63 fol. 19^r, and *s* with 'tail' (like the 'tail' of the Insular 'per' symbol), e.g. 63 fol. 20^v '*sed* illa quae deus est.'

In Continental script *ṣ* appears only under Insular influence: Cambrai 619 Canones Hibernenses (transcribed from an Irish original); Namur 11 (St Hubert, Ardennes, "9 cent. lateish," with many Insular symbols), by the first scribe (who uses *st* for 'sunt'); Laon 201 Glossary (Cambrai, 9 cent.), fol. 24^r '*Quamquam etiam sed (?) videlicet*'; Paris 12281, passim; Paris 13026 (Péronne?), by one scribe (also for 'sunt');

Bâle F III 15 Isidore de summo Deo (Fulda, "8-9 cent."), fol. 66^v '*non solum nullum usum adibit sed etiam*';

Milan H 150 inf. Victor Aquitanus (Bobbio, c. 810), fol. 84^r '*nulla prorsus oportet ratione discedere sed praefixam...regulam...servare*'; Nancy 317 Grammatica (Bobbio, "9 cent."), fol. 50^r.

(2) *s* transected.

St Gall 759 Medica (Ags.), more than once, e.g. p. 13 '*geminus (i.e. '-nos') habebit, sed si titenam sinextram amplius in tumorem habuerit, puellam prignans est*';

Paris 12217 Augustine (Corbie ab-type), fol. 184^r '*non esse diffusum cuius vocem sed*' (with transected S for 'secundum').

363. (3) *s* with comma.

(Insular.) The Naples Charisius (Bobbio, "c. 700");

(Continental.) Brussels 10127-41 Canons (Ghent, "8 cent."), sometimes resembling the Insular 'si' ligature; Paris 528 (Limoges); Paris 1862 (Micy); St Omer 15 (St Bertin, "beg. of 9 cent."); Paris 13029 (Brittany, "9 cent."), frequently (along with *.s.*); Paris 13047 (Corbie, "end of 8 cent."), frequently; Paris 1153 (St Denis) and Paris 17371, foll. 1-153 (St Denis, of 793-806), by one scribe; Rheims 875 (time of Johannes Scottus), fol. 348^r;

MSS. of Ratisbon, e.g.: Munich 14252 ("8-9 cent.") and 15826 ("9 cent.") and 14470, foll. 32-end ("9 cent."), frequently;

Swiss MSS., e.g.: Einsiedeln 281, pp. 1-178+199, pp. 431-526 ("mid. of 8 cent."), more than once; Einsiedeln 347 Rufinus ("8 cent."), p. 104; St Gall 249 ("9 cent."); Stuttgart HB VI 113 (Constance, "8 cent.");

Nancy 317 Grammatica (Bobbio, "9 cent."). Martin the Irishman uses it (fol. 313^r) in a MS., Laon 444 (of 858-869), which seems to have served as a Greek class-book for his students at Laon. Also Oxford Bodl. 849.

(4) *s* with dot, or between two dots.

(Insular.) (a) Irish: the Naples Charisius (Bobbio, "c. 700"); Milan F 60 sup. (Bobbio, "8 cent."), sometimes (but usually \bar{s}); Florence Ashb. 60 and Vat. lat. 491 (both of Bobbio ?, "8 cent."); the Leyden Priscian (of the year 838), fol. 195^v (usually \bar{s}); Laon 26 (flyleaves);

(b) Cornish: Berne 671 ("9 cent."), frequently (along with \bar{s});

(c) Anglosaxon: Ags. script of Echternach, e.g.: Paris 9527 ("mid. of 8 cent."), e.g. fol. 15^r 'non contra Iudam et Hierosolyma *sed* pro Iuda'; Paris 9525 (of 798-817), e.g. fol. 141^v; Paris 9565 ("8 cent."), frequently (usually altered by a subsequent corrector to *s*);

(Continental.) Cologne 83^{II} (time of Hildebald), fol. 115^r, fol. 125^v (by the scribe who uses Insular symbols); Paris 7530 (Beneventan script of end of 8 cent.), fol. 299^v 'Scale...semper pluralia *sed* nostri iscalam dixerunt' (with $\bar{s}t$ 'sunt').

(5) $\bar{s}d$. (Insular.) Vat. Pal. 577 (Mayence, "eighth cent."), fol. 2^v 'non famem panis...*sed* famem audiendi';

(Continental.) Paris 7701, foll. 129-end (Corbie ab-type), fol. 136^v '*Sed* fugit interea fugit'; Paris 12217 (Corbie ab-type), fol. 160^r 'non sunt mea *sed* eius'; Vat. Pal. 172 (Lorsch, "9 cent.').

364. semper. The $\bar{s}em$ of Cambrai 633 Glossarium Ansileubi (Corbie ab-type), fol. 47^r looks like a capricious suspension and would probably be transcribed as 'semen.' Scribes, if they do not write the word in full, content themselves with substituting the 'per' symbol (q.v.) for the second syllable and often also with writing a stroke above the second letter to represent the *m*.

sempiternus (see chap. II).

senatus, senatusconsultum (see chap. III).

sententia (see 'satis').

365. sequitur, sequuntur. The symbols $\bar{s}eq̄r$ and $\bar{s}q̄r$ 'sequitur' are commoner than $\bar{s}eq̄nr$ and $\bar{s}q̄nr$ 'sequuntur.' The three-letter suspension $\bar{s}eq̄$ for either of these words, as also for 'sequens,' 'sequentia' (like our 'and so on'), is especially employed in title-headings, etc. But the abbreviation seems often capricious, with all manner of variation.

These examples will shew how widely spread these symbols are :

(Irish.) The Naples Charisius, seqr̄, seq̄n̄r ; Vienna 16 seqr̄, seq̄n̄r and seqūn̄r (fol. 42^v) ; Milan F 60 sup., seqr̄ ; Milan C 301 inf., sqr̄, sq̄n̄r and seq̄n̄r ; Turin F IV 1 frag. 6, seqr̄.

(Anglosaxon.) Durham B II 30, seqr̄ and seq̄ (fol. 77^v) 'sequitur' ; Vat. Pal. 202, seqr̄ and sqr̄ ; Berlin Phill. 1662, seqr̄ (fol. 103^v) ;

Paris 9527, sqr̄ (fol. 130^v) ;

Milan L 85 sup., seq̄ 'sequitur' (e.g. fol. 83^v) ; Munich 6298 and 6297, seqr̄ ; St Paul 25. 2. 16, seqr̄ ; Florence S. Marc. 611, sqr̄ (fol. 31^v).

(Continental.) Brussels 10127-41 (Ghent), seqr̄, seq̄t (fol. 88^r 'sequentia'?) ;

St Omer 15 (St Bertin), seqr̄ ; Troyes 65 (unknown provenance), seqr̄, seq̄ ;

Cologne 54, seqr̄ (fol. 150^v) and 74, seq̄ (fol. 77^r, fol. 77^v) ; Cologne 98, seqr̄ ; Rheims 875, seq̄t 'sequitur' ; Cologne 106 (Tours ?), seqr̄ (fol. 9^r) ;

Autun 20^A, sqr̄, seq̄ ; Vat. Pal. 195 (Lorsch), seqr̄ and 245 (Lorsch), seq̄t ;

The Kisyla group at Munich, et seq̄ 'sequentia,' quod seq̄t 'sequitur' ; Munich 14437, seqr̄ ; Paris 1853 (Murbach ?), seqr̄, seq̄n̄r (fol. 248^v) ;

Einsiedeln 157, seq̄ and sequi (p. 112) 'sequitur' ; Leyden Voss. Q 69 (St Gall ?), sqr̄ (fol. 43^v) ;

Milan L 99 sup. (Bobbio), seqr̄, seq̄n̄r (p. 102) ; Verona 82, seq̄ 'sequitur' (passim) ; Ivrea 42, sqr̄ ; Vercelli 183, seqr̄, seq̄n̄r (fol. 62^v) ; Rome Vitt. Eman. 2095 (=Sess. 38 ; Nonantola), sqr̄ (fol. 77^v) ;

Paris 12254 (Visigothic of S. France), seqr̄ (fol. 79^v).

seruus (see the Syllable-symbol 'er').

sestertius (see chap. III).

sibi (see 'mihi').

366. sic, sint. Boulogne 63 (St Bertin, "8 cent.") uses the symbol *s* with suprascript *i* for 'sic,' e.g. fol. 21^r '*sic* currite ut adpraehendatis.' This is a common ancient Nota for 'sint.' On ·s· 'sic' in Milan C 301 inf. see p. 284.

367. sicut. In our extant ancient legal MSS. no symbol is found for 'sicut.' A mediaeval list of ancient Notae however offers the syllabic suspension *s̄c* (Keil, 'Gram. lat.' 4, 300), which in our legal MSS. denotes 'senatus consultum.' This syllabic suspension 's(i)-c(ut)' survives in some early specimens of Insular script: (Irish) St Gall 1395 (no. 8), a fragment of a treatise on Metre ; St Gall 1395 (no. 9), a fragment of a MS. of the Pauline Epistles (cf. 'Ir. Min.', p. 73) ; (Anglosaxon) Paris 9527 (Echternach, "mid. of 8 cent."), passim ; Würzburg Mp. th. F 19 (fol. 31^r ut *sicut* ille ad cibum corporis corporaliter perrexit, ita iste), and Q 30 (fol. 15^v sed sanctificare nosmet ipsos *sicut* et ille sanctus

est); a Fulda MS. at Bâle, F III 15^o (fol. 48^r *sicut* apostolus ait); Vat. Pal. 202 (fol. 36^r); Florence S. Marc. 611 (more than once). In Munich 6297 (of c. 780) this symbol is used at the first occurrence of the word (on fol. 8^r), but not afterwards; so that it probably stood in the original. It appears in Continental script on fol. 162^v of Épinal 6 (Moyenmoutier, Vosges, "beg. of 9 cent."), according to Souter.

The earliest type of suspension, in which the initial letter stands alone (\bar{s}), I have found in the Corbie ab-script of Donaueschingen 18 (written \bar{s}) and in the Cologne minuscule of the Irish (?) scribe of foll. 110–125 of Cologne 83^{II} (fol. 121^r *nam sicut* annus quisque...ita et hic). It appears also in the Ags. script of Paris 9525 (Echternach, of 798–817), fol. 125^v, according to Souter.

Another suspension of an early type, in which the first two letters of the word appear (\bar{s}), was affected by Insular (especially Irish and Welsh) scribes. In ancient legal MSS. this symbol denotes 'sint.' Another form of it, with the *i* not suprascript but written after the *s* ($\bar{s}i$), appears occasionally (along with the normal form) in the Irish script of a Bobbio MS. (Milan C 301 inf.) and of the Boniface Gospels at Fulda (Bonif. 3); also in the Corbie ab-script of Paris 12217 (fol. 85^v *sicut* apostolus apertissime exponit). I found it also in the Continental minuscule of a Fulda MS. at Bâle (F III 15^o, on fol. 32^r *nam sicut* apostolus ait). The suprascript stroke is replaced by an apostrophe to the right ($\bar{s}i'$) in the Continental script of Douai 12 (fol. 13^r *ibi eum videbitis sicut* dixit vobis). This would prevent the confusion of the symbol with the Conjunction *si* written with the apex ($\acute{s}i$); for the apex is often nearly horizontal. The form $\bar{s}i$ is also used as symbol for 'sive' (q.v.).

But the commonest suspension, which was used all over the Continent (except Spain), is trilateral ($\bar{s}i\bar{c}$). This too sometimes shews an apostrophe instead of an abbreviation-stroke ($\bar{s}i\bar{c}'$), e.g. Leyden 114; Cologne 40; Berlin Phill. 78; St Omer 33^{bis}; Paris nouv. acq. 1597; Paris 11631, etc. Sometimes it is accompanied by a still fuller expression of the word ($\bar{s}i\bar{c}t$). Whether this last should be described as a contraction developed from the trilateral suspension, 'sic-(u)t,' or merely as a substitution of an

abbreviation-stroke for suprascript *u*, is not clear. In a St Bertin MS. in Insular script of "saec. viii" at Boulogne (64) the stroke (hooked at each end) above the third (or fourth) letter of *sicut* (e.g. on fol. 5^r) is precisely identical with the stroke used to denote *u* in words like *fiunt* (written *fint*, e.g. fol. 10^v), and endings like *-runt* (written *rint*, e.g. fol. 10^v).

A more certain case of contraction is the symbol ($\overset{\text{t}}{\text{s}}$) which some Irish scribes substitute for, or use along with, the normal Irish symbol ($\overset{\text{i}}{\text{s}}$).

Another contraction is *sit* (developed from the suspension *sī*), which appears in Cheltenham 17849 of "saec. viii-ix" (fol. 89^r et *sicut* (?) *aurum repetitis ignibus est explorandum*), unless this is a mere error of the scribe's.

368. Details of the use of these symbols in the different countries may now be given.

In Ireland $\overset{\text{i}}{\text{s}}$ is universal, in spite of the awkwardness of using $\overset{\text{m}}{\text{i}}$ to denote 'mihi,' $\overset{\text{t}}{\text{i}}$ to denote 'tibi,' which must have tempted Continental transcribers to misinterpret $\overset{\text{i}}{\text{s}}$ as 'sibi.' It occurs as early as St Moling's time (end of saec. vii) in the Book of Mulling [St John] and continues all through our period and later. It is also the symbol used by Welsh (and Cornish) scribes, whereas Breton scribes adopt the Continental symbol (*siċ*). It is likewise universal in specimens of Irish script written on the Continent (for details see 'Ir. Min.'), with a few exceptions already noticed. The most striking is the use of $\overset{\text{t}}{\text{s}}$ in a group of ninth century MSS. associated with the Irish missionary-scholar Sedulius (the Codex Boernerianus at Dresden, the Graeco-Latin Psalter at Bâle, and the Berne Horace). In a Laon MS. (no. 26), written by several scribes, both $\overset{\text{i}}{\text{s}}$ and $\overset{\text{t}}{\text{s}}$ are used.

In England $\overset{\text{i}}{\text{s}}$ appears in a Northumbrian MS. in the Vatican Library (Pal. 68), with Irish as well as Northumbrian glosses. The Continental symbol (*siċ*) appears in a Bodleian MS. (Digby 63) of c. 850. As a rule English scribes write the word in full.

In specimens of Anglosaxon script from Continental scriptoria *siċ* is the almost universal symbol (at Fulda, Lorsch, Würzburg, Freising, etc. Details will be found in 'Zentr. Bibl.' of this year), although the word is written in full in the Le Mans MS. now at Cambridge (the 'Moore Bede'), of c. 737, etc. In the Maeseeyck Gospels (Aldeneyck Abbey, of "728") *fulġ siċ sol* 'fulget sicut sol' in the Index may be a capricious suspension. But besides this suspension we often find the contraction developed from it (*siċt*); e.g. in Fulda MSS. like Bâle F III 15^o; in Lorsch MSS. like Vat. Pal. 202; in Vat. Pal. 259 (on fol. 17^r); in Cambridge Trin. Coll. 368 (of 833). In that St Bertin MS. of Augustine's Letters at Boulogne (nos. 63-64), which offers so many rare symbols, one scribe employs $\overset{\text{t}}{\text{s}}$ (e.g. 63 fol. 10^r *sicut enim in*

Adam omnes moriuntur), while $\frac{1}{2}$ denotes 'sic' (e.g. 63 fol. 21^r *sic* currite ut adprehendatis). An early MS. of Echternach, Paris 9527 ("mid. of 8 cent.") has $\frac{1}{2}$ 'sicut' sometimes, e.g. fol. 8^r '*sicut* leo in silva,' fol. 14^v (usually *sċ*).

The Corbie ab-script, whose abbreviations suggest English influence, employs the Insular $\frac{1}{2}$ along with the Continental symbol (*siċ*). The two, for example, appear in neighbouring lines (on fol. 10^v) of the Cambrai Glossarium Ansileubi. The occasional appearances of *sī* and *s̄* in this script have already been mentioned. The pair $\frac{1}{2}$ and *siċ* are also found in a St Hubert (Ardennes) MS. of Bede's History, Namur 11 ("9 cent."), which is full of Insular symbols.

369. In Spain, during our period, 'sicut' is always written in full. In every other type of Continental script *siċ* is the normal symbol, occasionally accompanied by *siċt*. Here are some details of its earlier use in various localities:

At Laon, e.g. in the az-script of Laon 423 (fol. 63^v *nam sicut* Petro...ita Paulo); at Corbie, e.g. in the Bible written for Maurdramus (Amiens 6, fol. 208^r *estis hodie sicut* stellae caeli) towards the close of the eighth century, and in the half-uncial St Petersburg F 1 5; at Rheims, e.g. in Leyden 114 of "saec. ix in.;" at Auxerre, e.g. in Montpellier 409 written between 772 and 795; at Besançon (?) in St Gall 731 written at the end of the eighth century; at Fleury, e.g. in the script halfway between Gallic half-uncial and minuscule of Paris Bibl. Nat. nouv. acq. 1597; at Lyons, e.g. in the MSS. written for Leidrad at the end of the eighth century (Lyons 608, etc.); at Rebais in the Sacramentary of Gellone (Paris 12048), written about 750; at Autun, e.g. in Autun 20^a; in the Visigothic script (of some part of South France) of Paris 12254, "saec. ix."

At Cologne, e.g. in the MSS. written for Hildebald at the end of the eighth century, and in the older Cologne manuscript, no. 91; at Metz, e.g. Metz 7 and 134; at Mayence, e.g. Vat. Pal. 1447, of the year 813; at Freising, e.g. Munich 6239, 6243, 6299, all of "saec. viii"; in Austria, e.g. in a St Florian MS. at Brussels (8216-8) of the year 819.

At Murbach, e.g. in Manchester 15, Geneva 21, both of "saec. viii-ix"; at St Gall, e.g. in the Bible of Winithar's time (St Gall 11) and the earlier part of St Gall 44 (pp. 1-184); at Chur, e.g. in St Gall 722, written at the beginning of the ninth century.

At the same period it appears in the Continental script of Bobbio, e.g. in Milan B 31 sup. and I 1 sup.; in Pacifico's Veronese minuscule (see¹ 'Zentralbl. Bibl.' 27, 536) and in a North Italian MS. of 817-823 at St Paul in Carinthia (no. 25, 4, 8); as well as in the earlier Carlsruhe Reich. 57 and the Settignano uncial MS. in the Barberini collection (xiv 44) in the Vatican Library. In the Beneventan script of South Italy it appears from the first, e.g. in Paris 7530, written at Monte Cassino at the end of the eighth century; in Rome Casanat. 641 (of 811-812?).

¹ On this page for "(unitamente a sic)" read "(unitamente a sic')."

Among early MSS. of unknown provenance which use this symbol may be mentioned the group written for Princess Kisyla (Munich 4542, 4547, 4549, etc.); a Cambridge MS. (C.C.C. 334) of Origen's Homilies, written in the Laon az-script; the uncial Hamilton Gospels in the Pierpont Morgan Library; Oxford lat. theol. d. 3; Berlin theol. F 354 (from Werden Library); Berlin Phill. 1716; Wolfenbüttel Weiss. 97.

The variety *siöt* (cf. § 368) may be instanced (for Continental script) from Würzburg th. F 28 of "saec. viii"; Brussels 8302-5, of "saec. ix."

significat (see chap. III).

370. *similiter, similis.* These words (in recurrent formulas like 'et *similiter*,' 'et *similia*') lend themselves to capricious curtailment. Thus in Paris 13029 'et *similia*' is expressed variously by *et simila* and *et simili* and *et simla* and 'et *simil* and *et siml*. How far a 'nota communis' may be claimed for each may be judged from these examples:

Vat. lat. 1322 (half-uncial of Verona) and Verona 53 (half-uncial), *simil* (with oblique stroke traversing the base of the *l*); Verona 59 (half-uncial), *simil*; Verona 42 (half-uncial), *siml*; Verona 60 (uncial), *sim̄*; Modena O 1 11 Medica, *simil* (with oblique stroke traversing the base of the *l*), e.g. '*similiter* dabis'; Vat. Barb. 679 (uncial of Farfa), *simil* (with oblique stroke traversing the base of the *l*), in Indexes; Vat. lat. 5750 (half-uncial, etc.), *sm̄l* (in repetitions); St Paul 25. 4. 8, Lex Salica (N. Italy), *simil̄*;

Leyden Voss. Q 69 (St Gall?), *simil* (with oblique stroke traversing the base of the *l*), fol. 39^r;

St Gall 876, et his *siml* 'similia' (frequently); Oxford Jun. 25 (Murbach), *simlt* (fol. 152^r);

Bâle F III 15, Isidore's Etymologies (Fulda), *siml* (fol. 108^r = Etym. 9, 7, 27);

Montpellier 409 (Auxerre), *simil* (fol. 63^r, fol. 159^v);

Bamberg HJ IV 5 (Rheims), *simlt* (fol. 146^r); Brussels 9403, *simil* (fol. 318^r 'recepisti tu bona in vita tua, *similiter* et Lazarus mala');

Vat. Reg. 1143, *sm̄l*; Paris nouv. acq. 1619 Oribasius Medicus, *simlt*, *simlr*; Paris 12832, *simlt*, *siml̄*, *sim̄* and even *ē*.

(Insular.) St Gall 759 Medica (Ags.), *simlt* (p. 22); St Gall 761 Medica (Ags.), *simlt* (p. 15).

371. *simul.* A syllabic suspension *sm̄* is used in Boulogne 63 (St Bertin, "8 cent."), a MS. in Ags. script of Augustine's Letters, e.g. fol. 12^v '*simul* in unum congregatis' (= Migne 847, § 38), fol. 13^r 'hoc *simul* cum assumpto homine diceretur.'

372. sine. The ancient Nota was a syllabic suspension $s\bar{n}$'s(i)-n(e)' (e.g. in the Vatican fragments of ante-Justinian law). It was kept up only in one branch of Insular script, Irish and Welsh; not in Anglosaxon nor Breton.

In Irish script (home or foreign) it is fairly common, except possibly at Bobbio. Examples will be found in 'Ir. Min.', and Welsh examples in 'Wel. Scr.' Additional Irish instances are:

The Stowe St John's Gospel fragment;

St Paul (Carinthia) 25. 3. 31^b (Reichenau, "9 cent."); Laon 26 (fly-leaves), etc.

In the Irish script of Bobbio the word is usually written in full, e.g. in Milan F 60 sup. ("8th cent."), but $s\bar{n}$ appears in Milan C 301 inf. (a MS. which is full of ancient Notae) and Turin F iv 1, frag. 7 ("9 cent.").

My only example in Ags. script is Boulogne 63-64 (St Bertin, "8 cent."), a MS. which uses a large number of ancient Notae. It was apparently unfamiliar to the scribe, who has left a blank after its first occurrence, as if he meant to expand the symbol when he should have learnt its meaning.

The word may also be curtailed with the help of the 'ne' symbol ($si\bar{n}$), e.g. Berne 611 Glossary (Merovingian), fol. 109^r, 'dissolabuntur (for 'desol-') urbes et erunt regionis *sine* via.' (See below, on the Syllable-symbol 'e').

sint (see 'sic').

373. siquidem. The syllabic suspension sqd appears in a mediaeval list of ancient Notae but not, to my knowledge, in MSS. of our period. Scribes content themselves with using the 'qui' symbol for the second syllable and the 'dem' symbol (see the Syllable-symbol 'em') for the third.

374. sive. The Vatican fragments of ante-Justinian law (edited by Mommsen, Berlin, 1860) use occasionally the ancient Nota $s\bar{u}$ which is a syllabic suspension 's(i)-u(e)', although in all the extant early legal writings the word is usually written in full.

In our period it is, we may say, confined to Irish scribes (from about the year 800), and is not so common as the analogous symbol $s\bar{n}$ 'sine' (see above).

An initial suspension \bar{s} 'sive' (or 'seu'?) may have been a rival ancient Nota. It is mainly conserved in Glossaries (along with similar initial suspensions, such as \bar{a} 'aut,' \bar{u} 'vel,' s 'scilicet').

(1) *sū*. Examples are:

(Home Irish.) The Book of Armagh (of the year 808); the St Gall Priscian (c. 850);

(Irish on the Continent.) Milan C 301 inf. (Bobbio, "8 cent."), a MS. which shews a large number of ancient Notae; Milan A 138 sup., flyleaf (Bobbio, "9 cent.");

Three Reichenau MSS., the Carlsruhe Priscian, Augustine and Bede (none earlier than "9 cent."); St Gall 1395, frag. 8 ("9 cent. lateish");

Two Laon MSS., Laon 26 and flyleaves (not earlier than the end of the 8th century);

(Welsh.)

Cambridge Corp. Coll. 153 Martianus Capella (probably after 850);

In Ags. script *sū* (along with other ancient Notae) appears in an 8th cent. St Bertin MS., Boulogne 63-64, but seems to have been unfamiliar to the scribe, who has left a blank space after it; also on fol. 8^r of the Épinal Glossary (half-uncial), 'de pellibus *sive* (*seu*?) de pilis.'

375. (2) *ṣ*. Examples are:

(Insular.) Milan C 301 inf. (Irish script of Bobbio, "8 cent."), along with *sū* (occasionally transected *s*, the 'secundum' symbol, does duty for 'sive' or 'seu'; probably a transference from the original, for it is altered to *sū* by the corrector); Vat. Pal. 68 (Northumbria, "8 cent."), frequently, e.g. fol. 28^v 'sive David a persona sua loquitur *sive* a persona plebis';

(Continental.) Berne 611 Glossary (Merovingian), frequently, e.g. fol. 10^r 'Nacim germen *sive* (*seu*?) consolacio,' fol. 11^v 'Praesolem principem vel (*ū*) defensorem *sive* (*seu*?) cunctis prepositum'; St Gall 908 ("8 cent."), in the Glossary; St Gall 907, Glossary (time of Winithar), passim; Carlsruhe Reich. 248, part i, Glossary (Reichenau, "8-9 cent.", along with *ṣ* 'sunt'); Vat. lat. 6018 Glossary ("beg. 9 cent."); Leyden 67 E Glossary ("9 cent."), passim (along with *ṣ* 'sunt');

Munich 6228, Jerome's Glossary of Hebrew names (Freising, "8 cent."), at first identical with *ṣ* 'sunt,' then discriminated by an upright abbreviation-stroke, e.g. fol. 19^r 'Ennon ecce haec *sive* (*seu*?) *sunt*' (rather 'sive' than 'seu'; for when the word is written in full, e.g. on fol. 9^r, it is written 'sive');

Cologne 83ⁱⁱ, foll. 110-125 (time of Hildebald, by an Irish monk of Cologne), fol. 123^v '*sive* (*seu*) ante seu retro respexeris' (with *ṣ* also for 'sunt' and for 'sicut'); Paris 10588 Canons ("8 cent."), in the Glossary, e.g. fol. 96^r 'Furva obscura *sive* (*seu*) nigra';

Glasgow Hunt. T 4. 13 Medica ("8-9 cent."), fol. 2^r (in a Glossary), *id* collirium *ṣ* signa *id* iunipari.

The word may also be curtailed with the help of the 've' symbol (*siū*). Instances are given below in the paragraph on the Syllable-symbol 'e,' e.g. Berne 611 Glossary (Merovingian), fol. 108^v '*sive* lapides preciosi *sive* aeramentum,' etc.

The *si* of the Ags. script of an Echternach MS., Paris 9565 "8 cent."), may be a mere capricious suspension of a repeated word (fol. 12^r 'sive in natura sua...*sive* in occultis iudiciis'). This is an occasional symbol of 'sicut.' All these words 'sive,' 'sicut,' 'sed,' 'sunt' must have been sometimes confused by transcribers.

solidus (see chap. III).

376. species. The syllabic suspension *s̄pc* 'sp(e)-c(ies)' occurs in mediaeval lists of ancient Notae; but the word is never abbreviated, so far as I know, in MSS. of our period, except perhaps capriciously in its technical sense in works on Logic.

spiritus (see chap. II).

stipulatio, -lari (see chap. III).

subscribo (see chap. III).

377. sumus. Among the rare symbols found in Boulogne 63-64 (Ags. of St Bertin, "8 cent.") is the contraction *s̄s* 's(umu)s,' e.g. 64, fol. 6^v 'spe salvi facti *sumus*. Spes autem quae videtur non est spes' (also in 'possumus').

378. sunt. The ancient Nota *s̄* (an initial suspension), found in all the early legal MSS. and in the scholia of the Bembine Terence (ad Ad. 405, 417), acquired a by-form *st̄* (a contraction) when the fashion of contraction came in. Insular scribes, who used *s̄* for 'sed,' adopted the contraction. It is so persistent a feature of Insular script, whether in home or foreign centres, that we are entitled to term it the Insular symbol, although it often appears on the Continent in centres which cannot be said to be under Insular influence, especially in Italy. The suspension *s̄* may be termed the Continental symbol. Spanish scribes write the word in full, except that they often avail themselves of the 'n' symbol (see below, s.v.) and write *sūt*. Beneventan use *st̄*.

379. Examples are :

INSULAR.

(Irish and Welsh.) Statistics of the Irish and Welsh practice will be found in 'Ir. Min.' and 'Wel. Scr.' They shew that *st̄* is universal in home Irish, Welsh and Cornish MSS., the earliest examples being the Book of

Kells, the Book of Mulling [St John] and the Schaffhausen Adamnan. In the Irish script of foreign centres the Continental suspension intrudes as a rival in: Milan C 301 inf. Bobbio ("8 cent."), *st* and (often) *s̄* (usually between dots); the Naples Charisius (Bobbio, "c. 700"), *st* and *s̄* (also *s̄* 'ser' and sometimes 'sed'); Vienna 16 (Bobbio, same period), *st* and *s̄*;

The Johannes Scottus marginalia, *st* and sometimes *s̄* (with *s* 'sed');

(Breton.) The scanty remains of Breton Insular script shew only the Insular symbol, but both *st* and *s̄* are employed by Breton scribes when they write Caroline minnscale. Details will be found in 'Zentr. Bibl.' 29, 269 (e.g. in Paris 12021 the two symbols appear in the same line on fol. 29^r, etc.);

(Anglosaxon.) Home examples of *st* are: the Lindisfarne Gospels (before 698); Oxford Selden sup. 30 Acts of the Apostles (Kent, uncial, before 752); the Corpus Homilies; the Corpus Glossary; the Corpus Sedulius; Cambridge Trin. Coll. 216 ("de manu Baedae"); Durham A II 16; Durham B II 30; Hereford P II 10, flyleaves (uncial); the Book of Nunnaminster (Winchester?, "8 cent."), (with *s̄* 'sed'); London Reg. 2 A xx (with *s̄* 'sed'); London Reg. 1 B vii; the Canterbury Gospels;

London Cotton Tib. A xiv ("8 cent."); Cotton Tib. A xv, foll. 175-180 ("8 cent."); Cotton Tib. C ii ("end 8 cent."); Cotton Vesp. B vi, foll. 104-109 (Mercia, of 811-814); charters of 798 (Mercia), 803 (Kent), etc.

The Continental symbol does not intrude until the very close of our period. In Oxford Digby 63 (Winchester, c. 850) it is more frequent than *st*.

In the centres of Anglosaxon script on the Continent *st* holds its place with great pertinacity. Details will be found in 'Zentr. Bibl.' of this year.

The Continental suspension appears occasionally at: St Bertin, e.g. Boulogne 63-64 ("8 cent."), *st* and *s̄*;

Lorsch, e.g. Paris 16668, foll. 41-58 ("9 cent."), *st* and (sometimes) *s̄* (in the part in Continental script, *s̄*);

Mayence, e.g. Vat. Pal. 577 ("8 cent."), *st* and (rarely) *s̄* (fol. 67^r 'qui in unaquaque civitate *sunt*');;

Fulda, e.g. Cassel theol. Q 6 ("9 cent."), fol. 46^r 'scientiae malorum duae *sunt*';

Würzburg, in Würzburg theol. Q 30 Geronticon ("9 cent.");

Ratisbon, in Munich 14653 ("8 cent."); 14080 ("8 cent."), *st* and *s̄*;

St Gall, e.g. St Gall 759 ("8-9 cent."), *st* and *s̄*;

and in a MS. of unknown provenance, Cambridge Trin. Coll. 368 (of the year 833), *st* and *s̄*.

380. CONTINENTAL.

Fairly full statistics must be given to illustrate the rivalry between the Insular' and the Continental symbol:

In the Corbie ab-type, which favours Insular symbols, *st* and (rarely) *s̄* (see 'Rev. Bibl.' of 1912 for details).

In the Laon az-type, *st* and (rarely) *s̄* (cf. *ibid.* 1914).

The 'North-eastern France' group, e.g.: Vat. Reg. 11 the Regina Psalter

(uncial), $\bar{s}t$; Vat. Reg. 316 Sacramentarium Gelasianum (uncial), \bar{s} ; Paris 2110 ("7-8 cent."), $\bar{s}t$ and (sometimes) \bar{s} ; Autun 20 ("8 cent."), \bar{s} ; Montpellier Bibl. Ville 3 ("8 cent."), \bar{s} .

MSS. of Ghent, e.g.: Brussels 10127-41 ("8 cent."), \bar{s} (with *s* 'sed'); Leyden Voss. F 26 ("8-9 cent."), \bar{s} ;

Berlin Ham. 253 (Stavelot, "8-9 cent."), \bar{s} ; Brussels 8780-93 ("8 cent."), fol. 125^r, \bar{s} ; Brussels 9403 ("8-9 cent."), \bar{s} ; Brussels 8302-5 ("9 cent."), $\bar{s}t$; Liège 306 (St Trond, of the year 834), \bar{s} and (sometimes) $\bar{s}t$; Namur 11 (St Hubert, Ardennes, "9 cent. lateish"), $\bar{s}t$ by one scribe (who uses \bar{s} for 'sed'), \bar{s} by another; Paris 1451 (St Maur-les-Fossés, of the year 796), \bar{s} and (sometimes) $\bar{s}t$; Douai 12 (Marchiennes Abbey, "8-9 cent."), \bar{s} ;

MSS. of St Bertin, e.g.: Boulogne 52 (before 823), $\bar{s}t$ (occasionally); Boulogne 66 ("beg. of 9 cent."), \bar{s} and (occasionally) $\bar{s}t$; St Omer 15 ("beg. of 9 cent."), \bar{s} (with *s* 'sed');

MSS. of St Amand, e.g.: Paris 1603 ("end of 8 cent."), $\bar{s}t$ and \bar{s} ; Vat. Pal. 161 and Paris 2109 (both of the time of Lotharius scriptor), \bar{s} ;

MSS. of Cambrai and Arras, e.g.: Cambrai 624 (half-uncial), fol. 183^r, $\bar{s}t$; Cambrai 282, in the half-uncial part, \bar{s} ; Cambrai 619 (of 763-790, from an Irish original), $\bar{s}t$; Laon 201 (9 cent.), $\bar{s}t$ (with \bar{s} 'sed'); Boulogne 47 (Arras, "8 cent."), fol. 165^r, $\bar{s}t$;

MSS. of Echternach, e.g.: Paris 9530 ("8-9 cent."), \bar{s} and $\bar{s}t$; Luxemburg 68 ("8-9 cent."), fol. 61^r, \bar{s} . (In Luxemburg 44 of "early 9 cent." the word is written in full);

MSS. of Laon, e.g.: Laon 68 ("beg. of 9 cent."), \bar{s} (in the part examined); Laon 288 ("beg. of 9 cent."), $\bar{s}t$; Laon 319 ("beg. of 9 cent."), \bar{s} (fol. 131^r, fol. 145^r);

MSS. of Corbie have normally \bar{s} (cf. 'Rev. Bibl.' 22, 410), as early as the Maurdramnus Bible (of 772-80);

Paris 13359 (St Riquier, of 796-810), \bar{s} and $\bar{s}t$; Bamberg B v 13 (Amiens, time of Bp Jesse), \bar{s} ; Paris 12048 (Rebais, c. 750), \bar{s} ; Paris 17371, foll. 1-153 (St Denis, of 793-806), \bar{s} ; Paris 17451, foll. 9-end (Compiègne, of "8-9 cent."), \bar{s} and $\bar{s}t$; Troyes 657 ("end of 8 cent."), $\bar{s}t$ by one scribe, \bar{s} by another;

MSS. of Rheims have \bar{s} and (sometimes) $\bar{s}t$, e.g.: Berlin Phill. 1743 ("8 cent."), fol. 38^r (both on same page); Leyden Voss. Q 60 ("8-9 cent."), \bar{s} ; the Utrecht Psalter ("9 cent."), $\bar{s}t$; Leyden 114 ("beg. 9 cent."), \bar{s} ; Bamberg HJ iv 5 and Q vi 32, foll. 22-41 (both of the time of Johannes Scottus), \bar{s} and (sometimes) $\bar{s}t$;

MSS. of Cologne have usually \bar{s} , e.g.: Cologne 43 ("8 cent."), \bar{s} ; Cologne 91 ("eighth cent."), \bar{s} ; Cologne 210 ("8 cent."), fol. 20^r, \bar{s} ; Cologne 76 ("8 cent."), $\bar{s}t$ and (sometimes) \bar{s} ; the Hildebald group, \bar{s} more often than $\bar{s}t$ (even the Irishman who writes foll. 110-125 of Cologne 83^u uses \bar{s} , although he makes the same symbol do duty also for 'sive' and even for 'sicut'); Cologne 40 ("9 cent."), \bar{s} ;

The Dagulf Psalter (Schola Palatina), \bar{s} ; the Harleian Codex Aureus, $\bar{s}t$; the Godescalc Gospels at Paris, $\bar{s}t$;

MSS. of Trèves, e.g.: Rome Vallicell. B 62 (Trèves?, "end of 7 cent."), *st*; Vat. Pal. 1448, foll. 1-44 (of the year 810), *s* and (fol. 42^r), *st*; Munich 28118 (end 8 cent.), *s*; Trèves 118, foll. 313-392 (before 847), *st*;

MSS. of Metz, e.g.: Metz 134 ("8 cent."), *s* and *st*; Metz 7 ("8-9 cent."), *st* and (fol. 28^r) *s*;

Berne 263 (Strassburg, "9 cent."), *s*; Montpellier 409 (Auxerre, of 772-795), *st* and *s*; Montpellier 61 (St Pierre, Troyes, "9 cent."), *s*;

MSS. of Tours have *s*, e.g.: Paris nouv. acq. 1575 Eugippius ("beg. of 8 cent."), *s*; London Egerton 2831, foll. 1-109 ("8 cent."), *s* (the Ags. part has *st*); Vat. Reg. 762 Livy (early 9 cent.), *s*; London Egerton 609 ("beg. of 9 cent."), *s* and (fol. 58^v) *st*; London Add. 10546 (mid. 9 cent.), *s*;

MSS. of Fleury, e.g.: Paris nouv. acq. 1597 ("8 cent."), *s* and *st*; Orléans 146 Prosper ("8-9 cent."), *st*; Paris 5543 (of 847), *s* and sometimes *st*;

Épinal 6 (Moyenmoutier, "8 cent."), *s* and (fol. 160^r) *st*; Paris 1012 and 528 (Limoges), *s*; the Lons-le-Saulnier Bede (St Claude, Jura, of 804-815), *s*;

MSS. of Burgundy, e.g.: the Bobbio Sacramentary (Luxeuil?, uncial), *s*; Autun 3 ('Vosevio,' of the year 751), fol. 62^r, *s* (at end of line); Autun 4, foll. 25-end (Flavigny, uncial), *st* (fol. 37^r, fol. 163^r); Autun 21 ("8 cent."), *s*; Autun 20^a ("8-9 cent."), *s* and *st*; Montpellier 55 (acquired by St Étienne library, "8-9 cent."), *s*; Leyden Scal. 28 (Flavigny, of the year 816), *st* and *s*;

MSS. of Lyons, e.g.: Lyons 608 and 610 (both of Leidrad's time), *s*;

Micy MSS., e.g.: Leyden Voss. Q 110, Paris 1820 and 1862, all with *s*;

Berlin Ham. 31 (Albi, "9 cent."), *s*; Paris 11631 (St Maurice?, "beg. of 9 cent."), *s*; Paris 9575 (Poitiers, of 811), *s*.

381. Vat. Pal. 212 (Germany, "8 cent."), *s* and (rarely) *st*; Vat. lat. 553 (Germany, "8 cent."), *s*; the Essen Gospels ("beg. of ninth cent."), *s*; Berlin Phill. 1667 (Germany?, "beg. of 9 cent."), *s*; Berlin Phill. 1716 (Germany?, "8-9 cent."), *st* and (fol. 51^v), *s*; Berlin theol. F 354 (Werden, "8 cent."), *s*; Wolfenbüttel 67, 5 Aug. 8vo Annales Guelferbytenses (c. 813), *s*; Wolfenbüttel Helmstedt. 513 ("8 cent."), *st*;

MSS. of Lorsch have *s* and (rarely) *st*, e.g.: Vat. Pal. 172 ("9 cent."), *s* and (rarely) *st*; Vat. Pal. 195, foll. 1-53^r ("9 cent."), *s* (but *st* in the part in Ags. script); Vat. Pal. 201 ("9 cent."), *s*; Vat. Pal. 238 ("8-9 cent."), *s*; Vat. Pal. 574 ("8 cent. late"), *st*; Vat. Pal. 822 ("9 cent. early"), *s*; Paris 16668, foll. 1-40 ("9 cent."), *s* (but both *st* and *s* in the part in Ags. script);

MSS. of Fulda have *s* oftener than *st*, e.g.: Bâle F III 15 ("8-9 cent."), *s*; Bâle F III 15^a ("end of 8 cent."), *st*; Vat. Reg. 124 (before 847), *st*; Cassel theol. F. 49 ("9 cent."), *st*; Cassel theol. O 5 ("8 cent."), fol. 27^v, *s*; Cassel theol. Q 1 ("9 cent."), *s* (in the part examined); Cassel theol. Q 10 ("8 cent."), *s*; Cassel theol. Q 24 (beg. of 9 cent.), fol. 8^v, *s*; Paris 2440 (of 819), *s*;

MSS. of Mayence, e.g.: Vat. Pal. 237 (Mayence?, "beg. 9 cent."), *st*; Vat. Pal. 1447 (of the year 813), *s* and *st*;

Würzburg th. F 28 ("8 cent."), *st*;

MSS. of Freising, etc., have usually *s̄*, e.g.: Munich 6220 (Freising, "9 cent."), *s̄*; Munich 6228 (Freising, "8 cent."), *s̄* (also for 'sive'); Munich 6239 (Freising, "8 cent."), *s̄*; Munich 6243 (Freising, "8 cent."), *st* (with *s* 'sed'); Munich 6244 (Freising, "8-9 cent."), *s̄* by one scribe, *st* by another; Munich 6273 (Freising, of 812-834), *s̄*; Munich 6299 (Freising, "8 cent."), *s̄*; Munich 6330 (Freising, "8-9 cent."), *s̄* and (occasionally) *st*; Munich 6382, part ii (Freising, "8-9 cent."), *st* oftener than *s̄*; Munich 14437 (written by two Ratisbon scribes in 823), *s̄*; Munich 14470 (Ratisbon, "8 cent."), *s̄* (with *s* 'sed'); Munich 14468 (Ratisbon, of 821), *s̄*;

The Kisyla group at Munich, *s̄* and *st* (e.g. Munich 4554, with *s̄* by one scribe, *st* by another); London Add. 18332 (Carinthia), *s̄* by all the scribes;

London Add. 11880 (Bavaria?, "9 cent."), *s̄* and sometimes *st*;

Brussels 8216-8 (St Florian, of the year 819, all by one scribe), *s̄*;

MSS. of Murbach have *s̄* and *st*, e.g.: Épinal 68 (of the year 744), fol. 65^r, *st*; Oxford Jun. 25 ("8 cent."), *s̄* more often than *st*; Geneva 21 ("8-9 cent."), *s̄* and (by one scribe) *st*; Manchester 15 ("8 cent."), *s̄*; Colmar 38, foll. 1-172 ("8 cent."), *s̄*; Colmar 39 ("8 cent."), *s̄*; Colmar 40 ("9 cent."), *s̄* and *st*; Colmar 82 ("beg. of 9 cent."), *s̄*; Gotha I 85, *Canones Murbacenses* ("8-9 cent."), *st* by one scribe, *s̄* by another; Gotha I 101 ("9 cent."), fol. 47^r, *st*; St Paul in Carinthia, 25. 2. 16 ("8 cent."), *st*;

Einsiedeln 18 ("8-9 cent."), *st*; Einsiedeln 27, foll. 25-end ("8-9 cent."), *st*; Einsiedeln 157 ("8 cent."), *s̄*; Einsiedeln 281, pp. 1-178+199, pp. 431-526 ("mid. of 8 cent."), *st*; Einsiedeln 347 ("8 cent."), *st*; Schaffhausen Min.-bibl. 78 ("end of 8 cent."), *s̄*; St Gall 348 (Chur, c. 800), *st*; St Gall 722, pp. 19-247 (Chur, 800-820), *s̄*; Stuttgart HB VI 113, VII 39 (Constance), *s̄*;

MSS. of St Gall have *s̄* and *st*, e.g.: St Gall 11 (time of Winithar), *s̄*; St Gall 70 (written by Winithar), *st* (p. 132); St Gall 907 (time of Winithar), *st* (with *s̄* 'sive'); St Gall 44, pp. 1-184 (of 760-781), *s̄*; St Gall 911 ("end of 8 cent."), *s̄*; Zürich Stadtbibl. C 12 ("8-9 cent."), *s̄*; St Gall 20 (beg. of 9 cent.), *s̄*; St Gall 125 ("8-9 cent."), *st* and *s̄*; Leyden Voss. Q 69 (St Gall?, "8 cent."), *s̄* and *st*;

MSS. of Reichenau have *s̄* and *st*, e.g.: Karlsruhe Reich. 99, part ii ("8 cent."), *s̄* and *st*; Karlsruhe Reich. 191 ("8-9 cent."), *s̄* and (fol. 20^r) *st*; Karlsruhe Reich. 221, foll. 1-53 ("end of 8 cent."), *s̄*; Karlsruhe Reich. 222 ("end of 8 cent."), *s̄*.

382. In Italy we find:

In the minuscule of Verona: *s̄* and (often) *st* (see 'Zentr. Bibl.' 27, 536 and 546, 28, 259-261 for details); Ivrea 42 (of the year 813), *s̄* and *st*; Vercelli 183 ("8 cent."), *s̄*; Vercelli 202 ("8-9 cent."), *st*; Vercelli 104 ("9 cent."), *s̄*;

Paris 653 and 9451 (N. Italy, "8 cent."), *st*; London Cotton Nero A ii (N. Italy, "of 767"), *st*; St Paul 25. 4. 8 (N. Italy, of 817-823), *s̄* and *st*;

In MSS. of Bobbio usually *st*, e.g.: Vienna 17 (early cursive), *st*; Milan C 105 inf. Hegeppus ("7 cent."), *s̄*; Wolfenbüttel Weiss. 64 ("beg. of 8 cent."),

st̄; Milan L 99 sup. ("mid. of 8 cent."), s̄ and st̄; Milan B 31 sup. (not later than beg. of 9 cent.), st̄; Milan H 150 inf. (c. 810), st̄, but s̄ at the first occurrence (on fol. 84^r s̄ 'sed'); Milan I 6 sup. ("8-9 cent."), s̄ (also s' at the first occurrence, while s' denotes 'sed'); Milan I 1 sup. ("9 cent."), st̄ (with s̄ 'sed'); Nancy 317 ("9 cent."), st̄ and s̄ (with s̄ 'sed' and s' 'sed');

Modena O 1 11 (of the year 800), s̄; Vat. lat. 5775 (Tortona, of the year 862), s̄; Lucca 490 (of c. 800), s̄; Rome Vallicell. A 14 (late uncial), s̄;

In Beneventan script I found st̄, e.g.: Paris 7530 ("end of 8 cent."), st̄; Rome Casanat. 641 (of 811-812?), st̄; Naples VI B 12 ("beg. of 9 cent."), st̄ (rare); but s̄ occurs, according to Loew, in Bamberg HJ IV 15.

Of MSS. of unknown provenance may be cited:

Oxford theol. d 3 ("8-9 cent."), s̄ and (rarely) st̄ (fol. 150^v); Berne 611 (Merovingian), st̄ and (rarely) s̄; the Hamilton Gospels (late uncial, of N. France?), s̄; Cheltenham 17849 ("8 cent."), s̄ (passim); Paris 10588 Canons ("8 cent."), s̄ (also s̄ 'sive'); Paris nouv. acq. 1619 Oribasius medicus ("7-8 cent."), st̄ and s̄; London Harl. 5041 (Merovingian), st̄; Berlin Diez B 66 ("end of 8 cent."), s̄; Berlin Phill. 1735 Breviarium Alarici ("beg. of 9 cent."), s̄; Wolfenbüttel Weissenburg. 86 Grammatici ("8 cent."), s̄; Wolfenbüttel Weissenburg. 97 ("8 cent."), s̄ and (rarely) st̄; Wolfenbüttel Weissenburg. 99 (Merovingian), s̄; Carlsruhe Reich. 253 ("7-8 cent."; probably France), st̄; Munich Univ.-bibl. 4to 3 ("8-9 cent."), s̄ and (fol. 16^r), st̄; Vienna 743 (=theol. 136), s̄.

The st̄ of MSS. like St Petersburg F I 3 (fol. 39^r) is merely 'sunt' written in full, but with a stroke as conventional expression of suprascript *u*. In Bamberg B IV 21 an early cursive entry (fol. 79^v) has s' 'sunt' (usually a 'sed' symbol) 'hic scriptas non *sunt*.'

383. super. The contraction sr̄ is used in Insular, especially Irish and Welsh script. To the numerous examples given in 'Ir. Min.' and 'Wel. Scr.' add these Irish MSS.: St Gall 1395, frag. 8 ("9 cent."); the Stowe Missal; the Book of Kells; Laon 26 and flyleaves; St Paul (Carinthia), 25. 3. 31^b (Reichenau, "8-9 cent.).

I have found no example in the Irish script of Bobbio.

In home Anglosaxon my only instance in book hand is Vat. Pal. 68 (Northumbria, "8 cent."), even in 'superbi' (this MS. has Irish as well as Northumbrian glosses); but the symbol appears in a Canterbury charter of 803 (see Pal. Soc. I 23).

In Anglosaxon abroad:

Boulogne 63-64 (St Bertin, "8 cent."), even in 'superbus,' etc.;

Paris 9565 (Echternach, "8 cent."), fol. 15^v 'nunc superest ut';

Vat. Pal. 202 (Lorsch?, "8-9 cent."), fol. 34^r, fol. 35^r;

Würzburg th. F 19 ("8-9 cent."), e.g. fol. 26^v;

Munich 6298 (Freising, time of Corbinian?), fol. 56^r, 'mandabo nubibus ne pluant *super* vineam istam';

Vat. Pal. 554, foll. 5-12 (unknown provenance, "8 cent."), foll. 11^r, 'si stilla *super* altare ceciderit';

In Continental script *s̄* appears (with many other Insular symbols) in Laon 444 (written partly by Martin the Irish teacher of Laon, rather later than our period), fol. 68^r '*supervacue*';

It stood apparently in the (presumably Insular) original of Vienna 743 (=theol. 136), where the scribe left a blank for the word on fol. 52^v in the sentence 'ascendit *super* omnes caelos,' and another hand added a majuscule *s̄*.

A variant, *s* followed by the 'per' symbol (*p* with a 'tail'), appears in the Irish script of the Book of Armagh (e.g. fol. 167^r, fol. 212^r), along with the same augmented by a superscript stroke (the equivalent of the letter *u*); in the Ags. half-uncial of the Murbach Missal, Colmar 444 (flyleaf).

The word may of course be written with the help of the 'per' symbol (see above, s.v.).

384. supra. The ancient initial suspension *s̄* (in a phrase like 'ubi *supra*') survives in our period in notarial usage (e.g. *q̄s̄* 'qui *supra*' in charters) but not as a 'nota communis.' The three-letter suspension *sup̄* 'supra' was known in most parts of Christian Europe (except Spain?), but was never used very freely. It appears as early as Paris 12097 (of "6 cent."). Insular scribes sometimes write it with the help of the 'ra' symbol (see below s.v.).

Examples of *sup̄* 'supra' are:

(Insular script.)

Milan L 85 *sup̄*. (Ags.), frequently;

St Gall 759 (Ags.), p. 58 'ut *supra* sedeat,' p. 37 'sicut *supra*'; St Gall 761 (Ags.), p. 10 'ut *supra* scripsi,' p. 23 'omnia *supra* scripta';

(Continental script.)

The Hamilton Gospels (late uncial); Brussels 10127-41 Canons (Ghent, "8 cent."), 'ut *supra*' frequently;

Paris 9530 (Echternach, "8-9 cent."), frequently in the phrase '*supra* dicere';

The Dagulf Psalter (Schola Palatina?, of Charlemagne's time?), *sup̄* and *sup̄r*;

The Maurdramus Bible (Corbie, of 772-780), Amiens 6, fol. 157^r (Index), 'a vicesimo anno et *supra* | considerari populum';

Leyden Voss. Q 60 (Rheims, "8-9 cent."), fol. 64^r 'ubi *supra*';

The Paris Theodulfus Bible (Orléans, of 788-821), e.g. fol. 334^r 'ubi et *supra*'; Paris nouv. acq. 1597 (Fleury, "8 cent."), fol. 115^r (Index), 'item unde *supra*';

Vat. lat. 553 (Germany, "8 cent."), fol. 12^r 'quod *supra*';

Leyden Voss. F 58 ("9 cent."); the Essen Gospels ("beg. 9 cent."), fol. 11^r;

Cassel theol. Q 10 (Fulda, "8 cent."), fol. 42^v '*supra* quos cecidit Spiritus Dei';

Genève 21 (Murbach, "8-9 cent."), fol. 90^v 'quod sup̄ dixit'; St Gall 555 (of 841-872);

A Lombard charter of 796 (Bonelli, pl. 22);

Verona 52 ("8-9 cent."), frequently; Verona 92 (mid. of 9 cent.), fol. 28^r, fol. 28^v; Berlin Phill. 1831 (Verona, "8-9 cent."), fol. 33^v 'quod nos *supra* docuimus';

Lucca 490 (c. 800), fol. 52^r '*supra* docuimus'; Vat. Barb. 671 (Settignano, Tuscany, "8 cent."), 'eiusdem ut *supra*' (according to Reifferscheid);

Paris 10318 (Spanish uncial of Aquitaine?), fol. 120^v 'unde *supra*' (in heading).

In repetitions 'idem quod *supra*' is capriciously expressed by 'idem q̄ sup̄' or 'idem q̄d sp̄,' or the like in Wolfenbüttel Weisenburg 97 ("8 cent."); in the Liber Diurnus ("Rome, c. 800"), 'ego qui s̄ illi ep̄s manu propria,' etc.

Insular s̄ra (properly 'supera') appears in an Irish MS. written by the Sedulius circle, St Gall 48 Gospels, p. 214 'et stans *supra* illam,' about the close of our period.

The s̄pra of Vienna 17 (early cursive of Bobbio) merely substitutes for suprascript *u* its conventional expression, a suprascript stroke.

385. suprascriptus (supradictus, praedictus). The ancient Nota s̄s (for any case), e.g. in a Ravenna charter of c. 444 (Marini, no. 73), received precision when the fashion of contraction was introduced, and became either (1) s̄si 'suprascripti,' s̄sos 'suprascriptos,' etc., e.g. in a Faenza charter of 540, s̄si (Marini, no. 116), or (2) s̄sti 'suprascripti,' s̄stos 'suprascriptos,' etc., e.g. in a Ravenna charter of 575, s̄sta (Marini, no. 75). Rarer varieties are sup̄sc (in the 'ancient minuscule' marginalia of Lyons 607), sup̄ sc̄r (on fol. 9^r of a St Gall (?) MS., Leyden Voss. Q 69), sup̄ script̄ (often in the Index of a Stavelot MS. of "8-9 cent.", Berlin Ham. 253; also in St Petersburg Q 1 21, a Corbie MS. of "8 cent.", 'die *suprascripto*'). There are also others. Traube ('Nom. Sac.' p. 265)

traces the corruption 'ad sanctissimum Petrum' in MSS. of the Liber Pontificalis to 'a s̄pto viro' of the archetype. But the abbreviation of this word is rather notarial and appropriate to charters, etc., so that its symbols' claims to be called 'notae communes' are not very strong.

Examples of the three usual forms (a few examples out of many) are :

(1) s̄. Ursicinus uses this ancient Nota in his subscriptio in the Verona Sulpicius, written in the year 517, 'beati Pauli suprascripti' (i.e. Paul of Thebes, not the apostle). Another early example is Bamberg B iv 21 (N. Italy ?, half-uncial), fol. 19^v 'regnantibus suprascriptis.'

Paris 2110 ("N.E. France," "7-8 cent."), frequently ;

St Petersburg Q i 15 (Corbie or Péronne, "beg. of 8 cent."), fol. 14^v 'Ester regina filia *suprascripti* Mordocei'; Leyden Voss. Q 60 Pontificale (Rheims, "8-9 cent.");

Paris nouv. acq. 1575 Eugippius (Tours, "beg. of 8 cent."), e.g. fol. 4^r (Index), ex libris s̄s ;

Munich 4115 ("8-9 cent."), fol. 15^r, 'et cum omnibus rebus *suprascriptis*' ;

Paris 10318 (Spanish uncial of Aquitaine ?), fol. 238^v consulibus s̄s...consulibus superscrip̄.

(2) s̄i, etc.

Glasgow Hunt. T 4. 13 ("8-9 cent."), s̄sa (fol. 105^v) ;

Lucca 490 (written at Lucca, c. 800), fol. 322^r, s̄sōs ; the Liber Diurnus ("Rome, c. 800"), s̄sōs fundos (fol. 99^r).

(3) s̄sti, etc. The Cyrillus Glossary (uncial), fol. 276^r, s̄stis ;

Paris 2110 ("N.E. France," "7-8 cent."), fol. 388^v, libri s̄sti (in a paragraph-heading) ;

In Lombard charters, e.g. of 735 s̄sta 'suprascripta,' of 742 s̄sto, of 785 s̄stis, etc., while another of 721 (see Bonelli, pl. 1) has the suspension s̄st 'suprascriptis,' and another of 740 (Bonelli, pl. 5) has s̄to 'suprascripto.'

In Lucca 490, frequently.

supradictus, symbolized as s̄d̄ (or the like), is not nearly so common, and is mainly confined to notarial usage.

praedictus appears in Lucca 490 as p̄d̄ (e.g. fol. 171^v in p̄d̄ terranensium urbem, 'praedictam'), p̄d̄tus (e.g. fol. 173^v), p̄diēs (fol. 172^v, 'praedictus rex'), p̄d̄o (fol. 172^r) and p̄d̄o (fol. 171^v) 'praedicto,' and so on. These are clearly mere capricious curtailments of a repeated word, and throw no light on the current symbolism at the Lucca scriptorium.

suus (see 'meus').

tabula (see chap. III).

386. tamen. The ancient Nota $t\bar{m}$ (e.g. the Verona Gaius, the marginalia of Vat. Reg. 886, Oxyr. Pap. 1251), a syllabic suspension 't(a)-m(en),' was soon rivalled by another symbol ($t\bar{n}$), a contraction 't(ame)n.' Its identity with the 'tantum' contraction $t\bar{m}$ (see below) must have hastened its disuse; but we have evidence of its persistence, not merely from the many extant examples of this suspension, but also from certain modifications of the 'tantum' contraction, such as $tn\bar{m}$, $ta\bar{m}$ (see below), which seem due to the recognition of $t\bar{m}$ as symbol of 'tamen.'

The abbreviation is, we may say, peculiar to Insular script. In the Continental scripts the word is either written in full, or shortened merely by the use of the 'en' Syllable-symbol ($ta\bar{m}$).

Irish scribes affect $t\bar{n}$, even from the earliest times, both at home, e.g. in the Dublin Book of Mulling [St John] of saec. vii ex., in the Schaffhausen Adamnan (written in the island of Iona before 713), in the Fulda Boniface Gospels (saec. viii in.), and in scriptoria on the Continent, e.g. in the early Bobbio minuscule of the Naples Charisius, Vienna 16, Vienna 17. In fact, the only use of the ancient suspension which I have noted for an Irish MS. is by some (not all) of the scribes of the Leyden Priscian (from the library of Egmont Abbey, written in 838). $T\bar{n}$ is also the abbreviation in Welsh script, where it is as extensively used as in Irish. It is also the only form found, and of fairly frequent occurrence, in Anglosaxon script written in England, e.g. in the Pauline Epistles "de manu Baedae" at Cambridge (Trin. Coll. 216), in the Corpus Glossary (Cambridge, C.C.C. 144), in an eighth century Bede at the British Museum (Cotton Tib. C ii, on fol. 39^r), in a Kent Charter of 811 in the British Museum (Cotton Aug. II 47), etc., etc. It is in the older specimens of Anglosaxon script written in Continental monasteries that we find examples of the ancient suspension. Thus $t\bar{m}$ competes with $t\bar{n}$ in MSS. of this script of Fulda, e.g. Cassel theol. F 21 (in half-uncial), Bâle F III 15^c; of Freising, e.g. Munich 6298; of Werden Library, Berlin theol. F 356 (written for Hildegrem, saec. viii ex.); of Würzburg, e.g. Würzburg theol. F 69; also in the Insular script of a St Bertin MS., Boulogne 63-64. At Echternach $t\bar{m}$ 'tamen' appears on fol. 140^v (= Migne 831, 37) of Paris 9525 Jerome on Pauline Epistles (of 798-817), according

to Souter; but *t̄n* in Paris 9527 ("mid. of 8 cent."), e.g. fol. 68^v 'verumtamen' (with *t̄m* 'tuam') and in Paris 9565 ("8 cent."), e.g. fol. 10^v 'qui *tamen* super apostolos veniens.' In the Continental script too of such monasteries we find examples of *t̄m*, e.g. in a Fulda MS. at Bâle (F III 15^e, on fol. 51^r); in a MS. written at Cologne in the time of Archbishop Hildebald, the end of the eighth century (Cologne 74, used throughout the MS., while 'tantum' is written in full); in the Murbach Canons, now at Gotha (memb. I 85, of "saec. viii-ix," on fol. 68^r 'anno integro missas *tamen* facere non praesumat'); in an Echternach fragment at Paris (11411, foll. 99-100; see Jenkinson 'Hisperica Famina,' p. xxxii); in the Corbie ab-script of Paris 11529 (fol. 74^v s.v. Caro: Corpus autem lapis et lignum est quod *tamen* caro non est. The word *tantum* is abbreviated *t̄ntum*, e.g. on fol. 66^r).

Just as *t̄m* shews itself in Continental, but not in home Anglo-saxon script centres, so *t̄m* appears in Breton MSS. ('Zent. Bibl.' 29, 270) but not in Welsh. So that it may be more correct to regard *t̄n* as the Insular abbreviation, *t̄m* as an old Continental symbol. Evidence however is lacking of the use of *t̄m* in any Continental¹ MS. which can be dissociated from Insular influence; or indeed of the use of *t̄n* either. For Verona 67 (Alcuin, saec. ix ex.) has, besides *t̄n*, other Insular symbols (for 'hoc,' 'quando,' 'quasi,' etc.); so have Brussels 8216-8 (finished at St Florian in Austria in the year 819), Berlin Diez B 66 of "saec. viii ex.," Berlin Phill. 1716 of "saec. viii-ix," Paris 1853 of "saec. viii," Montpellier 69 (in Corbie ab-script), etc. In St Gall minuscule *t̄n* appears occasionally, e.g. St Gall 11 (written in Winithar's time, saec. viii), Leyden Voss. Q 69 (St Gall?). Paris 12281 (Breton?) has *t̄m* (fol. 95^r), *t̄n*, *tān* (fol. 22^r) (and for 'tantum' *t̄m* and *tām*).

The confusion of 'tamen' and 'tantum' in MSS. of Latin authors is well known, e.g. Martial Spect. 21, 8 'haec tantum (tamen MS.) res est facta *παρ' ἰστορίαν*.' To a transcriber of MSS. like Cassel theol. F 21, Berlin theol. F 156, Munich 6298 the confusion must have been unavoidable. Thus in the Cassel MS. *verumtamen* is written 'verumt̄n' on fol. 3^r, but 'verumt̄m' on fol. 40^r. In the Berlin MS., on one and the same page (fol. 49^r),

¹ Vat. 3281 Statius' Achilleis, which has *t̄m* 'tamen' at Ach. 1, 171, is in Beneventan script of "saec. xii," long after our period.

we find 'quae t̄m adhuc vox sub firmamento est,' and below 'et t̄n ab iniquorum cogitationibus longe est,' and in one and the same sentence (on fol. 64^v) 'et t̄n in aquis...et t̄m medullitus amamus.' In the Munich MS. we read on one page (fol. 74^v) 'uerumt̄m hodie terminata sacramentorum solempnitate,' and on another (fol. 87^r) 'nimirum quantum de assiriis letatus est, t̄m de sua gente confusus.' In the Leyden Priscian, one scribe uses t̄n 'tamen' and t̄m 'tantum,' the others use t̄m 'tamen' and tn̄m 'tantum,' so that we have on one page (fol. 74^r) 'est t̄n quando' and on another (fol. 87^r) the same phrase 'est t̄m quando.'

Traube ('Nom. Sac.' p. 265) cites t̄mn as a Visigothic symbol of the 7th century. I have not found it in Visigothic minuscule of our period.

387. tamquam. A syllabic suspension t̄q̄ is found in two early MSS. in Ags. script, the Moore Bede (fol. 9^v 'valedicunt sociis *tamquam* non reversuri,' fol. 35^r) and Boulogne 63-64 (e.g. 63, fol. 18^v '*tamquam* quaeremus quomodo istud fiat'). The latter has also t̄mq̄m (64, fol. 7^r). And tamq̄ is used in a Northumbrian 8th century MS., Vat. Pal. 68 (see above, § 275).

388. tantum. Of the ancient Nota (t̄t̄), a syllabic suspension 't(an)t(um)' (Conjunction or Adverb), we have abundant examples in early legal MSS., like the Verona Gaius. In this MS. the scribe once substitutes t̄m. This is probably a mere error and not an early example of the contraction 't(antu)m,' since t̄t̄ appears in every other occurrence of the word. In the early Bobbio minuscule of the Naples Charisius these two symbols are in use, so that we find (on one and the same page) 'sunt quaedam nomina singularia t̄m...sunt quaedam pluralia t̄t̄,' while in the similar script of Vienna 16 two other varieties appear (t̄ntm and t̄nm). The old suspension (t̄t̄) and the contraction (t̄m) appear together also in a St Bertin MS. in Insular script at Boulogne (63-64, of "saec. viii," with t̄m also denoting 'tamen'), while the suspension is current in the early Ags. script of Paris 9527 (Echternach, "mid. of 8 cent."), passim (with t̄m for 'tuam') and of the Moore Bede (Cambridge Kk v 16, from Le Mans library, written c. 737). A fragmentary MS. of unknown provenance in Continental script of

“saec. ix in.,” Paris Baluze 270, foll. 132–148, probably takes its $t\bar{t}$ ‘tantum’ from an Ags. original. It has other Ags. symbols, such as $p\bar{t}$ ‘post,’ $a\bar{t}$ ‘autem.’ In a Veronese minuscule MS. of Bede, now at Berlin (Phill. 1831, beg. 9 cent.), the $t\bar{t}$ ‘tantum’ (fol. 68^v cum antea XVI *tantum* litteras haberent) may have been transferred from the (Insular?) original, although the same MS. offers repeatedly the antique symbol \bar{u} ‘vel’ (see below, s.v.). One of our earliest specimens of Beneventan script, Paris 7530 (end of 8 cent.) has $t\bar{t}$ and $t\bar{m}$, and even $ta\bar{m}$ (also used for ‘tamen’!).

The abbreviation of the word is confined to Insular script, as a rule. The usual symbol is the contraction ($t\bar{m}$), a symbol unfortunately identical with the ancient ‘tamen’ suspension (see above, s.v.). In the scriptoria of the British Isles $t\bar{m}$ is freely used in Irish and Welsh, and almost as freely in Anglosaxon script. It is quite early, e.g. in the Book of Mulling, the Schaffhausen Adamnan, and Boniface’s pocket-copy of the Gospels. Continental Irish combines with it another symbol of ‘tantum’ already cited from the early Bobbio script of Vienna 16 ($t\bar{m}$); or perhaps we should rather speak of a symbol of ‘tantus,’ since we find also forms like $t\bar{n}o$ ‘tanto.’ The use of this symbol sometimes goes hand in hand with the use of $t\bar{m}$ for ‘tamen.’ Thus in the Leyden Priscian, while one scribe uses $t\bar{n}$ ‘tamen,’ $t\bar{m}$ ‘tantum,’ the others use $t\bar{m}$ ‘tamen,’ $t\bar{m}$ ‘tantum.’ In the Carlsruhe Bede (in which $q\bar{n}m$ denotes ‘quantum’) $t\bar{m}$ appears (fol. 22^r) for ‘tantum,’ although the current symbol in this MS. is $t\bar{m}$. The Carlsruhe Augustine has $t\bar{m}$ ‘tantum,’ $t\bar{n}o$ ‘tanto’ (fol. 35^r, with $q\bar{n}to$ ‘quanto’ in the same sentence); and the same distinction is found in the fragment in Irish script used as flyleaves for Laon 26. Among the Insular abbreviations (e.g. $t\bar{n}$ ‘tamen’) used in a Vienna MS. (no. 954) in Bobbio minuscule $tn\bar{m}$ ‘tantum’ is frequent. As an early example of $t\bar{m}$ ‘tantum’ in Anglosaxon script of a (presumably) Continental scriptorium, we may take the half-uncial Munich fragment of Isidore’s Etymologies (Munich 29051, no. 1), which comes from Ratisbon. In a Fulda MS., now at Bâle (F III 15^e), written in Continental script, a curious variety ($ta\bar{m}$) is more frequent than $t\bar{m}$. That it appeared also in the original we may infer from the correction on fol. 52^v of *tamen* to *tantum*, since $ta\bar{m}$ is the usual Continental fashion of writing ‘tamen.’ The same

*ta*m̄ ‘tantum’ appears (along with *t*m̄) in the Berne fragment (C 219) written in the Welsh type of Insular script (probably after 850). So that the confusion between ‘tamen’ and ‘tantum’ in Latin texts may not have been due on every occasion to the use of the old syllabic ‘tamen’ suspension (see above, s.v.) nor to the similarity of the symbol *t*n̄ to the symbol *t*m̄. Breton scribes use *t*m̄ both in Insular and in Caroline minuscule (see ‘Zentr. Bibl.’ 29, 270).

The abbreviation of ‘tantum’ in Continental script is usually due to Insular influence. Not however *t*ntum ‘tantum’ (possibly a mere capricious curtailment) in the Corbie ab-script of Paris 11529 (fol. 66^r); for although the abbreviations current in this script seem to be of Insular origin, this symbol is not current. Another MS. in this script (Montpellier 69, of “saec. viii”), which differs from the rest in its admission of a number of Insular symbols not found in them, has *t*m̄ ‘tantum’ (fol. 26^v).

In the Continental script of Lorsch, Freising, St Gall, Murbach (but *t*m̄ in Oxford Jun. 25), Reichenau, etc., we find *t*m̄ ‘tantum’ (see ‘Zentr. Bibl.’ of this year); also in the part (foll. 110–125) of Cologne 83^u written by a scribe familiar with Insular abbreviation; in a MS. of the year 823, written by two Ratisbon scribes (Munich 1443⁷, with Insular symbols); in a St Florian MS. of 819 (Brussels 8216–8, with Insular symbols); in Stuttgart HB xiv 1 (Constance); in Paris 1853 (of “saec. viii”; with *t*n̄ ‘tamen,’ the Insular ‘autem’ and ‘enim’ symbols, etc.); in Paris 5543 (Fleury?).

But the Monte Cassino MS., Paris 7530, mentioned above, is outside Insular influence. We find in it *t*t̄ on fol. 301^v ‘terga hominum sunt *tantum*,’ fol. 297^r, etc.; *t*m̄ on fol. 294^r ‘exta quoque *tantum* pluralia,’ fol. 301^v ‘vecodia et virus *tantum* singulariter efferuntur,’ etc.; *ta*m̄ on fol. 301^v ‘verus ad nature *tantum* veritatem refertur, verax autem,’ etc., etc. The last signifies ‘tamen’ on fol. 262^v ‘laus est expositio bonorum...laudamus *tamen* etiam res,’ fol. 252^r ‘nec *tamen* haec in omnibus materiis,’ etc. And an Ivrea MS. of 813 (Ivrea 42) has *t*t̄ ‘tantum’ (‘harum duas *tantum* medias sol, luna omnes pervagare consuevit’).

Traube in his (unpublished) notes on Abbreviations (cf. ‘Nom. Sac.’ p. 265) cites *t*t̄m ‘tantum’ from the Moore Bede, in which I noticed only *t*t̄.

389. tempore. The Verona Gaius uses the four-letter suspension *temp̄* and a mediaeval list of ancient Notae the syllabic suspension *t*p̄r ‘t(em)-p(o)-r(e).’ These two ancient

symbols survive in our period, but scribes allow a variety of other forms, of which the most universal is *temp̄r* (or with 'm' stroke and suspension-stroke united, *tēpr*); others are *tempō* and *temp̄re* (or *tēpre*). Possibly the recurrent phrase in Lectionaries 'in illo tempore' brought with it the usual licence of the symbolism of repetitions. The symbol *tempoř*, e.g. Paris 9525 (Ags. script of Echternach of 798–817; on the first occurrence only, therefore probably transferred from the original), may be a mere use of the Syllable-symbol 'e' (q.v.). In Ireland and Wales the word was not abbreviated. In its technical sense of 'Tense of a Verb,' *tempus* is subjected to all kinds of capricious curtailment in its continual repetition in MSS. of grammatical works.

390. A few examples of the normal symbols are appended :

(1) *temp̄* 'tempore.'

(Anglosaxon.) Paris 9565 (Echternach, "8 cent."), frequently; Boulogne 11 (Arras, "8–9 cent."), fol. 18^r (in an Index); Vienna 430 (Fulda, of 816), fol. 8^r; MSS. of Würzburg (see 'Zentr. Bibl.' of this year); Munich 6298 (Freising, time of Corbinian?); St Gall 451 Martyrology ("8 cent."); St Gall 761 Medica (frequently).

(Breton.) Paris 12021 ("9 cent."), fol. 39^v.

(Continental.) Oxford Douce 176 ("N.E. France," "9 cent."), *passim*;

Cologne 74 and 108 (both of Hildebald's time), frequently; Vat. Pal. 195, foll. 1–53^r (Lorsch, "9 cent."); the Kisyla group at Munich (also *temp̄r*);

Vienna 743 (fol. 71^r 'in *tempore diluvii*'); Leyden Voss. Q 69 Glossary (St Gall?, "8 cent."); Oxford Jun. 25 (Murbach, "8 cent."), e.g. fol. 130^v; Geneva 21 (Murbach, "8–9 cent."), fol. 182^v, fol. 187^v; St Gall 555 (of 841–872); St Gall 458 Martyrology presented by Hrabanus to Abbot Grimalt (of 840–854); Oxford Laud. lat. 92 (Würzburg, of 832–842);

Vercelli 183 (cursive of "8 cent."); Berlin Phill. 1825 (Verona or Angers, "8–9 cent."), frequently; Berlin Phill. 1831 (Verona, "beg. 9 cent."), fol. 131^v; (other examples from Verona minuscule in 'Zentr. Bibl.' 27,536); Lucca 490 (in the *Gesta Pontificum*);

Paris 7530 Grammatica (Beneventan script of end of 8 cent.), fol. 298^r *oderunt et praesenti temp̄ et praetē perfec̄ sic declinantur* (possibly a capricious suspension of a technical term).

Paris 12254 (Visigothic of S. France, "9 cent."), in *illo temp̄* (more than once).

(2) *t̄pr* 'tempore.'

(Anglosaxon.) Boulogne 11 (Arras, "8–9 cent."), fol. 56^r (at end of line).

(Continental.) Paris 13159 (of 795–800), more than once (along with *temp̄r*); Laon 288 ("beg. of 9 cent."), fol. 16^r;

(3) *tempō* 'tempore.' (In St Gall 73 with the *o* suprascript.)

(Irish.) The Book of Armagh (of the year 808), possibly a capricious suspension, since Irish scribes seem not to recognize the symbolism of this word.

(Anglosaxon.) The Corpus Glossary, more than once.

391. (4) temp̄r 'tempore.'

(Anglosaxon.) Cambridge Corp. Coll. 183 ("beg. of 9 cent."), passim; Cambridge Trin. Coll. 368 (of 833), frequently; Metz 76 ("9 cent."), frequently.

(Breton.) Paris 12021 ("9 cent."), temp̄r and tēpr (e.g. fol. 32^r); Paris 13029 ("9 cent.).

(Continental.) Paris 8921 (Corbie ab-type);

Berlin Ham. 253 (Stavelot, "8-9 cent."), temp̄r and tēpr;

Brussels 8302-5 ("9 cent."), temp̄r and tēpr (e.g. both on fol. 80^r); Brussels 10127-41 (Ghent, "8 cent."), fol. 83^v;

Paris 9528 (Echternach, "9 cent."), temp̄r and tēpr (also temp̄re); Würzburg th. F46 (St Amand, of 800), according to Chroust (I v, pl. 5); Vat. Pal. 161 and Paris 2109 (both of St Amand, time of Lotharius scriptor); Douai 12 (Marchiennes Abbey, "8-9 cent."), fol. 13^r;

MSS. of St Denis, e.g.: Paris 17371, foll. 1-153 (of 793-806), tēpr (fol. 15^r, fol. 19^r); Paris 1153 ("beg. of 9 cent."), in tēpr suo (fol. 120^v).

Paris 10612 ("8 cent."); Cheltenham 17849 ("8-9 cent."), passim; Paris 1012 (Limoges, "8-9 cent."); Montpellier 409 (Auxerre, 772-795), fol. 152^r; Paris 13159 (of 795-800); Metz 134 ("8 cent."), in the Chronica; St Petersburg Q 1 41 (Percey, Chartrain, of 836); Paris 1862 (Micy);

Laon 328^{bis} ("9 cent."), fol. 109^r (also temp̄re fol. 109^r); Leyden Voss. Q 60 (Rheims, "8-9 cent."), passim; Rheims 875 (time of Johannes Scottus), tēpr (fol. 251^v); Bamberg HJ iv 5 (Rheims, time of Johannes Scottus);

Lyons 610 (time of Leidrad), fol. 122^v; Leyden Scal. 28 (Flavigny, Autun, of 816), temp̄r and tēpr (fol. 69^v); Berne 263 (Strassburg, "9 cent."), frequently; Paris 4413 (Bayeux);

Paris 2440 (Fulda, of 819), frequently;

MSS. of Freising, etc., frequently; the Kisyla group at Munich (also temp̄); Munich Univ.-bibl. 8vo 132 Leges Baiuuariorum ("beg. of 9 cent."), fol. 7^r; London Add. 11880 (Bavaria?, "9 cent."); Brussels 8216-8 (St Florian, of 819), temp̄r and tēpr (fol. 203^v); Colmar 39 (Murbach, "8 cent."), temp̄r and (fol. 54^r) tempōr (also temp̄r̄; certis fol. 125^r); St Gall charter of 762 (see Chroust I xiv, pl. 2); Paris 11710 (of 805);

Berlin Phill. 1831 (Verona, beg. 9 cent.), temp̄r 'tempore' and (fol. 46^r) temp̄rm 'temporum'; Berlin Phill. 1885 (Verona, "8-9 cent."), fol. 38^r (other examples from Verona minuscule in 'Zentr. Bibl.' 27, 536);

Milan H 150 inf. (Bobbio, c. 810), fol. 36^r; Vat. lat. 5775 (Tortona, of 862);

Of unknown provenance: Paris 1853 ("8 cent."), frequently; Munich Univ.-bibl. 4to 3 ("8-9 cent.).

392. (5) Other varieties :

(Irish.) Vienna 16 (Bobbio, "c. 700"), *temp̄re* (fol. 3^v), *temp̄e*, *temp̄a* 'tempora' (fol. 6^r), *temp̄b* 'temporibus' ;

(Anglosaxon.) Boulogne 64 (St Bertin, "8 cent."), *eo t̄pre* (fol. 5^r) ; St Petersburg F I 3 (Corbie, "7-8 cent."), fol. 72^r 'narrat quod tempōr | praesentis angustiae' ;

(Continental.) Paris 12155 (Corbie ab-type), *tepo* (fol. 204^v 'in illo tempore') ;

Paris 9528 (Echternach, "9 cent."), *temp̄re* (along with *temp̄r*) ;

Autun 20 ("N.E. France," "8 cent."), *t̄ep* (fol. 45^r 'Quodam quoque tempore exilaratus') ;

Liège 306 (St Trond, of 834), *tepre* (fol. 53^v) ;

Bamberg M v 12, part ii (time of Meginfrit), *temp̄re* (fol. 69^r, fol. 69^v) ;

Milan Trivulz. 688 (Novara, before 800), *tempōr* (at end of line).

Traube ('Nom. Sac.' p. 247) mentions a "Visigothic variety of 7 cent." *t̄pore*. It is found in the Verona Gaius (159, 21 Stud.).

ter (see below, on the Syllable-symbol 'er').

terra. In Paris 9575 (Poitiers, of 811) *t̄r* sometimes appears.

testamentum (see chap. III).

testis, testimonium (see chap. III).

tibi (see 'mihi').

titulus (see chap. III).

393. trans. The ancient *Nota*, found in the Verona Gaius and the Autun palimpsest, was *tr* (the *r* having a cross-stroke through the arm), a two-letter suspension 'tr(ans)'. Mediaeval lists of ancient *Notae* mention another variety, *t* with a cross-stroke, an initial suspension 't(rans)'. A contraction formed from the first would be written *tr̄s*, from the second *t̄s*. (On the use of the 'ra' symbol in writing this word, see below, s.v. This is the mode of expression in the marginalia of Vat. Reg. 886.)

These two forms of contraction are the symbols used by Irish scribes, practically the only scribes in our period who abbreviate the word.

Here are some instances of each :

(1) *t̄r̄s* 'trans.'

The Book of Mulling, fol. 40^r 'transgrediuntur' (but St Moling himself uses *t̄s*) ; St Boniface's pocket-copy of the Gospels (with *t̄s* 'tuus') ;

The Carlsruhe Priscian ("beg of 9 cent."), usually (sometimes *t̄s* 'trans') ; the Carlsruhe Augustine ("beg. of 9 cent."), usually (rarely *t̄s*) ; the Carlsruhe Bede (836-848 A.D.) ; Laon 26.

(2) *t̄s* 'trans.' (On the occasional use of this symbol by Irish scribes for 'tuus,' see § 147); the Book of Mulling [St John], written by St Moling at the end of the 7th cent.; the Book of Dimma; the Stowe St John's Gospel fragment, Dublin, R. I. A. Libr., Stowe D II 3; the Book of Armagh, written at Armagh in 808; the St Gall Priscian, written in Ireland in the middle of the 9th cent.

MSS. of Bobbio, e.g. Milan A 138 sup. (flyleaf) and C 301 inf.; the Leyden Priscian (but *t̄s* fol. 197^v); the Sedulius trio, the Codex Boernerianus and Bâle A VII 3 and St Gall 48;

(Welsh, etc.) Berne 671 (Cornish), by both scribes;

Cambridge, Corp. Coll. 153 Martianus Capella (probably later than 850), fol. 16^v (expanded by the corrector).

The Welsh scribe (later than our period) of fol. 1^r of the Cambridge Juvencus writes *t̄ns* for 'trans,' but the scribe of the Juvencus-text uses the normal *t̄s* (fol. 46^v '*transcurrunt*').

(Anglosaxon.) Cambridge, Trin. Coll. 216 Pauline Epistles ("de manu Baedae"), in an apparently contemporary gloss '*translatio*'; Vat. Pal. 68 (Northumbria, "8 cent.");

(Continental.) Cologne 83^{II} (in the part by the Irish scribe), frequently; Namur 11 Bede's History (St Hubert), fol. 20^v '*transferre*' is perhaps rather later than our period.

tribunus (see chap. III).

394. tum. The *t* with apostrophe (over the centre) in Brussels 10127-41 (Ghent, "8 cent."), fol. 25^v '*tum demum*' may be mentioned here. But this symbol really belongs to the Syllable-symbol 'um' (q.v.).

tunc (see 'nunc').

tutor, tutela (see chap. III).

tuus (see 'meus').

395. ubi. The symbol, *u* with superscript *i*, which is a feature of Irish MSS. much later than our period, curiously appears in an 8th century Irish MS. of Bobbio, Milan C 301 inf., which has transferred many ancient and obsolete Notae from its original. It occurs more than once and is expanded (on fol. 34^r) by the scribe who subsequently added the glosses. Whether the analogy of the 'tibi' symbol, *t* with superscript *i*, had anything to do with this sign for 'ubi,' it is impossible to say.

396. uel, uelut. The ancient Nota *ū* 'vel' is frequent in the extant early legal MSS. and appears also in the scholia of the

Bembine Terence (ad Haut. 443 and Phorm. 786), where it is accompanied by *t* (ad Eun. 250) and by a combination of these two symbols, *ut* (ad Eun. 81). This last we may express, for convenience of printing, by *ūl*.

For 'velut' the ancient Nota combined the symbols of 'vel' and 'ut' (see below, s.v.), making *ūl*.

The 'velut' symbol survives in our period in some of the earlier MSS. of Bobbio. But 'vel' is symbolized freely everywhere, *l* and *ul* being most in vogue; for the other ancient Nota has become, if not obsolete, at least old fashioned, and is mainly preserved in the traditional usage of Glossaries. The realm of the two rival symbols, *l* and *ul*, may be roughly defined thus for our period. Insular script recognizes only the former, while the latter is the sole symbol in Spanish (thus avoiding confusion with the Spanish 'in' symbol, q.v.) and Beneventan, the script of Southern Italy. Throughout the rest of Europe the two struggle for the mastery. (On *ūl* 'videlicet' see § 406.)

Examples are : of *velut*.

The Naples Charisius and Vienna 17 (both written at Bobbio, "c. 700") have *uu* with one long abbreviation-stroke above usually, but sometimes *uu* between dots without abbreviation-stroke (e.g. in the Naples MS. '*velut orator, oratrix*').

In a Ratisbon MS., Munich 14470 ("9 cent.") *ūlt* appears more often than the correct *ūlut*. This would be transcribed nine times out of ten as 'vult.'

397. Of *vel*. (1) the old symbol (*ū*).

Oxford Hatton 48 Rule of St Benedict (Kent?, uncial), fol. 51^v 'psalmos autem *vel* antefonas'; London Cotton Tib. A xv Junilius (Ags. script of "8 cent."), fol. 176^v 'ut rex *vel* pro domo ut paterfamilias' ('aut' Migne col. 31 A); St Omer 342^{bis} flyleaf (St Bertin, Ags. script of "7-8 cent."), frequently;

Berne 611 Glossary (Merovingian); Paris 10588 ("8 cent."), in the Glossary (e.g. fol. 94^r); Leyden Voss. F 26 Glossary (Ghent, "8-9 cent."), passim; Brussels 10127-41 Canons (Ghent, "8 cent."), frequently; Leyden 67 E Glossary ("9 cent."); Laon 201 Glossary (Cambrai, 9 cent.), fol. 24^r 'quoque denuo *vel* id ipsum'; Amiens 10 Liber Esdrae (Corbie, "8-9 cent."), fol. 69^v 'cum acceperit terra semen *vel* navem mare *vel* vas aliud aescas *vel* potus...*vel* quod missum est *vel* que accepta sunt'; Berlin Phill. 1743 Concilia (Rheims, "8 cent."), passim; Cologne 55 Jerome (Cologne, time of Hildebald), frequently (e.g. fol. 44^r qui *vel* sedit *vel* iacet *vel* dormit *vel* mortuus est); Épinal 6 Pelagius (Moyenmoutier), fol. 144^r; Paris 4403 B, fol. 17^v;

Berlin Phill. 1716 (Germany?, "8-9 cent."), only in the Glossary at the

first occurrence (fol. 46^v) of the word (evidently a transference from the original); Munich 14252 Glossary (Ratisbon, "8-9 cent.");

Paris 1853 Jerome on Pauline Epistles (Murbach?, "8 cent."), e.g. fol. 204^r 'vel velle vel operare volumus,' fol. 213^r 'vel genus *vel* patria vel (ū) condicio'; St Gall 238 Glossary (time of Winithar); St Gall 907 Glossary (time of Winithar), passim; St Gall 912 Glossary (uncial), passim;

Verona 60 Canons (uncial) fol. 22 'II *vel* III' (expanded by the corrector to 'secundo vel tertio'), fol. 51^r 'episcopus *vel* presbiteri'; Berlin Phill. 1831 Bede (Verona, "beg. 9 cent."), all three symbols (e.g. fol. 23^r ūl grecorum ū certe egyptiorum); Paris 7530 Grammatica (Beneventan script of saec. viii ex.), fol. 216^r 'vel hoc unum fac, ambula'; Vat. lat. 3321 Glossary (uncial of South Italy), passim.

It was current at Bobbio till about the middle of the 8th century, e.g.: the Naples Charisius and Vienna 16 and 17 (all three MSS. dating "c. 700"), e.g. on fol. 34^v of Vienna 16 ū and the Insular symbol in the same sentence; Milan C 105 inf., e.g. fol. 19^r, fol. 90^r; Vienna 954, e.g. fol. 5^r 'partem erumnosam habere *vel* pauperem'; Florence Ashb. 60 and Vat. lat. 491.

Berne A 92 frag. 3 Glossary (Visigothic script of "9 cent."), e.g. fol. 1^r 'Exigua modica *vel* parva.'

It seems to have stood in the original of a Verona (?) MS. of Isidore's Etymologies, Carlsruhe Reich. 57 ("8 cent."), for the transcript has twice on p. 115 uture (for 'vel ture'). Leyden 67 E Glossary has all three symbols.

398. (2) the Insular symbol and ūl.

INSULAR SCRIPT.

The Insular symbol is often written (especially in Irish and Welsh MSS.) with the abbreviation-stroke not traversing the *l* but branching from it on the right. It is universal in Insular script, the encroachment of ūl being hardly in evidence, even in the Continental specimens, before the close of our period. Details of the Irish and Welsh (with Cornish) use of the Insular symbol will be found in 'Ir. Min.' and 'Wel. Scr.'; of the Anglosaxon in Continental centres, in 'Zentr. Bibl.' of this year. Here only home Anglo-saxon examples and the occasional encroachment of ūl need be mentioned.

For examples of the Insular symbol in England may be taken:

The Book of Nunnaminster (Winchester, "8 cent."), frequently; the Corpus Glossary, Cambridge Corp. Coll. 144 (Canterbury, half-uncial), passim; the Corpus Sedulius, Cambridge Corp. Coll. 173 ("8 cent."); Cambridge Trin. Coll. 216 ("de manu Baedae"), fol. 19^r (and in contemporary glosses); Durham B II 30 Cassiodorus, fol. 83^r; Hereford P II 10, flyleaves (uncial); London Cotton Tib. A xiv ("8 cent."), fol. 112^r; London Cotton Tib. A xv, foll. 175-180 ("8 cent."); London Cotton Tib. C ii ("end 8 cent."); London Cotton Vesp. B vi, foll. 104-109 (Mercia, of 811-814);

Charters, e.g. a Mercia charter of 798, a Kent charter of 811, etc. (cf. 'Anc. Chart.'). Also a Worcester charter of 770.

In Irish script ūl is used in the Johannes Scottus marginalia, but nowhere else, if we except an isolated occurrence on fol. 194^v of a MS. which elsewhere uses the Insular symbol, the Leyden Priscian (Egmont Abbey, of the year 838).

In home Anglosaxon its currency is equally late, in Oxford Digby 63 (Winchester, not before c. 850), but rather earlier in two MSS. written at St Gall, which employ the Insular symbol also, St Gall 759 (e.g. both symbols in neighbouring lines on p. 2) and 761; likewise in a probably foreign specimen, Cambridge Trin. Coll. 368 (of the year 833).

The two sole survivors of Breton Insular script, Orléans 255, pp. 1-82 Sedulius (rude half-uncial) and Orléans 193 Canons, use only the Insular symbol. But Breton scribes generally employ in Caroline minuscule both symbols, e.g.: Cambridge Corp. Coll. 320, part ii; Paris 12021 (e.g. both in neighbouring lines on fol. 37^r); Paris 13029 (e.g. both on the same page, fol. 28^v); Vat. Reg. 296 (usually the Insular).

In the Anglosaxon script of Vat. Reg. 1209 (unknown provenance, "9 cent.") the Insular symbol is written occasionally (e.g. fol. 22^r *qui possessionem nostram vel dominum videtur ostendere*) without lifting the pen, and resembles *ð*, the symbol of 'bene.'

399. SPANISH, BENEVENTAN.

All Visigothic and Beneventan minuscule of our period (and later) use ūl, from as early as the Visigothic Escorial R II 18 (before 779) and the Beneventan Paris 7530 (end of 8 cent.). Even the Visigothic specimens from Southern France or Northern Spain seem never to admit the Insular symbol, such MSS. as: Paris 12254 (not pure Visigothic); Albi 29; Paris 8093, foll. 1-38 (Lyons); Paris 609 (Limoges); London Add. 30852 (Silos, near Burgos). The Insular symbol on fol. 14^v of Paris 8093 comes from a corrector who uses Caroline minuscule.

In Paris 4667 *Lex Visigothorum* (of the year 828) the Spanish spelling 'bel' is often expressed by the symbol bl with a cross-stroke through the two shafts.

400. REST OF THE CONTINENT.

The Corbie ab-type recognizes only the Insular symbol. The only MS. which allows ūl along with it is one which (or whose original) has transferred a large number of Spanish abbreviations and Spanish spellings (e.g. *nicil*, *mici*) from a Visigothic exemplar of Isidore, Cambrai 633 *Glossarium An-sileubi*. I have found ūl also in St Petersburg F I 11 *Cassiodori Historia Tripartita*, on fol. 64^v, a MS. written by all the available scribes of Noirmoutier monastery (on an island near the mouth of the Loire) for Adalhard, the exiled abbot of Corbie, as a souvenir of his visit.

In the Laon az-type I have not found the word symbolized; nor yet in the 'North-Eastern France' group.

Copious statistics of the Continental usage will be necessary, to shew all the phases of the struggle between the two rival forms. They do not furnish any overwhelming argument against the theory that the Insular form does not appear on the Continent (at least outside Italy) except under Insular influence:

Brussels 8302-5 ("9 cent."), both symbols; Brussels 9403 ("8-9 cent."), *ūl* (fol. 331^v *velut*); Brussels 10127-41 (Ghent, "8 cent."), the Insular symbol; Liège 306 (St Trond, of the year 834), the Insular symbol by one scribe, *ūl* by another; Namur 11 (St Hubert, Ardennes, "later part of 9 cent."), both symbols (e.g. on fol. 1^v); Paris 9530 (Echternach), *ūl* (fol. 72^v); Paris 9528 (Echternach), *ūl* (in the part examined); Paris 1451 (St Maur-les-Fossés, of the year 796), *ūl* (fol. 96^r); Douai 12 (Marchiennes Abbey, "8-9 cent."), *ūl* (*passim*); Boulogne 66 Augustine c. Cresconium (St Bertin, "beg. of 9 cent."), the Insular symbol;

MSS. of Amand use both, especially the Insular symbol, e.g.: Paris 1603, the Insular symbol; Paris 2109 (time of Lotharius scriptor), the Insular symbol; Vat. Pal. 161 (same time), both symbols.

MSS. of Corbie have usually the Insular symbol (e.g. the Maurdrampus Bible), but sometimes *ūl* (cf. 'Rev. Bibl.' 22, 410 for details).

MSS. of St Riquier, e.g.: Paris 13048, foll. 1-28, the Insular symbol; Paris 13359, the Insular symbol.

MSS. of Laon, e.g.: Laon 288 ("beg. of 9 cent."; with many Insular abbreviations), the Insular symbol; Laon 319 ("beg. of 9 cent."), *ūl* (fol. 171^r); Laon 328^{bis} ("9 cent."), the Insular symbol (fol. 108^v).

Manchester 194 (Beauvais, "9 cent."), *ūl* (*passim*; but the Insular symbol e.g. on fol. 155^r); Paris 1153 (St Denis, "beg. of 9 cent."), *ūl*; Paris 17451 (Compiègne, "end 8 cent."), both symbols; Metz 134 ("8 cent."), the Insular symbol; Berne 263 (Strassburg, "9 cent."), both symbols.

MSS. of Rheims, e.g.: Leyden Voss. Q 60 ("8-9 cent."), *ūl* (fol. 3^v); Leyden 114 ("beg. 9 cent."), *ūl* (*passim*); Rheims 875 (time of Johannes Scottus), both symbols; Bamberg Q vi 32, foll. 22-41 (same time), the Insular symbol.

Cologne MSS. of Hildebald's time shew both symbols, e.g.: Cologne 41, 83ⁿ and 108, both symbols; Cologne 74, the Insular (rarely *ūl*); Cologne 55, the Insular (fol. 34^r); Cologne 51, *ūl* (fol. 127^r). An earlier Cologne MS, no. 210, has the Insular; a later, no. 40, *ūl*.

The Dagulf Psalter (Schola Palatina), the Insular symbol; Vat. Pal. 1448, foll. 1-44 (Trèves, of the year 810), the Insular usually, but *ūl* on fol. 13^r; the Paris Theodulfus Bible (Orléans), *ūl*; Cologne 106 (Tours?, time of Alcuin), *ūl* (fol. 2^r); Paris 17227 (Tours), *ūl*; London Add. 10546 (Tours), *ūl* (fol. 24^r); Paris 1012 (Limoges), *ūl*; Épinal 6 (Moyenmoutier), the Insular symbol and sometimes *ūl*. The Lons-le-Saulnier Bede (St Claude, Jura, of 804-815) has *ūl*. Munich 28118 (Trèves or Aniane) has both symbols.

In the Burgundian MSS. at Autun I did not find the word abbreviated; but Montpellier 55 (Autun) and Leyden Scal. 28 (Flavigny, of the year 816) have this Insular symbol and others. Paris 3837 (Angers) has *ūl*.

Lyons MSS. have ūl, to judge from these specimens : Lyons 608 and 610 (both of Leidrad's time), ūl (but on fol. 106^r of 608 the Insular symbol, by an apparently contemporary corrector); Lyons 484 ("beg. of 9 cent."), ūl;

The Micy MSS., Paris 1862, Leyden Voss. Q 110, have the Insular symbol; also Paris 5543 (Fleury?);

Berlin Ham. 31 (Albi), ūl; Paris 11631 (St Maurice?), ūl; Paris 9575 (Poitiers), ūl.

401. Vat. lat. 553 (Germany, "8 cent."), the Insular; Vat. Pal. 212 (Germany, "8 cent."), both symbols; Berlin Phill. 1716 (Germany?, "8-9 cent."), the Insular; Berlin Phill. 1667 (Germany?, "beg. of 9 cent."), both.

Lorsch MSS. shew only the Insular at first, e.g.: Vat. Pal. 220 and 882 (both of "beg. of 9 cent."), Vat. Pal. 1578 and 201 (both of "9 cent."), Vat. Pal. 834 (of the year 836?); but Vat. Pal. 245 ("8-9 cent.") and Vat. Pal. 172 ("9 cent.") recognize both.

Fulda MSS. have the Insular symbol, e.g.: Bâle F III 15^r ("end of 8 cent."), Bâle F III 15 ("8-9 cent."), Cassel theol. Q 24 ("beg. of 9 cent."), Vat. Reg. 124 (before 847), Cassel theol. F 49 ("9 cent."). But Paris 2440, ūl (passim).

Mayence MSS. seem to have both, e.g.: Vat. Pal. 1447 (before 813) and Vat. Pal. 577 (in the German minuscule of foll. 74^v-75^r, but only the Insular symbol in the rest of the MS., which is in Ags. script).

Würzburg MSS., e.g.: Würzburg th. F 28 ("8 cent."), the Insular symbol; Würzburg th. O 1 ("8 cent."), the Insular symbol; Oxford Laud. misc. 120 (of 842-855), the Insular symbol (see 'Pal. Soc.' II 67).

MSS. of Freising, etc. have both, e.g.: Munich 6228 (Freising, "8 cent."), both (but the first scribe uses only the Insular symbol); Munich 6243 (Freising), ūl; Munich 6299 (Freising, "8 cent."), the Insular; Munich 6330 (Freising, "8-9 cent."), both; Munich 6244 (Freising, "8-9 cent."), the Insular; Munich 6382, part ii (Freising, "8-9 cent."), the Insular (passim); Munich 14470 (Ratisbon, "8 and 9 cent."), both; Munich Univ. 8vo, 132 Leges Baiuuariorum ("beg. of 9 cent."), the Insular (passim).

The Kisyla group at Munich (from Benediktbeuern library) use both symbols.

A St Florian MS. of the year 819, Brussels 8216-8, has ūl oftener than the Insular symbol; Munich 210 (Salzburg, of 818?), has both.

Murbach MSS. have both, e.g.: Oxford Jun. 25 ("8 cent."), both symbols (e.g. in the same line on fol. 130^v); Colmar 39 ("8 cent."), both; Geneva 21 ("8-9 cent."), both (e.g. in same line on fol. 89^v, fol. 98^r); Gotha I 85 Canones Murbacenses, the Insular symbol; Paris 1853 (Murbach?, "8 cent."), ūl.

Einsiedeln 281, pp. 1-178+199, pp. 431-526 ("mid. of 8 cent."), the Insular symbol; Einsiedeln 347 ("8 cent."), the Insular symbol; Stuttgart HB VI 113 (Constance, "8 cent."), the Insular symbol; HB VII 39 (Constance, of 811-839), both symbols; Schaffhausen Min.-bibl. 78 ("8-9 cent."), ūl.

Chur MSS., e.g.: St Gall 348 (c. 800), the Insular symbol; St Gall 722, pp. 19-247 (of 800-820), the Insular symbol.

St Gall MSS. use both symbols, e.g.: St Gall 44, pp. 1-184 (of 760-781), ūl; Leyden Voss. Q 69 (St Gall?, "8 cent."), both; St Gall 911 ("end of 8 cent."), the Insular; St Gall 876 ("8-9 cent."), both; St Gall 125 ("8-9 cent."), ūl; St Gall 20 ("beg. of 9 cent."), the Insular; St Gall charters of 745 and 757, ūl.

Reichenau MSS. use both, e.g.: Carlsruhe Reich. 99, part ii ("8 cent."), both symbols; Carlsruhe Reich. 221, foll. 1-53 ("end of 8 cent."), ūl, but occasionally the Insular symbol; Carlsruhe 222 ("end of 8 cent."), ūl; Carlsruhe Reich. 112 and 248 (both of "8-9 cent."), both symbols; Carlsruhe Reich. 191 ("8-9 cent."), the Insular symbol; Darmstadt 896, foll. 219-241 ("9 cent."), the Insular symbol.

402. A Novalesa charter of 845 uses ūl; Paris 653 (North Italy), ūl; St Paul (Carinthia) 25. 4. 8 (N. Italy, of 817-823), ūl;

MSS. of Verona: Verona 55 (in the cursive part, according to Spagnolo), ūl; in Veronese minuscule ūl, seldom accompanied by the Insular symbol (see 'Zentr. Bibl.' 27, 536, for details; and add Berl. Phill. 1831 of beg. of 9 cent. and Vat. lat. 5764 of "beg. of 9 cent.," with both symbols);

Ivrea 42 (of the year 813), both; Vercelli 104 ("9 cent."), ūl; Rome Vitt. Eman. 2095 (=Sess. 38; written at Nonantola, near Modena, in 825-837), ūl; Modena O 1 11 (of the year 800), the Insular symbol; Lucca 490 (of c. 800), the Insular (frequently); Vat. Barb. 679 (uncial, Farfa in Umbria), ūl; Vat. lat. 5755 (Tortona, of 862), ūl.

Bobbio MSS. have the Insular symbol, rarely ūl, e.g.: Vienna 17 (cursive, of "c. 700"), the Insular; Wolfenbüttel Weiss. 64 ("beg. of 8 cent."), the Insular; Milan L 99 sup. ("mid. of 8 cent."), the Insular; Milan I 6 sup. ("8-9 cent."), the Insular; Milan B 31 sup. (not later than beg. of 9 cent.), both symbols, usually ūl; Milan I 1 sup. ("9 cent."), the Insular; Nancy 317 ("9 cent."), the Insular.

The Liber Diurnus ("Rome, c. 800"), ūl; Rome Vitt. Eman. 2102 (=Sess. 63; of 757-772), ūl.

Of unknown provenance:

Oxford theol. d 3, ūl; Berne 611 (Merovingian, with many Insular abbreviations), the Insular symbol; Berlin Diez B 66, the Insular; Berlin Phill. 1735, the Insular by one scribe, ūl by another (on fol. 148^r conüllunt 'convellunt'); Berlin Phill. 1825 (Verona or Angers), both symbols; Glasgow Hunt. T 4. 13, ūl; Munich Univ. 4to 3, ūl (passim); Paris 10588, the Insular, sometimes ūl (e.g. both within four lines on fol. 3^v); Paris 10756, ūl; Paris 11710, ūl; Paris Baluze 270, foll. 132-148 (with some Ags. abbreviations), the Insular; Vienna 743 (=theol. 136), both.

uerbum (see the Syllable-symbol 'er').

403. uero. The ancient Nota was a contraction (ū̄). The word was also occasionally expressed with the help of the 'ver' symbol (ū̄) as ū̄o (cf. below, on the Syllable-symbol 'er').

The same practice is found in our period. The suprascript contraction is the normal form, although ūo is also found (an ambiguous symbol; for in the eighth century it denotes 'vestro'). The word is symbolized chiefly, but not exclusively, in Insular script, never in Spanish.

The ū 'vero' of an Ags. Poenitentiale, Vat. Pal. 554, foll. 5-12 ("8 cent."), is probably rather a capricious suspension than a relic of some ancient Nota from which the contraction has been developed. A corrector often alters it to the normal form.

404. Details of the abbreviation :

(1) In Insular script. For Irish (home and abroad), Welsh and Cornish the details will be found in 'Ir. Min.' and 'Wel. Scr.'; for Anglosaxon script abroad, in 'Zentr. Bibl.' of this year. The universal symbol is the normal form, *u* (the *v*-shape preferred in Welsh-Cornish especially) with *o* above. Sometimes, e.g. in Würzburg th. F 12 (Irish minuscule of "beg. of 8 cent."), the *o* is not directly above the *u*, but slightly to the right. The variant ūo appears in the Irish minuscule of the Carlsruhe Augustine (Reichenau, "beg. of 9 cent."), but usually the normal form. Also in the Anglosaxon script of a St Gall MS., no. 913, along with the normal form.

Some details from home Anglosaxon script may be given here: Cambridge Trin. Coll. 216 ("de manu Baedae"), frequently; Durham A II 16 (see 'New Pal. Soc.' on pl. 54 of vol. I); London Cotton Tib. A xiv ("8 cent."), fol. 104^r; London Cotton Vesp. B vi, foll. 104-109 (Mercia, of 811-814), fol. 107^r, fol. 109^r. In all of these the normal form is used; also in Anglosaxon charters, e.g.: Mercia charters of 798 and 831, Kent charters of 824?, 825, 838, a Wessex charter of 838, and so on; but the form ūo in Wessex charters of "839" (really later) and 778 (see 'Anc. Charters' for details).

Breton scribes use the normal form both in Insular and in Caroline minuscule (see 'Zentr. Bibl.' 29, 270 for details).

405. (2) In Continental script.

In the Corbie ab-type the normal form is usual (see 'Rev. Bibl.' of 1912), but ūo appears in Paris 13440 (fol. 73^v) and (along with the normal form) in Montpellier 69.

In the Laon az-type I have found the word symbolized only in Laon 137, ūo (fol. 34^v); never in the 'North-eastern France' group.

Cheltenham Phill. 17849 Concilia ("8-9 cent."), the normal form (fol. 97^r);

Brussels 8302-5 ("9 cent."), ūo; Brussels 10127-41 (Ghent, "8 cent."), the normal form; Liège 306 (St Trond, of the year 834), the normal form; Cambrai 619 (of 763-790), the normal form; Namur 11 (St Hubert, Ardennes, "9 cent. lateish"), the normal form; Paris 1862 (Micy), the normal form;

Bamberg M v 12, part ii (end of 8 cent.), both forms, but usually the normal; Cologne 210 ("8 cent."), both forms; Cologne 74 (time of Hilde-

bald), the normal form (passim); Bamberg Q VI 32, foll. 22–41 (Rheims, time of Johannes Scottus), the normal form; Paris 1153 (St Denis, “beg. of 9 cent.”), the normal form; Paris 17451 (Compiègne, “8–9 cent.”), the normal form; Troyes 657 (“end of 8 cent.”), the normal form;

Paris nouv. acq. 1619 Oribasius Medicus (“7–8 cent.”), ūo (passim); Épinal 6 (Moyenmoutier, “beg. 9 cent.”), ūo (not rare); Montpellier 55 (library of St Étienne, Autun, “8–9 cent.”; with many Insular symbols), the normal form; Oxford Canon. patr. 112 (Corbie?), the normal form; Paris 13373 (Corbie), both.

Berlin Phill. 1716 (Germany?, “8–9 cent.”), ūo (fol. 43^r, fol. 44^v);

MSS. of Lorsch have the normal form, e.g. Vat. Pal. 822 (but ūo on fol. 118^v).

MSS. of Fulda have both, e.g. Bâle F III 15 (“8–9 cent.”), both forms; Munich 4115 (“8–9 cent.”), the normal form; Vat. Reg. 124 (before 847), the normal form; Cassel theol. F 49 (“9 cent.”), the normal form (frequently); Cassel theol. Q 24 (“beg. of 9 cent.”), ūo (frequently);

Vat. Pal. 1447 (Mayence, before 813), the normal form; Würzburg th. F 28 (“8 cent.”), ūo;

MSS. of Freising, etc., have both, e.g.: Munich 6243 (Freising, “8 cent.”), ūo usually, but also the normal form; Munich 6244 (Freising, “8–9 cent.”), ūo (frequently); Munich 6330 (Freising, “8–9 cent.”), ūo (also ūa ‘vera,’ e.g. fol. 36^r ‘non est vera sed falsa,’ and ‘vestra,’ e.g. fol. 36^r ‘merita vestra’); Munich 6382, part ii (Freising, “8–9 cent.”), the normal form; Munich 14437 (by two Ratisbon scribes in 823), the normal form; Munich 14470 (Ratisbon, “8 and 9 cent.”), the normal form.

London Add. 11880 (Bavaria?, “9 cent.”), the normal form; Munich Univ. 8vo 132 Leges Baiuuariorum (“beg. of 9 cent.”), the normal form; the Kisyla group at Munich, both forms;

Brussels 8216–8 (St Florian, of the year 819), the normal form;

MSS. of Murbach have both, e.g.: Paris 1853 (Murbach?, “8 cent.”), the normal form; Oxford Jun. 25 (Murbach, “8 cent.”), the normal form on fol. 152^v, but oftener ūo (e.g. fol. 89^r); Colmar 39 (Murbach, “8 cent.”), the normal form; Gotha I 85 Canones Murbacenses, the normal form (frequently);

Einsiedeln 18 (“8–9 cent.”), both forms; Einsiedeln 347 (“8 cent.”), the normal form; Schaffhausen Min.-bibl. 78 (“8–9 cent.”), ūo (fol. 13^r); St Gall 722, pp. 19–247 (Chur, of 800–820), ūo (p. 130); Stuttgart HB VI 113 (Constance, “8 cent.”), the normal form (rare);

St Gall and Reichenau favour ūo, e.g.: St Gall 11 (time of Winithar), ūo; Leyden Voss. Q 69 (St Gall?, “8 cent.”), the normal form (fol. 43^r); St Gall 553 (“beg. of 9 cent.”), ūo; Karlsruhe Reich. 221, foll. 1–53 (“end of 8 cent.”), ūo or u’o. Traube cites the normal form from Zürich Cantonsbibl. 92 (Rheinau, “8–9 cent.”).

Bobbio favours the normal form, e.g.: Vienna 17 (cursive of Bobbio, "c. 700"), the normal form, rarely ūo (e.g. fol. 13^v=Endlicher 137, § 42, l. 1); Vienna 954 (Bobbio, "beg. 8 cent."), the normal form; Milan L 99 sup. (Bobbio, "mid. of 8 cent."), the normal form (with ūo 'vestro'); Milan I 6 sup. (Bobbio, "8-9 cent."), the normal form; Nancy 317 (Bobbio, "9 cent."), the normal form; Milan I 1 sup. (Bobbio, "9 cent."), the normal form. (In 'Codici Bobbiesi' I pl. viii, from Turin A II 2 Julius Valerius, the normal form appears in the early cursive of Bobbio.)

Vercelli 183 (cursive), the normal form; Berlin Phill. 1831 (Verona, "beg. 9 cent."), ūo (fol. 64^v);

Beneventan script: Vat. lat. 3320 ("9 cent."), ūo;

Of unknown provenance:

Berne 376 ("9 cent."), the normal form; Paris 11710 (of the year 805), the normal form; Munich Univ. 4to, 3 ("8-9 cent."), ūo (very frequently by the first scribe), occasionally the normal form; Vienna 743 (=theol. 136), ūo; Paris 13026 (Péronne?), the normal form.

Other cases of the Adjective 'verus' are rarely symbolized by the suprascript contraction. Boulogne 63-64 (Ags. of St Bertin, "8 cent.") offers *u* with *a* above for 'vera' on fol. 22^v of no. 63, *u* with *i* above for 'veri' on fol. 9^r of no. 63. Of course any scribe who employs the syllable-symbol ū 'ver' can write ūa 'vera,' ūi 'veri,' etc.

uester (see 'noster').

406. uidelicet. In the Moore Bede *uid* appears in the opening pages, presumably transferred from the original (e.g. fol. 4^r 'Anglorum *uidelicet* Brettonum'), but afterwards *uidēl* (e.g. fol. 30^r, 36^r, and frequently). The scholia of the Bembine Terence have *ui* (ad Haut. 138 'parhelcon *uidelicet* nam repetiuit [usque]'); and mediaeval lists of ancient Notae offer *ūl* and *ūdl*.

uigilia (see chap. III).

uir clarissimus, etc. (see chap. III).

407. unde, inde. Irish scribes (as early as St Moling) use *uñ* 'unde' freely; also Welsh; but not Breton, nor our one product of Cornish (Berne 671). It is current in the Corbie ab-type, whose abbreviation is mainly Anglosaxon, although it hardly appears in the Anglosaxon script of our period.

The symbol *undē* (e.g. St Omer 15) may be called an employment of the syllable-symbol 'e' (q.v.). This is the only way in which *inde* is curtailed (e.g. *indē* on fol. 48^v of Carlsruhe Reich. 99).

Examples of *uñ* 'unde':

(Irish and Welsh.) See 'Ir. Min.' and 'Wel. Scr.' for details.

(Anglosaxon.) Boulogne 63-64 (St Bertin, "8 cent.") has this symbol (through Irish influence?). On fol. 115^v of London Cotton Tib. C ii (of "end 8 cent.") *un* has been altered to *unde*; but this merely implies that the symbol stood in the original.

(Continental.) For details of its use in the Corbie ab-type see 'Rev. Bibl.' of 1912.

Its other appearances in Continental script may be referred to Insular (presumably Irish) influence, e.g.: in the Cologne minuscule script of foll. 110-125 of Cologne 83^{II}, the pages written by an Irish (?) monk of Archbishop Hildebald; in Namur 11 Bede's History, etc. (St Hubert, Ardennes, "9 cent. lateish"), frequently.

uobis (see 'nobis').

urbanus (see chap. III).

408. usque. The symbol *uſ* 'usque' (e.g. in the Irish minuscule of Laon 122^{bis}, the Ags. minuscule of Boulogne 90, in the Welsh minuscule of the Corpus Martianus Capella, etc.; see 'Wel. Scr.' for details) is a feature of Insular script which indicates a date later than our period. It is true¹ that *uſ* is freely used in the Cologne minuscule pages (foll. 110-125) written by an Irish (?) monk of Hildebald's time in Cologne 83^{II}; but it is also expressed there by *uſq* (or *uſq̄*), and both of these expressions may be mere capricious suspensions, unless the latter is rather a use of the 'quae' symbol for 'que' (as it certainly is in a Stavelot MS., Berlin Ham. 253, with *uſq̄* 'usque,' *neq̄* 'neque,' *q̄cumq̄* 'quae-cumque,' etc.). Insular scribes of our period invariably write the word in full or content themselves with the substitution of the 'que' symbol for the last syllable.

usucapio (see chap. III).

ususfructus (see chap. III).

409. ut. The ancient Nota *ū* is seldom found outside of the 'velut' symbol (*ūū*), a combination of the symbols *ū* 'vel' and *ū* 'ut.' (On the survival of *ūū* 'velut' at Bobbio, see above, s. v.) Since the ligature of *u* with *t* (as of *n* with *t*) was a favourite device of scribes in ancient as well as mediaeval times, it is conceivable that the 'ut' symbol is nothing but a conventional way of expressing this ligature. Certainly in the marginalia of Vat.

¹ What is 'rex *uſ* omnipotens' of the poem at the end of the London Alcuin Bible? Duemmler absurdly prints 'unus.'

Reg. 886 the scribes seem in their writing of the 'velut' symbol to make the second \bar{u} in a somewhat different way from the first, writing its stroke not over the centre of the u , but over the second upright. In fact the 'abbreviation-stroke' of \bar{u} 'ut' is set in the precise place which the cross-branch of the 'ut' ligature would occupy¹. This MS. symbolizes similarly the 'ut' of 'prout.' In the Verona Gaius, however, one long stroke stretches above the two letters. (See the plate in Studemund's facsimile.)

The ancient Nota survived in the Bobbio scriptorium till about the middle of the eighth century. But for the rest of our period 'ut' is symbolized perhaps only by Welsh and Cornish scribes. They write it as u (usually in the v-form) with a comma or dot above, a symbol which in time (after 850) finds its way into Irish and Anglosaxon script too (\dot{v}).

Bobbio examples are: Milan L 99 sup. ("mid. of 8 cent."), with stroke over the second upright of the u ; Vienna 954 (earlier?), with stroke over the second upright. Sometimes, e.g. on fol. 1^r of the Vienna MS., it is impossible to decide whether the ligature of 'ut' or this symbol is meant.

The ancient Nota has also been transferred from some early original by an "8th century" Ags. MS. of St Bertin, Boulogne 63-64 (with the abbreviation-stroke over the centre of the u); but it does not seem to have been familiar to the scribe, for he has left a blank space after it on fol. 9^r of no. 63 'quam ut dis multis falsisve miscerent.'

Examples of the Welsh form of the symbol are: the Cambridge Juvenius, u with dot above; Berne 671 (Cornish), v with comma above (cf. 'Wel. Scr.' for later examples). It appears also in a MS. which is usually described as Irish, but which may conceivably have come from the Cornish region or neighbourhood, Fulda Bonif. 3 St Boniface's pocket-copy of the Gospels, u with comma above. This MS. has Irish glosses, but they seem to have been copied from an original. Its abbreviation-list is not pure Irish, and the cursive script is not more Irish than Cornish. Boniface came from S. W. Britain.

The practice of writing the t of 'ut' above the u may have helped the (later) invasion of the Welsh symbol into Irish and Anglosaxon MSS. This practice appears, for example, as early as the Corpus Glossary (Canterbury, half-uncial) in a lemma.

¹ Chatelain ('Notae Tironianae,' p. 119) says that in Bobbio shorthand 'ut' is v^- but v in other shorthand. In the cursive script of various countries t is often expressed by a mere horizontal stroke (cf. above, on 'atque,' § 8).

410. utrum, utilis, uxor. In mediaeval lists of ancient Notae we find $u\bar{t}$ for 'utrum' and the same, with i (instead of the abbreviation-stroke) above the t , for 'utilis.' Neither of these symbols is in use in our period, to my knowledge. Scribes sometimes express the last three letters of 'utrum' by the 'rum' symbol (see the Syllable-symbol 'um').

Another ancient Nota, not preserved by the scribes of our period, appears in the marginalia of the Regina codex Theodosianus, $u\bar{x}is$ 'uxoris,' etc., presumably from an older suspension $u\bar{x}$.

SYLLABLE-SYMBOLS (including some letter-symbols):

411. -am. The discrimination of the symbolism of the three m -suffixes, '-am,' '-em' (see below, s.v.), '-um' (see below, s.v.), has become blurred, but there are apparent traces of ancient Notae like these: (1) for '-am,' a cross-stroke traversing the lower shaft of a letter, e.g. N '-nam,' d '-dam,' q 'q(u)am,' this cross-stroke being either horizontal or oblique (rising from left to right); (2) for '-em,' a horizontal stroke to the right of the preceding consonant, e.g. n - '-nem,' d - '-dem'; (3) for '-um' an apostrophe, e.g. c 'cum,' r '-rum,' and (sometimes at least) t 'tum.' But the discriminating lines were blurred by the rival practice of substituting for any of the three special symbols the general symbol of suspension. A suspension was often indicated by a dot (e.g. q 'que,' b 'bus'), and an expression like $quid\cdot$ might indicate 'quidam' or 'quidem' or 'quidum.' Or a suspension might be indicated by an oblique stroke (usually downward from right to left) through the preceding consonant, so that these three words might also be expressed by $quid$ (with this stroke through the d).

In the MSS. of our period the 'am' symbol survived almost only in the (fairly universal) abbreviation of 'quam,' which has been already treated in a special paragraph (q.v.). In Insular script (especially Welsh), but only rarely, the abbreviation of 'nam' (usually 'Nam') appears. Its rare appearances have been already recorded (s.v.). Here we have to add the few remaining instances of the 'am' symbol.

Diarmaid, an Irish monk of Bobbio, transcribed (perhaps from St Columban's own copy) a Commentary (probably compiled from Greek sources by St Columban) on the Psalms. His transcription

is full of ancient Notae, many of which were evidently unfamiliar to him and his brother-monks (see 'Ir. Min.' p. 70). One of these is the ancient Nota for 'nam.' Diarmaid transcribes it, as he found it, with the majuscule form of *N*, so that what he expresses is not 'nam' but 'Nam.' Of course the word, by its nature, stands at the beginning of a clause, so that the capital letter is suitable enough. He does not use this symbol for the termination '-nam.' But he uses *d* with the lower extremity of its shaft traversed by an oblique stroke (like the oblique stroke in the 'quam' symbol) for the last syllable of 'quibusdam,' etc., a symbol often expanded by a corrector. Another MS. with a wealth of ancient Notae is an 8th century St Bertin MS. in Anglosaxon script, Boulogne 63-64 Augustine's Letters. In this MS. '-ram' is expressed sometimes by Insular *r* with a horizontal stroke through the shaft (below the line), e.g. 63 fol. 6^r 'veram,' fol. 6^v 'futuram.' The symbol was evidently unfamiliar and has been expanded by the corrector.

In a half-uncial MS. of Bobbio, Milan H 78 sup. Ambrose on St Luke, the last syllable of 'quadam' is expressed by *d* with a horizontal 'tail' added to the lower end of the shaft and a vertical stroke through this 'tail' (the same treatment of *d*, in fact, as of *m* and *n* in the common symbolism of 'mus,' 'nus'). This may be classed with the expression of the last syllable of 'quondam' on charters, where a stroke passes obliquely down (from right to left) through the lower part of the *d*. The last syllable of a word like 'inde' or of a word like 'eodem' is expressed in the same way in these charters (see below, s.vv. 'e,' 'em'), so that we must regard the stroke as a mere suspension-stroke and not as a symbol of 'am' more than of 'em' or 'e' or any other termination.

412. con-. The ancient Nota in legal MSS. varied in shape, but may be roughly described as resembling the Arabic numeral 7, with occasionally a curve instead of the angle (see the Index in Studemund's edition of Gaius). A suprascript stroke changed the signification to 'contra,' although this rule was not always strictly observed (see above, s.v.). In the earlier MSS. of our period this symbol still shews variety of form, but gradually the reversed c-form (c) established itself in usage; or rather, reasserted itself, for the Roman Grammarians speak of 'c conversum'

as the symbol of 'con' (Velius Longus, ed. Keil 'Gr. lat.' vii 53). In the scholia of the Medicean Virgil it has the true curved shape, 'complexa nepotes.' But the 'con'-symbol, apart from occasional appearance in Italy, is in our period practically confined to Insular scribes. Continental scribes make the 'cum'-symbol do duty for 'con-' and hardly ever use it in its proper sense of 'cum.' The 'cum'-symbol, originally *c*' (or sometimes *c.*), came to be written everywhere as *c̄* (see above, s.v.). We may therefore call *o* the Insular, *c̄* the Continental symbol for 'con.' Spanish scribes write the syllable in full or as *cō* (with the 'n' symbol; see below, s.v.).

413. 1. The Insular symbol. In the Irish, Welsh and Cornish MSS. of our period this is the only symbol known and is in constant use (for details see 'Ir. Min.,' 'Wel. Scr.'). English scribes occasionally admit, along with it, the Continental symbol. The latter appears, for example, in London, Cotton Tib. C ii (on fol. 3^r), in the Corpus Glossary sometimes (according to Hessels); but in Charters does not seem to shew itself till after our period (*o* in Mercia charters of 779, of 799-802, etc.; see 'Anc. Chart.' for details).

Even in the Irish script of Continental centres I have not found the Continental form, except in the Leyden Priscian of the year 838 (fol. 201^r). And Continental Anglosaxon script does not offer many examples: e.g. *c̄* is used in Berlin theol. Q 139 (Werden, "9 cent."); in a Würzburg MS. of 832-842 at Oxford, Laud. Lat. 92; in Paris 16668, foll. 41-58 (Lorsch, "9 cent."); in Boulogne 63-64 (St Bertin, "8 cent."; the Continental on fol. 7^r of 64, the Insular on fol. 19^r of 63); in Munich 14210 (Ratisbon).

In Breton MSS. the Insular and Continental symbols struggle for the mastery, which does not, until after our period, go to the latter (for details, see 'Zentr. Bibl.,' 29, 270). Both forms are known to the Corbie ab-type (see 'Rev. Bibl.' of 1912).

Of the appearances of the Insular symbol in an 'older' shape than the normal reversed *c* may be quoted: St Petersburg Q 1 15 (Corbie or Péronne, "beg. 8 cent."), sometimes in the 7-form with curve instead of angle; Paris 9525 (Echternach, of 798-817),

sometimes like our sign of interrogation. In the Merovingian script of Berne 611 it usually resembles the Arabic numeral 2.

In the old Bobbio minuscule of Vienna 16 it has a 7-form, but in the North Italian cursive of an apparently contemporary Bobbio MS., Vienna 17, one scribe gives it a q-form, another the reversed c-form. In the uncial of St Gall 912 it sometimes resembles the Arabic numeral 9, but usually a reversed c or curve with dot inside. In the old Bobbio script of Milan D 268 inf. there is a dot on the right as well as inside. A suprascript stroke is sometimes wrongly added to the Insular 'con' symbol, as to the 'eius' symbol (q.v.), e.g. in St Gall 567 ("8-9 cent."), 'consecuti' (according to Traube).

When the Insular symbol appears in the text of other Continental script, it seems due to Insular influence.

We find it in Namur 11 Bede's History (St Hubert, Ardennes, "9 cent.") fol. 35^v; in the Maurdrannus Bible (Amiens 6, on fol. 205^v 'convocans ad se omnem Israel'), written at Corbie between 772 and 780; in Troyes 657 (on fol. 58^v); in (earlier?) MSS. of Murbach, e.g. Oxford, Jun. 25, Colmar 39, Gotha 1 101 (on fol. 21^r); in (earlier?) MSS. of Fulda, e.g. Bâle F III 15, F III 15^e; in (later?) MSS. of Freising, etc., such as Munich 6262 (written 854-875), Munich 14470 (Ratisbon, partly "8 cent.," partly "9 cent.") in the later part (while it is written in full in the earlier), Munich 19408 (Tegernsee, "beg. of 9 cent."), Munich 14422 (Ratisbon, "8-9 cent."); in St Gall MSS. (see 'Zentr. Bibl.' 30, 478 sqq.), in Bobbio MSS. (see 'Zentr. Bibl.' 26, 301); Vat. Pal. 1447 (Mayence, before 813); the Essen Gospels (fol. 69^v), etc.

In all these MSS. it is usually accompanied by the Continental form; not however in Laon 423 (in the Laon az-type), Montpellier 409 (Auxerre, 772-795). In Oxford, Lat. theol. d 3 (of uncertain provenance) the reversed c-form (with a dot inside) is normal, but the Continental symbol also appears (fol. 111^r).

Sometimes it is employed only where a shorthand symbol is appropriate, in interlinear corrections, additions, etc. Thus in Munich 6243 Canones (Freising, "8 cent.") the syllable is written in full in the text, but on fol. 206^r this symbol appears in an interlinear addition, apparently from the hand of the scribe of the text.

But independently of Insular influence the ancient Nota shews itself in some MSS. of Italy. Not to mention the use of this symbol in the entry 'contuli' (at the end of quaternions) in so

early Verona MSS. as Verona 33 and 59 (fol. 91^v), the same form of entry as we find in other early MSS., such as Paris 12214, we find it sometimes in Verona 53 (half-uncial; see below) and it is current in the text of Lucca 490 (written at Lucca at the end of the 8th cent.). Berlin Phill. 1825 (Verona?, "9 cent.") has both symbols.

And since the ancient Nota persists in such MSS. as Paris 12097 (half-uncial and uncial) (according to Traube), the marginalia of Paris 12214 + St Petersburg Q 1 4 (half-uncial), not to add those of Paris 2706 (half-uncial of "N.E. France," "7 cent.," with the h-symbol for 'autem'), we may believe that it was familiar to Continental scribes in other than centres of Insular influence, although they might regard it as a cursive symbol unsuitable for bookhand and to be used only in marginal entries, interlinear corrections and glosses, or the like. In the symbol for 'consul,' 'consules,' etc., it appears in such MSS. as Berlin Phill. 1761 Breviarium Alarici (half-uncial, Lyons, "7-8 cent."), *o*ss 'consulibus' (passim, also *con*ss).

414. II. The Continental symbol. This, as we have seen, is really the ancient 'cum' symbol, and so its original form was *c*' or occasionally *c*. (see § 37). The former type is a feature of MSS. of Corbie, such as Paris 13373 and 13354 (with '*concupiscit*' fol. 61^v), the Maurdramus Bible at Amiens (n^o. 6, with '*conflatile*' fol. 206^r), Amiens 88 (frequently), Oxford Canon. patr. 112 (see 'Rev. Bibl.' 22, 410); also in a MS. of St Bertin, Boulogne 52, of the beginning of the 9th cent. (in a contemporary correction on fol. 32^v); also in the Insular script of St Gall 759 (along with the Insular symbol); and something like it appears in Vat. 6018 (of uncertain provenance; along with the reversed *c* with dot inside). In MSS. however like Paris 1012 (Limoges), Paris 1853 the *c* with apostrophe directly above must not be so interpreted, for this apostrophe directly above a letter is used elsewhere by the scribe as a mere abbreviation-stroke. The latter type we may ascribe to the '*contra*' of the Verona half-uncial of Verona 53, although the calligrapher substitutes (as in the 'que' and 'bus' symbols also) a small s-mark for the dot. (He also writes *o*tra.) But the shape which became normal everywhere was *c̄* (perhaps a

modification of the ancient Nota c. 'cum'). As examples (a few out of many) may be cited :

Paris 13359 (written at St Riquier in 796-810); the Hamilton Gospels; St Petersburg, Q 1 41 Sacramentarium (Percey in Chartrain); Leyden Voss. Q 110 (Micy, of 840-859); the London Alcuin Bible (Tours, mid. 9 cent.);

Paris 1451 (St Maur-les-Fossés, of the year 796); Paris 17371, foll. 1-153 (St Denis, 793-806); Paris 17451 (Compiègne, "end of 8 cent.");

St Petersburg, F vi 3 (Corbie, "9 cent."); Bamberg, Q vi 32, foll. 22-41 (Rheims, mid. 9 cent.); Berne 263 (Strassburg, 9 cent.); Boulogne 66 (St Bertin); Rheims 875 (Rheims, mid. 9 cent.);

Autun 5 (Lyons, 840-852); in Burgundian minuscule, e.g. Autun 20^a and 23, Montpellier 55; in Lorsch MSS., e.g. Vat. Pal. 829 and 1578;

The Kisyla group at Munich, e.g. Munich 4542; Echternach MSS., e.g. Paris 9530;

Fulda MSS., e.g. Munich 4115 ("8-9 cent.") (e.g. *ēpono* fol. 41^r, a word which in this MS., when written in full, is spelt *conpono*), Vat. Reg. 124 (before 847; but on fol. 72^r the Insular symbol);

Freising (etc.) MSS., e.g. Munich 6228, Munich 6330;

Würzburg theol. O 1 (in the part in Continental script);

Murbach MSS., e.g. Geneva 21, Manchester 15;

Swiss MSS., e.g. Einsiedeln 27 (the later part), Zurich Stadtb. C 12 (St Gall), St Gall 911 (time of Winithar), 70 (written by Winithar), while in St Gall 907 (written in the Winithar script) the Insular symbol is used;

Italian MSS., e.g. Cheltenham 12261 (North Italy), Paris 653 (North Italy); Verona minuscule (see 'Zentr. Bibl.' 27, 547), Bobbio minuscule (see 'Zentr. Bibl.' 26, 301), Vercelli minuscule (my examples come from MSS. rather later than our period), the uncial of Vat. 5007.

On the use of the 'n'-symbol in writing this syllable (*cō*), see below (s.v.), where it is shewn that, outside of Spain, *cō* usually denotes 'com-' and not 'con-' (e.g. Munich 6228, fol. 38^r *cōmotus...ēfitentibus*).

415. e. The symbolizing of *e* is found especially at the end of a line in liturgies, indexes, etc., where the failure to complete a sentence at the end of a line would spoil the neatness of the page. It is not always easy to distinguish such desultory practice from mere capricious suspension. Some scribes however practise it with much greater freedom and persistence. The symbol used is a suspension stroke, either above the preceding letter or (in the case of letters like *d*) transecting the shaft. Since final *e* and *em* were hardly distinguished in pronunciation, there is often confusion between their abbreviation symbols. Thus the '-nem' symbol (n-) denotes 'ne' in the Leyden Priscian (Irish minuscule of the year 838), e.g. fol. 166^r 'ex sillabarum coniunctione.' The '-de'

symbol often denotes ‘-dem’; for example, in a Fulda MS., Cassel theol. Q 10 (“8 cent.”), where a suprascript stroke is freely used for *e* (e.g. ‘ipse,’ ‘fame,’ ‘sive,’ ‘sine,’ etc.) and \bar{d} for ‘de’ (e.g. ‘*deinde*,’ ‘*designare*,’ ‘*corde*’), this ‘de’ symbol does duty also for ‘dem’ (e.g. ‘*itidem*,’ ‘*quidem*’). And in Douai 12 (Marchiennes Abbey), where \bar{n} is freely used for ‘-ne’ (e.g. fol. 68^r ‘*filium gehennae*’), it represents ‘-nem’ on fol. 78^r ‘*Petrum et Iacobum et Iohannem*.’ In Merovingian charters the same suprascript mark denotes the *e* of ‘*porcione sua*,’ ‘*dedisse*,’ etc., and the ‘em’ of ‘*omnem potestatem*,’ ‘*partem*,’ etc. (see Lauer and Samaran for examples).

In appending some details of the use of this symbol, it will be convenient to treat the syllable ‘de’ separately (see above, § 39).

(1) DE. An early type is found in Paris 13246, the Bobbio Sacramentary, foll. 1–8, where an oblique (sometimes curved) stroke transects the lower shaft of *d* or touches its lower curve (also for ‘di’ in ‘*dies*,’ etc.). In Merovingian charters this form of suspension-stroke with *d* expresses the last syllable, not only of ‘*exinde*’ (Lauer and Samaran, pl. 19), but also of ‘*eodem*,’ ‘*quondam*,’ and expresses the word ‘die.’ The usual type however is \bar{d} (especially in ‘*unde*,’ ‘*inde*’). Insular scribes do not use this symbol, and its appearance in Insular script must be due to Continental influence, e.g. in Cambridge, Trin. Coll. 368 (Ags., of the year 833, probably written on the Continent) ‘*unde*,’ ‘*inde*’ (but also \bar{d} ‘-dus’ frequently); in St Gall 759 (Ags.?) ‘*exinde*,’ ‘*unde*,’ ‘*inde*.’

In the St Gall Priscian (written in Ireland, c. 850) ‘De’ is expressed by writing the horizontal stroke inside the *D*; but this is probably a monogram, as it clearly is in Vat. Reg. 1209 (Ags.), fol. 28^v ‘*De generali constitutione*.’

In the cursive marginalia of Paris 9550 (St Claude, Jura) \bar{d} is freely used, not only for the syllable ‘de’ but for ‘di’ (e.g. ‘*dicitur*,’ ‘*tradicione*’). In Paris 1853 (“8 cent.”) \bar{d} is freely used for the syllable ‘de’ (e.g. ‘*deducatis*,’ ‘*possedebit*’), while for ‘De’ an oblique stroke is drawn through the right-hand curve of uncial *D*. In a St Amand MS. of the time of Lotharius scriptor, Paris 2109, we find \bar{d} ‘de,’ e.g. fol. 261^r ‘*corde*’ (more frequently \bar{n} ‘-ne,’ e.g. fol. 31^v ‘*de pane*’). In a St Bertin MS., St Omer 15 (“beg. of 9 cent.”), \bar{d} ‘-de’ is frequent (less frequent \bar{n} ‘-ne,’ e.g. fol. 211^r ‘in *passione* vel in *tenebris*’). Also Leyden Voss. Q 69 (‘*inde*’); Wolfenbüttel Helmst. 455 (fol. 1) ‘*unde*’;

Zürich Stadtbibl. C 68 Juvenus, ‘*corde*’ fol. 55^r (at end of line); Carlsruhe Reich. 99, part ii (Reichenau) ‘*inde*,’ ‘*unde*’;

Paris 7530 (an early specimen of Beneventan minuscule). It is a feature of Visigothic minuscule: e.g. Madrid Tol. 2. 1 Bible (“end of 8 cent.”) and Tol. 15. 8; Madrid Bibl. Acad. Hist. 20 (e.g. ‘de,’ ‘*Iude*,’ ‘*redemisti*,’ etc., etc.) and 44 (e.g. ‘*quidem*,’ etc.).

It is found also in these MSS. of uncertain provenance: Paris 2123 (of 795-816), e.g. 'de,' 'debet,' 'unde,' etc.; Glasgow T 4, 13, 'unde' fol. 26^v; Oxford theol. d 3, 'de exercitu faraonis' fol. 134^v; Paris 4404, 'codecellos,' etc.

416. (2) -NE, -TE, etc.

The Anglosaxon MS. mentioned above, Cambridge Trin. Coll. 368, uses \bar{n} '-ne' freely. In St Gall 759 (Ags.?) \bar{s} in 'sine' on p. 16 is perhaps a mere capricious suspension. The Merovingian script of Berne 611 has \bar{s} in 'sine' fol. 109^r, \bar{s} iū 'sive' fol. 108^v and \bar{c} iuat' for 'civitate' fol. 32^r.

A Lombard charter of 758 in the Piacenza Archives has n with a stroke through the tail of the letter (the common 'nus' symbol) for 'ne,' e.g. 'portione.'

The cursive marginalia of Paris 9550 (St Claude, Jura) express 'le' in 'lege' (but also 'lis' in 'evangelista') by l with a stroke through the tail of the letter. An "8th century" Fleury MS., Paris nouv. acq. 1597, has \bar{o} m̄ 'omne' fol. 79^r (more often \bar{d} '-de').

In two St Amand MSS. of the time of Lotharius scriptor, Vat. Pal. 161 and Paris 2109 (cf. above), \bar{n} '-ne' is frequent; also in Paris 3837 (Angers).

In a Sacramentary written at Corbie in 853, Paris 12050, we find on fol. 136^v 'qui offensione nostra non vinceris sed satisfactio \bar{n} e | placaris'; and a much earlier Corbie MS. (Paris 13047) has \bar{n} '-ne,' \bar{t} '-te' frequently. In a St Denis MS. of 793-806, Paris 17371, foll. 1-153, we find on fol. 40^v 'haec super \bar{b} Domini dicta cognosce' expanded 'superbe.'

In Cheltenham 17849 Concilia ("8 cent.") \bar{t} is freely used for 'te' and sometimes for 'tem,' e.g. 'ante,' 'forte,' 'virginitatem professus,' and even in the middle of a word, 'profiteri,' 'constiterit,' etc., etc.; also \bar{n} for 'ne,' e.g. 'domine frater,' 'cum o(b)lacione.' In Lyons 610 (time of Leidrad), e.g. fol. 132^r ab hac professio \bar{n} '-ne' (frequent, especially at ends of lines, according to Traube). The 'e' symbol is frequent in Hague 1.

Rheims MSS. symbolize e , e.g. the Utrecht Psalter (p. 66 in tituli inscriptio \bar{n} , p. 55 long '-ge'), Leyden Voss. Q 60 (frequently), Berlin Phill. 1743 (\bar{n} '-ne' frequently; also \bar{d} '-de').

We find \bar{n} '-ne' throughout Brussels 10127-41 Canons (Ghent, "8 cent."), even \bar{o} m̄ 'omne.' Wolfenbüttel Weiss. 97 has on fol. 57^v de lustrali conlacio \bar{n} '-ne' and on fol. 78^r de contrahendi auctoritatē '-te'; Leyden 67 E Glossary ("9 cent.") e.g. fol. 44^v virtutē '-te,' fol. 47^v vastarē '-re'; London Add. 18332 (Carinthia, "9 cent."), fol. 110^v veritatē '-te,' fol. 57^v a condemnatio \bar{n} '-ne.'

Munich 6273 (written at Freising 812-834) has on fol. 199^r a religio \bar{n} '-ne' (at end of line). A Ratisbon MS., Munich 14470, symbolizes e very freely, e.g. \bar{d} cernunt, un \bar{d} , \bar{f} inm (fol. 105^r), \bar{o} m̄ genus (fol. 152^v), sine crimi \bar{n} (fol. 142^v). The Collectanea MS. of Arno, Bp of Salzburg, Vienna 795 (c. 798) has (according to Chroust I vii, pl. 3) redemptio \bar{n} '-ne' (by the first scribe).

St Gall 911, the Kero Glossary, has \bar{s} in 'sine' on p. 250; Carlsruhe Reich.

222 has *neū* 'neve' on fol. 178^v. In Hague 9 (Verona?) '-ne,' '-re' (also *đ* 'de').

Milan H 150 inf. (Bobbio) has *n̄* '-ne' (and '-nae,' e.g. fol. 82^v 'reparationis *humanae*') frequently, and on fol. 13^v *qualitat̄* 'qualitate.'

In Paris 7530 (Monte Cassino, end of 8 cent.) 'be' of '*habes*' is denoted by *b* with cross-stroke (e.g. foll. 57^v, 58^v), 'le' of '*tribunale*' by *l* with cross-stroke (e.g. fol. 123^v). Like this expression of '*habes*' is the use of *n̄s* for 'nes' (of '*quaestiones*,' '*omnes*,' etc.) in Paris 10612 ("8 cent."). Such expressions are perhaps rather capricious contractions of words (see above, s.v. 'omnis') than the use of an 'e' symbol. Cf. *doñc* 'donec' in Laon 137 (az-type) on fol. 13^v; *sanctificatiōnm̄* '-nem' in Lyons 610 (time of Leidrad) on fol. 37^v; *prophta* (with cross-stroke through *h*) 'propheta' in many MSS., e.g. Cologne 74 and 108 (both of the time of Hildebald); *tañn*, *moñnta*, etc., in Paris 4403; *patřm*, *libř*, *uniřrsa* in Paris 9575 (Poitiers, of 811).

(See also above, s.vv. 'ecce,' 'dicens,' 'adeo.')

We find *ō* for '-one' (perhaps a capricious suspension) in one of the Kisyla group, Munich 4542 (in the Index, fol. 2^r '*prae confusione*').

417. -em. We have seen above (§ 411) that the true ancient Nota for final 'em' seems to have been a horizontal stroke to the right of the preceding consonant. In MSS. of our period it survives only in the endings 'dem' (d-) and 'nem' (n-), and even in these two endings is not of frequent occurrence and is not always distinguished from 'de,' '-ne.'

In the St Gall Priscian (written in Ireland c. 850) the 'm' stroke is sometimes added above to discriminate *-em* from *-e*. Other MSS. in Irish script with d- '-dem' are Laon 26 (fly-leaves) 'quidem'; the Carlsruhe Priscian (but n- denotes 'ne,' fol. 19^v 'in oratione'); the Carlsruhe Bede and Augustine.

The Cambridge Juvenius (fol. 1^v 'quidem,' fol. 1^r 'sinem' for 'finem'); the Corpus Martianus Capella ('-dem' frequently), and in other Welsh MSS. later than our period (see 'Wel. Scr.'; and for Breton MSS., see 'Zentr. Bibl.' 29, 270).

A suprascript stroke over *d* denotes 'dem' in the Anglosaxon script of an Echternach MS., Paris 9565, frequently.

A suprascript stroke over *n* (or *N*) denotes 'nem' in Carlsruhe Reich. 221, foll. 1-53 (Reichenau, "end of 8 cent."), e.g. fol. 22^r 'per rationem'; Paris 1853 ("8 cent."), e.g. fol. 27^v 'Sicut et David dicit beatitudinem hominis'; Paris 11710 (of the year 805),

fol. 14^r 'decretam cessationem'; Paris 12048 Sacramentary (Rebais, c. 750), fol. 136^r 'post communionem' (at end of line); London Add. 18332 (Carinthia, "9 cent.") ñ 'nem,' e.g. fol. 110^v 'sanguinem,' 'deversionem'; Leyden Voss. Q 69 ('orationem'); Munich 14470 (Ratisbon), frequently (also ñ '-ne'); Düsseldorf B 3 (ab-type), etc.

In Milan C 98 inf. Maximus' 'Homilies' (Bobbio), in which the old form of *d*, with shaft projected below the line, is in use, the abbreviation-stroke traverses obliquely the lower end of the shaft of the *d* in such a word as 'eiusdem,' although elsewhere in this MS. this symbol denotes '-dum' (see below, s.v. 'um'). In a Merovingian charter of Clothair III (657-673) the same sign expresses the last syllable of 'eodem' (also of 'quondam'); in another of 691 'ibidem' and 'quondam,' and so on (see Lauer and Samaran). This is probably a mere suspension (cf. above, on the 'e' symbol). The cases of the Pronoun 'idem' (on the Nom. 'idem,' see above s.v.) often shew \bar{d} for 'dem': e.g. Verona 44 ("9 cent."), fol. 170^v eos \bar{d} 'eosdem'; Paris 11710 (see above), e.g. fol. 49^r 'unum eundem'; Paris 12050 Sacramentary (Corbie, of the year 853) 'per eundem,' 'eiusdem Spiritus,' etc.; Paris nouv. acq. 1575 (Tours, "beg. of 8 cent."), 'eodem,' etc.; the oldest Bobbio minuscule, e.g. Vienna 16 'eamdem' and 'eiusdem' fol. 3^r, Vienna 17 'eodem,' etc.

In the Irish minuscule of Laon 26 the suspension \bar{o} '-onem' is frequent, e.g. fol. 93 'propter passionem Christi,' fol. 11^r 'post resurrectionem'; but also for '-onis,' e.g. fol. 19^r 'terram repromissionis.' (For \bar{o} '-one,' see above, on the 'e' symbol.)

An early example of \bar{d} 'dem' is Oxyr. pap. 1251 'quidem.'

418. en. As the Greeks had a Nota for the particle $\mu\acute{\epsilon}\nu$ (used, for example, in the papyrus of the 'Constitution of Athens'), so the Romans had a Nota \bar{m} 'men' (e.g. 'instrumentum,' 'nomen'), and similarly \bar{u} 'ven' and (in the Verona fragment de iure fisci) \bar{c} 'cen,' and perhaps \bar{g} 'gen,' and so on. The ancient Nota \bar{m} 'men' remained current in all parts excepting Spain and the British Islands. In home Insular script it hardly shews itself, an alien symbol, until the close of our period, but is earlier, as might be expected, in Continental specimens of this script; just as it is recognized in the Visigothic

script of scriptoriums north of the Pyrenees. In Breton (both of Insular and Continental type) it is current (cf. 'Zentr. Bibl.,' 29, 270). The ancient Nota ū 'ven' hardly survives in our period, and ē 'cen' only in the Corbie ab-type.

The symbols nōm and tām for 'nomen' and 'tamen' are, strictly speaking, examples of the 'men' symbol, and not word-symbols, except in scriptoriums where it can be proved that 'men' is not symbolized unless in these two words. Nōm was also the ancient Nota for 'nomine' and is often so used in our MSS. (see above, s.v.).

(1) *men.*

(Irish.) In home Irish my earliest dateable example is the Macdurnan Gospels (Armagh, c. 900); in Continental Irish, the Leyden Priscian (of the year 838), the Carlsruhe Bede (of 836-848), St Paul (Carinthia) 25, 3, 31^b, the Sedulius group, the Johannes Scottus marginalia (for details, see 'Ir. Min.'). The ām 'amen' of the Book of Mulling [St John] must be a word-symbol or a capricious suspension.

(Welsh, etc.): Berne 671 (Cornish cursive of "9 cent."); the Corpus Martianus Capella (probably end of 9 cent.) (further details in 'Wel. Scr.').

(Anglosaxon): (in Vat. Pal. 68, written in Northumbria, "8 cent.") nōm seems a word-symbol; in London Cotton Tib. A xiv, fol. 161^r tām 'tamen' seems due to a corrector; Oxford, Digby 63 (Winchester, c. 850); Cambridge, Corp. Coll. 183 (provenance unknown, "beg. of 9 cent.").

MSS. of Echternach, e.g. Paris 9525 (of 798-817), and 9565 ("8 cent."); MSS. of Lorsch, e.g. Paris 16668, foll. 41-58, Vat. Pal. 220; Boulogne 11 Gospels (St Vaast, Arras, "8-9 cent."); Boulogne 63-64 (St Bertin, "8 cent."); in Cambrai 441 (half-uncial) lūm 'lumen' on fol. 157^r (at end of line) may be a mere capricious suspension; Metz 76; Berlin theol. Q 139 (Werden); Vat. Pal. 577 (Mayence); Cassel theol. F 54 (Fulda) (by one scribe); Milan L 85 sup.; Bamberg E III 19; MSS. of Würzburg, e.g. Oxford Laud. 92 (of 832-842), Würzburg th. F. 13 ("8 cent.") and th. F 67; MSS. of Freising, etc., e.g. Munich 6298 (time of Corbinian?) and 6237 with 6297 (c. 780) and 6433 ("8-9 cent.") and 14096, foll. 1-99 (Ratisbon, "8 cent.") and 14653 (Ratisbon, "8 cent."); Vienna 2223; St Gall 759 and 761; Berlin Phill. 1662. However the un-Insular character of the symbol was recognized, as a rule, even on the Continent. In most MSS. written part in Continental, part in Anglosaxon script, m̄ 'men' appears in the Continental part only, e.g. Gotha I 75.

(Visigothic): Albi 29; Paris 8093, foll. 1-38 (Lyons).

In Escorial a I 13 (of the year 912 or 812) and R III 25, foll. 1-166 ("beg. of 9 cent.") ām 'amen' may be a word-symbol or a capricious suspension.

When the abbreviation-stroke was vertical and not horizontal, the 'men' symbol was very like the Insular 'mihi' symbol (*m* with suprascript *i*).

(2) *ven.* In the Naples Charisius, fol. 25^r (= Cipolla 'Cod. Bobbiesi,' pl. 1), what Cipolla explains (rightly?) as 'conventicula perditorum' is explained by Goetz ('Corp. Gloss. Lat.' 5, 661, 22) as 'converticula.'

(3) *cen.* In the Corbie ab-type \bar{c} for 'cen,' e.g. 'innocens, 'licentiam,' 'relucentes,' 'introducens,' and, most of all, in 'dicens' (unless this is rather a word-symbol; for details, see 'Rev. Bibl.' of 1912); Paris 17451, foll. 9-end (Compiègne, "8-9 cent.") has plac̄s 'placens,' fol. 121^r, but this MS. uses the Corbie ab-type symbols, and its first eight leaves are actually written in that type.

(4) *gen.* A MS. of the Corbie ab-type, Paris 13440, which makes a free use of abbreviation, offers 'argentum' on fol. 107^v, with \bar{g} for 'gen.' In Einsiedeln 347 (in Swiss script of "8 cent.") we find this rare symbol on p. 114 'in maius semper augendam.'

(5) *hen.* A Cologne MS. of Hildebald's time, Cologne 51, uses \bar{h} in 'reprehendit' fol. 127^r. This use of the symbol is ancient. It is found in the Verona Gaius (183, 6 reprehenditur).

419. er. The ancient Nota for 'ter' (word or syllable) was *t* with a stroke through the shaft of the letter (like *p* with stroke through the shaft 'per'). It must have been easy to mistake this for an obliterated *t*, a *t* which had been written by error and was struck out by the scribe or by a corrector. It is not surprising to find that the ancient Nota has been generally replaced in mediaeval MSS. by a less dangerous symbol, *t* with suprascript stroke. The new symbol is universal except in Spain, although even in Visigothic script it shews itself north of the Pyrenees. The common expressions in all scripts, $\text{propt}\bar{t}$ 'propter,' $\text{frat}\bar{t}$ 'frater,' $\text{pat}\bar{t}$ 'pater,' $\text{mat}\bar{t}$ 'mater,' $\text{int}\bar{t}$ 'inter,' etc., are rather examples of this syllable-symbol than word-symbols.

For 'ber' the ancient Nota appears in various forms, e.g. \bar{b} in the Autun palimpsest; *b* with stroke through the body of the letter, in Vat. lat. 5766; \bar{b} in the same MS.; *b* with the curve continued through the shaft and down to the left, in the marginalia of Vat. Reg. 886. In mediaeval MSS. the usual form is \bar{b} , and this symbol is found in most scripts (except Anglosaxon and, in great part, Italian) in which the 'ter' symbol is found. But it is not nearly so common as \bar{t} 'ter.'

For 'ver' the ancient Nota is ū (also a symbol of 'vel' and 'ven'). This too is widely spread in mediaeval MSS., especially Irish (with Welsh and Cornish) and Swiss.

The ancient Nota for 'fer,' an *f* with a stroke transecting the shaft under the branch of the letter, appears in an 8th century MS. of North Italy (Verona?), Carlsruhe Reich. 57, e.g. '*fertur*' (cf. Holder in '*Mélanges Chatelain*,' p. 636).

We have also some trace of an ancient Nota for 'ser,' *s* with a stroke through the centre of the letter. This symbol (with its equivalent \bar{s}) is conserved in a few of the earlier MSS. of our period, written at the Irish foundation, Bobbio, and some other centres, but never attained to general currency. The cross-stroke form of the symbol was liable to be misread as an obliterated *s*, the suprascript form as \bar{s} 'sunt' or 'sed' (see above, s.vv.).

The Bobbio scribes made use of some analogous symbols, such as \bar{d} 'der,' \bar{c} 'cer' (but \bar{g} in Irish, etc., denotes 'gre'). These rarely appear in other MSS. of our period.

420. Examples of (1) *ter*. The transection-symbol appears, not merely in the half-uncial of Verona 53 and Vat. lat. 1322 (Verona) '*pater*,' but also in the Anglosaxon script of an "8th cent." Tours MS., London Egerton 2831; the (contemporary?) marginalia of Paris 2706 (half-uncial of "N.E. France"), with the left-hand loop of the *t* continued through the shaft; Berne 611 (Merovingian), fol. 108^r '*propter*' (with the cursive *t*, like a reversed Greek β , the stroke passing through the tail of the letter); similarly '*inter*' in a Merovingian charter of 693. A Constance MS., Fulda D 1, of "eighth cent." writes this last symbol without lifting the pen, e.g. '*inter*' fol. 77^r, '*similiter*' fol. 166^v, thus making the cursive *t* end in an 8-flourish. In a Tortona MS. of 862, Vat. lat. 5775, the ligature '*et*' has the '*t*'-stroke transected in '*eternus*' more than once.

In Visigothic script we find \bar{t} 'ter' only in such MSS. as Albi 29; Paris 8093, foll. 1-38 (Lyons), '*clementer*,' '*iter*.'

The usual 'tur' symbol (*t*) is used for 'ter' occasionally: Paris 1012 (Limoges, "8-9 cent."), along with \bar{t} 'ter'; Laon 288 (Laon, "beg. 9 cent.");

The Anglosaxon 'tur' symbol (see below, s.v. 'ur') in Paris 12168 (Laon az-type) fol. 39^v '*propterea*' (elsewhere \bar{t}).

On the other hand the 'ter' symbol plays the part of 'tur' (or 'tor') in an Auxerre Psalter of 772-795, Montpellier 409, on fol. 29^r '*ipse est creator caeli*.' In Berlin Phill. 1735 an arch stands above *t* for 'ter.'

(2) *ber*. While the symbol \bar{b} (often with the stroke touching, but not transecting the shaft) is fairly common in Irish and Welsh (see 'Ir. Min.' and

'Wel. Scr.'), in Anglosaxon script my only examples are 'liber' in Bâle F 111 15^e (Fulda), fol. 17^r, and 'tabernaculum' in Munich 6237 (Freising), fol. 106^r.

In the Corbie ab-type, where the symbol denotes 'bus,' it is hardly ever found, although it was not unknown at Corbie (see 'Rev. Bibl.' of 1912). And many scribes seem to avoid it, perhaps because they preferred to reserve this symbol for the syllable 'bis' (see below, s.v. 'is'). I did not notice it in any of the Autun MSS. In Paris 2341 (Le Puy, of 843) it denotes 'ber,' 'bis,' 'bit.'

In Veronese minuscule it hardly appears till the close of our period (cf. 'Zentr. Bibl.' 27, 547), e.g. Verona 23 ("9 cent."); but it is frequent in Ivrea 42 (of the year 813). I have no other Italian examples, unless Berlin Phill. 1825 (fol. 11^r 'gubernat'), Hague 9 ('gubernatio,' etc.) belong to Italy.

Albi 29, in Visigothic script, probably written at Albi, has this symbol, e.g. fol. 21^r 'gubernantes.'

A variety is \bar{b} 'ber,' e.g.: Paris 13159 (of 795-800).

421. (3) *ver* (not 'uer').

In Irish and Welsh this symbol is very common (see 'Ir. Min.' and 'Wel. Scr.' for some details). Also in Breton (cf. 'Zentr. Bibl.' 29, 270). In a Breton MS. of Smaragdus' Grammar, Paris 13029 ("9 cent.") *u* has often the 2-mark above.

For Anglosaxon my examples are: Lambeth 218 (fol. 203^v); Paris 9525 (Echternach, of 798-817), fol. 137^r; Munich 6298 (Freising, time of Corbinian?);

(Continental): Paris 2706 (half-uncial, "N.E. France"), in the (contemporary?) marginalia; Cologne MSS. of Hildebald's time, e.g. Cologne 55 and 74, and earlier, e.g. Cologne 210; Paris 10588 ("8 cent."); Bamberg M v 12, part ii; Leyden, Scal. 28 (Flavigny, Autun, of the year 816) fol. 92^r 'verbum'; Leyden Voss. Q 110 and Paris 1862 (both Micy, of 840-859);

Vat. Pal. 212 (Germany); Paris 2440 (Fulda, of 819), fol. 42^r 'adversus'; MSS. of Freising, etc., e.g. Munich 6228 (Freising, "8 cent.") and 6330 (Freising, "8-9 cent.");

MSS. of Murbach, e.g. Oxford Jun. 25 ("8 cent.");

Vienna 743 (= theol. 136);

Einsiedeln 281, pp. 1-178 + 199, pp. 431-526 ("mid. of 8 cent.") and 347 ("8 cent.") and 264, foll. 1-125 ("9 cent."); MSS. of St Gall, e.g. St Gall 20 ("beg. of 9 cent.") and 125 ("8-9 cent.") and 555 (of 841-872); St Gall 348 (Chur, c. 800); MSS. of Reichenau, e.g. Darmstadt 896, foll. 219-241, and Carlsruhe Reich. 222; MSS. of Constance, e.g. Stuttgart HB vi 113 and vii 39.

Of unknown provenance: Oxford theol. d 3 ("8-9 cent."); Berlin, Diez B 66.

In a St Bertin MS. of Augustine, Boulogne 63 (Ags. minuscule of "8 cent."), which preserves many old symbols, the second upright of *u* is projected below the line and traversed by a cross-stroke (fol. 25^v), so that the 'ver' symbol assumes the true 'er' symbolism (as in 'per') and cannot be mistaken for 'vel.' In Laon 68 ("beg. of 9 cent.") majuscule *u* is transected by a wavy stroke in 'Virtutibus' (or 'Vert-') fol. 35^r. This symbolism of 'vir' is however a feature of later date than our period.

(4) *ser.* This St Bertin MS., Boulogne 63 (Ags. script of "8 cent."), preserves many obsolete Notae and among them *s* (in minuscule form (with transected shaft for 'ser' (fol. 19)). This appears also on fol. 111^r of Oxford theol. d 3 (unknown provenance; "8-9 cent.") in the word 'servi' (fol. 111^r) and is expanded, as an unfamiliar symbol, by the corrector. In the half-uncial of Verona 53 it is naturally frequent, 'sermo,' 'praesertim,' etc.

The form \bar{s} 'ser' is current in the earliest Bobbio minuscule, e.g. the Naples Charisius and Vienna 16 (cf. 'Zentr. Bibl.' 26, 297), and appears in two MSS. in Irish minuscule, probably of Bobbio, Florence Ashb. 60 (in 'servata' fol. 20^v expanded, as an unfamiliar symbol, by a contemporary corrector), Vat. lat. 491, e.g. 'serviens' fol. 41^v.

(5) *cer.* The symbol \bar{c} 'cer' is frequent in the earliest Bobbio minuscule, e.g. the Naples Charisius and Vienna 16 (cf. 'Zentr. Bibl.' 26, 297).

The Corpus Martianus Capella (Welsh), fol. 40^v 'docere,' is probably after our period.

Saēdos 'sacerdos' appears, e.g. in Paris 1012 (Limoges, "8-9 cent."); Paris 11710 (of the year 805); Paris 12050 (Corbie, of the year 853); Oxford theol. d 3; Berlin, Ham. 31 (Albi, "9 cent.") fol. 2^v; Berlin, Ham. 253 (Stavelot, "8-9 cent."), frequently, etc.

(6) *ger.* Vat. lat. 491 (Irish minuscule, probably of Bobbio) shews \bar{g} 'ger' (instead of the usual signification, 'gre') in 'dilegere' fol. 44^v.

422. is. The ending 'is' is not so freely symbolized in mediaeval MSS. as the ending 'it' (see the next paragraph). The treatment of the two endings is, in other respects, very similar. Both are expressed by a suspension-stroke which usually transects the shaft of a letter like *b* or *l* or *d* (\bar{b} \bar{l} \bar{d}). Both are written in full in the British Islands and in Spain, until the close of our period, although in the Insular script of Continental centres and in Visigothic script north of the Pyrenees the symbols appear earlier. And just as it is conceivable that the symbolism of the syllable 'it' in the rest of Europe (France, the Low Countries, Germany, Switzerland, Italy) is an extension of the word-symbols *diċ* 'dicit' and *diċ* 'dixit' (in Insular script $d\bar{i}$ and $d\bar{x}$), so the word-symbols *noċ* and *uoċ* (in Insular script $n\bar{b}$ and $u\bar{b}$) may possibly have supplied the pattern for the symbolism of the syllable 'is.' This symbolism is found chiefly in the ending 'bis'; next in order of frequency comes the ending 'lis,' and, last of all, the syllable 'dis.' We have a faint trace of an occasional ancient Nota nob. 'nobis' (see above, s.v.), but not of any ancient symbolism of the syllable

'is.' Spanish scribes at, or rather after, the close of our period invented a peculiar cedilla-like symbol for the 'is' of 'bis' (extended to the 'is' of 'lis,' etc.), e.g. Escorial a I 13 (of 812 or 912 A.D.), 'cibis,' 'nobis,' 'vobis,' and & I 14 ("9 cent."), 'suabis,' 'nobis,' etc.; Madrid, Acad. Hist. 44, foll. 16-253 ("9 cent."), 'periculis,' 'iaculis,' etc.

The Corbie ab-type, whose abbreviations are mainly Insular, ignores the 'is' symbol (see 'Rev. Bibl.' of 1912). Breton scribes however symbolize all three syllables, 'bis,' 'lis,' 'dis' (see 'Zentr. Bibl.' 29, 270), even when using the Insular type of script.

423. Examples of (1) *bis*. (The word-symbols 'nobis,' 'vobis' are excluded. The list of examples, which does not profess to be exhaustive, begins with Italy.)

In the earliest Bobbio minuscule of Vienna 16, e.g. 'urbis'; Nancy 317 Grammatica (Bobbio, "9 cent."), frequently; in the 9th cent. minuscule of Verona sometimes (see 'Zentr. Bibl.' 27, 537); Milan Trivulz. 688 (Novara, before 800), 'praefecto urbis'; Ivrea 42 (of the year 813), 'orbis'; Modena Bibl. Capit. O I 11 Medica (of the year 800), 'dabis'; Vat. lat. 5775 (Tortona, of the year 862), 'verbis'; Paris 653 (N. Italy, "8 cent."), frequently; Lucca 490 (about the year 800), fol. 175^r 'huius Romanae urbis' (possibly a capricious suspension);

In Beneventan script, e.g. Cava 2 Isidore's Etymologies (Monte Cassino or Benevento, 778-797), e.g. 'tubis,' and Paris 7530 (frequently); in Vitt. Eman. 1571 (= Sess. 11), frequently; a Montecassino charter of 810 (Piscicelli Taeggi, pl. 34) 'quabis' (for 'quavis').

MSS. of Reichenau, e.g. Carlsruhe Reich. 221 (frequently) and 191 (fol. 27^r 'turbis carnalibus') and 222 (frequently);

MSS. of St Gall, e.g. St Gall 11 (time of Winithar), e.g. 'verbis,' and 907 Glossary (same time), e.g. p. 158 'Pubiscere iuveniscere barbiscere,' and 125 (frequently);

Einsiedeln 18 (frequently) and 347 (frequently); Zürich Stadtbibl. C 68 (frequently);

MSS. of Murbach, e.g. Oxford Jun. 25 ("8 cent."), fol. 156^r 'verbis,' Geneva 21 ("8-9 cent."), 'verbis'; Paris 1853 (fol. 250^r) 'lumbis';

MSS. of Lorsch, e.g. Vat. Pal. 172 ("9 cent."), frequently; Vat. Pal. 212 (Germany, "8 cent."), frequently; Berlin, Phil. 1716 (Germany?, "8-9 cent.") 'videbis';

MSS. of Fulda, e.g. Vat. Reg. 124 (before 847), fol. 34^r 'in die nubis,' and Cassel theol. F 30 ("9 cent."), fol. 43^v 'An negabis? Immo adsentior'; Bamberg E III 19, frequently;

MSS. of Freising, etc., e.g. Munich 6239 (Freising), 'verbis,' 'orbis,' and

6330 (Freising), frequently, and 14470 (Ratisbon), frequently; Munich 4547 (written for Princess Kisyla), fol. 38^r 'verbis';

London Add. 11880 (Bavaria? "9 cent."), 'urbis,' and 18332 (Carinthia, "9 cent."); Brussels 8216-8 (St Florian, 819 A. D.), 'verbis';

Berne 263 (Strassburg, 9 cent.), 'urbis Romae,' 'verbis'; Autun 5 (written at Lyons, 840-852); MSS. of Burgundy, e.g. Autun 23 Isidore Sent. (fol. 29^r 'bis') and 20^a and 21 and Leyden Scal. 28 (Flavigny, of the year 816), fol. 98^r 'in urbis modum,' and Montpellier 55 (frequently); Paris 13048, foll. 1-28 (St Riquier), 'orbis'; Boulogne 66 (St Bertin, "beg. of 9 cent."), 'verbis'; MSS. of Cambrai, e.g. Cambrai 282 and 624, 'urbis';

St Petersburg F VI 3 Tractatus de Morbis Mulierum (Corbie, "9 cent."), 'dabis,' 'curabis'; Paris 17451 (Compiègne), frequently; Amiens 6 Maur-dramnus Bible (Corbie, 772-780), fol. 207^r 'non declinabis iudicium advenae'; Paris 1012 (Limoges, "8-9 cent."), fol. 56^r 'vocabis nomen eius Iesum'; Paris 1603 (St Amand, "end of 8 cent."), fol. 175^v 'Dominus dixit non periurabis'; Paris 17371, foll. 1-153 (St Denis, 793-806), frequently;

Cologne MSS. of Hildebald's time, e.g. Cologne 54 and 83^m; Bamberg M v 12, part ii (end of 8 cent.), frequently; Paris 10588 (frequently); Leyden 114 (Rheims, "beg. 9 cent."), 'urbis,' 'habebis'; Brussels 9403 ("8-9 cent."), frequently; Douai 12, 'videbis,' fol. 7^v; Paris 1862 (Micy; also 'bit');

Brussels 10127-41 (Ghent, "8 cent."), fol. 107^r 'et vocabis nomen Iohannem' (with the same symbol in 'florebit' on the same page!); Montpellier 61 (Troyes), frequently; Liège 306 (St Trond, of the year 834), frequently; Paris 9528 (Echternach), frequently, but in another Echternach MS., Luxemburg 68 ("beg. of 9 cent."), fol. 23^v 'quia regnum perpetuum dabis nobis' a contemporary corrector has expanded this symbol, presumably to prevent confusion with 'dabit.' The Laon az-type recognizes this symbol (cf. 'Rev. Bibl.' of 1914).

Of unknown provenance: Oxford theol. d 3 ("8-9 cent."), fol. 118^v 'posteriora mea videbis'; Berlin, Diez. B 66 Grammatica, p. 198 'in verbis'; Berlin Phill. 1825 (Angers or N. Italy), 'orbis'; Cheltenham 17849 Concilia, (frequently);

(Anglosaxon.) Cambridge, Trin. Coll. 368 (Ags. script of the year 833), frequently; Berlin theol. Q 139 (Werden), fol. 20^v 'verbis';

Milan L 85 sup. (frequently);

MSS. of St Gall, e.g. St Gall 759 Medica ("8 cent."), e.g. 'dabis bibendum,' and 761 Medica, e.g. 'dabis,' etc.

(Visigothic.) Paris 4667 Lex Visigothorum (of the year 828), fol. 46^r modum verbis tantummodo'; Lyons 443 (372) Origen on Genesis, the part in Visigothic minuscule ("9 cent."), e.g. fol. 9^v 'et bituminabis eam,' fol. 10^r 'congregabis ad temet ipsum.'

424. (2) *lis*.

Lucca 490 (about the year 800), fol. 199^r 'tantis malis' (possibly a capricious suspension);

MSS. of Reichenau, e.g. Carlsruhe Reich. 221 ("end of 8 cent."), frequently, and 248 ("8-9 cent."), 'crudelis'; MSS. of St Gall, e.g. St Gall 11 (time of Winithar), p. 157 'cum illis' and 276, pp. 1-149 (of 841-872) and 911 Kero Glossary (frequently); a St Gall charter of 745 'beati coniugalis ipsius' (but in another of 761 it may be a capricious suspension: firma et stabil permanē stibūl subnexa, i.e. 'stabilis permaneat stibulatione'); Zürich Stadtbibl. C 12 ("beg. 9 cent."), fol. 124^r 'intellectum dat parvulis';

Cassel theol. Q 10 (Fulda, "8 cent."), fol. 99^r 'ab idolis populum ad noticiam Dei adducens' (with downward cross-stroke through the base of the *l*); the Essen Gospels ("beg. 9 cent."), fol. 159^v 'elevatis oculis';

Munich 6330 (Freising, "8-9 cent."), fol. 48^r 'dissimilis eventu, similis ortu'; Munich 14470 (Ratisbon), fol. 18^r 'cum propugnaculis'; London Add. 18332 (Carinthia, "9 cent."), fol. 110^v 'idolis,' 'talis';

Cambrai 282; London Egerton 609 (Marmoutier, Tours, "beg. of 9 cent."), fol. 77^v 'incompactibilis,' fol. 85^r 'discipulis suis'; Leyden 67 E Glossary ("9 cent."); Paris 10756 Formulae, 'illis'; Paris 12048 Sacramentary of Gellone (Rebais, c. 750), frequently; Paris 13048, foll. 1-28 (St Riquier), 'oculis propriis conspexit,' 'memorabilis'; Montpellier 55 (Burgundy ?), fol. 76^r 'in cogitacione proconsulis'; Paris 13373 (Corbie), 'corporalis,' etc.;

Of unknown provenance: Oxford theol. d 3 (also l3, fol. 111^r, etc.); the Hamilton Gospels, 'caelis' (once); Berlin Phill. 1825 (Verona or Angers), fol. 9^v 'poena spiritalis'; Hague 1 'hiis vocabulis' (with downward stroke);

(Anglosaxon script.) St Gall 759 Medica ("8-9 cent."), p. 20 'in singulis vasculis' (with downward cross-stroke through the base of *l*); Bamberg E III 19 ("9 cent."), fol. 30^r 'cum populis suis';

(3) *dis*.

Leyden Voss. Q 69 Glossary (St Gall ?, "8 cent."), 'viridis,' 'turgidis';

Gotha 1 85 (Murbach, 8-9 cent.), fol. 2^r 'Cyrillo Alexandrinae sedis antestite'; Munich 14470 (Ratisbon), fol. 14^v 'disciplina'; Vat. Pal. 237 (Mayence ?, "beg. 9 cent."), fol. 88^v 'cogitationes cordis';

London, Egerton 609 (Marmoutier, Tours, "beg. of 9 cent."), fol. 97^r 'quod dedisti mihi';

Leyden 67 E Glossary ("9 cent.") 'dis' and 'des'; Leyden 114 (Rheims, "beg. 9 cent."), frequently; Paris 12048 Sacramentary of Gellone (Rebais, c. 750), 'cordis,' 'credis'; Paris 13048, foll. 1-28 (St Riquier) 'domus grandis'; Montpellier 55 (Burgundy ?), fol. 51^v 'sedis,' fol. 65^v 'cordis';

(Anglosaxon script.) Cambridge Trin. Coll. 368 (Ags. script of the year 833), fol. 47^r 'super eum catholica aedis constructa est.'

(4) *gis*.

Leyden 67 E Glossary ("9 cent.") maḡ 'magis' (see above, s.v.).

(5) *nis*.

Cassel theol. Q 10 (Fulda, "8 cent."), fol. 29^r fiñ erit totius mundi.

(6) *ris*.

Amiens 6 Maurdrampus' Bible (Corbie, 772-780), fol. 207^r si fuerint homini duo uxo^r (possibly '-ris' for '-res').

425. -it. This third Singular Verb-ending is so common in Latin that scribes were ready to save their labour by substituting a suprascript stroke. Although this suspension might, on the one hand, be kept within narrow limits ('dicit,' 'dixit,' with perhaps 'facit,' 'duxit' and the like) or, on the other, be extended over all 'it' endings ('-vit,' '-dit,' '-bit' with '-bet,' '-git,' '-pit,' etc., in addition to the favoured few), we may say that it is universally current, with only two exceptions: (1) Spanish scribes never use the abbreviation; they write final 'it' in ligature; (2) Insular scribes, with whom *diē*, *facē*, *scribē*, etc., meant 'dictum,' 'factum,' 'scribunt,' etc., never allow a suprascript stroke for this ending, except in some Continental centres, such as Echternach, in which lax practice came to be tolerated in the scriptorium. Where such a form shews itself in correct Insular script, it must be regarded as a capricious suspension, e.g. in the Corpus Glossary, fol. 8^v 'Antiquarius qui grandē litē scribē (cf. fol. 19^v Comicus qui comedia scribē). In Milan C 301 inf. Commentary on the Psalms (Bobbio, Irish minuscule of the 8th cent.) *feē* 'fecit' must be classed with *peē* 'peccatores,' *homē* 'hominis,' *filē* 'filius,' and all the swarm of abnormal curtailments with which Diarmaid saves his labour, especially in the transcription of those sentences of the text which are explained in the commentary. In the agreement, attested by St Teilo, inscribed in the St Chad Gospels and ending with the usual Welsh formula 'quicumque custodierit benedictus erit, quicumque frangerit maledictus erit,' *eē* is twice written for 'erit,' although there is space enough for the full forms. However this is presumably a copy of the original document, and the scribe of the original may have been pressed for room. Such exceptions cannot invalidate the unmistakable rule of Insular (as of Spanish) script which forbids the '-it' symbol. That the occasional use of *diē* 'dixit' and, more rarely, *diē* 'dicit' in Insular script is rather to be referred to the ancient suspensions *diē* 'dixit,' 'dixerunt,' 'diximus,' etc., and *diē* 'dicit,' 'dicens,' 'dictum,' etc., has been already suggested in §§ 42 sqq., where some examples have been mentioned of Continental script in which only the same pair was

allowed, or rather used, by the scribe. It remains to offer here some typical examples of the freer use of the '-it' symbol, so universal in Continental (other than Spanish) script. I begin with Italy and take for granted the use of the universal pair \bar{c} , \bar{d} .

426. Paris 7530 (Monte Cassino, saec. viii ex.) hab (with cross-stroke through \bar{b}) 'habet,' accip̄ 'accipit,' etc., etc.; in Veronese minuscule fa \bar{c} , fe \bar{c} , dile \bar{x} , audi \bar{u} , etc. (see 'Zentr. Bibl.' 27, 547); Vercelli 104 ("9 cent.") fa \bar{c} ; Ivrea 42 (813 A.D.) \bar{x} '-xit.' But Vercelli 183 (North Italian cursive of "8th cent."), Milan, Trivulz. 688 (Novara, before 800) write the ending in full, even in 'dicit,' 'dixit.'

St Gall, etc.: \bar{c} , \bar{x} , \bar{d} , etc., e.g. in St Gall 11 (of Winithar's time) dedu \bar{x} 'deduxit,' Carlsruhe, Reich. 191, foll. 1-116 ("8-9 cent.") respi \bar{c} , ascend \bar{d} , donec mundus stab \bar{b} (fol. 23^v), etc., Carlsruhe, Reich. 221, foll. 1-53 ("saec. viii ex.") fe \bar{c} , suffi \bar{c} , concupis \bar{c} , fin \bar{x} , etc., etc. In a St Gall MS. at Zurich, Stadtbibl. C 12 Psalter ("beg. 9 cent."), the scribe uses an apostrophe over u for '-vit,' but a horizontal wavy stroke over c for '-cit.'

The Kisyla MSS. at Munich have fa \bar{c} , fe \bar{c} , du \bar{x} , dile \bar{x} , fin \bar{x} , descend \bar{d} , vi \bar{d} (Perf.), respon \bar{d} (Perf.), proced \bar{d} , requir \bar{r} (Munich 4542, on fol. 187^r), etc.

Freising, etc.: \bar{c} , \bar{x} , acce \bar{p} , etc., etc.

Fulda: \bar{c} , \bar{x} , \bar{d} , \bar{b} for '-bit' and '-bet,' etc.

Cologne (the Hildebald MSS.): \bar{c} , \bar{x} , \bar{u} , \bar{d} , \bar{b} for '-bit' and '-bet,' etc.

Rheims (Leyden 114, Leyden Voss. Q 60 of "8-9 cent."): \bar{c} , \bar{x} , \bar{d} , \bar{b} .

Corbie (cf. 'Rev. Bibl.' 22, 410, and add Paris 13373: \bar{c} , \bar{x} , \bar{d} , \bar{u} , \bar{n} , ha \bar{b}).

St Amand (two 'Lotharius scriptor' MSS. of c. 800, Paris 2109 and Rome, Vat. Pal. 161): \bar{c} , \bar{x} .

St Denis (Paris 17371 of 793-806): \bar{c} , \bar{x} .

Douai 12 ("8-9 cent."): \bar{c} , \bar{x} , \bar{d} .

St Riquier (Paris 11504, of 822): \bar{c} , \bar{x} , \bar{u} , \bar{b} .

Limoges (Paris 2843^A, "8 cent.," Paris 1012, "8-9 cent."): \bar{c} , \bar{x} , \bar{d} , \bar{p} , ha \bar{b} 'habet.'

Albi (Berlin Ham. 31, "9 cent."): \bar{c} , \bar{x} , \bar{d} , \bar{u} , \bar{b} (e.g. 'scribit,' 'debet'), \bar{p} , \bar{g} .

Ghent (Brussels 10127-41, "8 cent."): \bar{c} , \bar{x} , \bar{u} , \bar{b} for '-bit' and '-bet' (of 'habet').

427. These details are, of course, not to be too literally insisted on. They rather indicate that these scriptoriums recognized the '-it' suspension generally than that they recognized it solely and simply in the forms which happen to occur in the MSS. examined. Still one fact clearly emerges from them, the preference of \bar{c} '-cit' and \bar{x} '-xit' to the others; also that \bar{r} (properly 'runt') was not

used for 'rit.' Idiosyncrasies of scribes would always have a say in a matter like this. And calligraphic MSS. might dispense with the suspension entirely. For example, that early specimen of Tours calligraphy, the Vatican Livy (transcribed between 804 and 834 by a number of scribes from the uncial Puteanus codex) offers no example, not even *diċ, diċ̄*. A curious freak of a scribe of Berlin Diez. B 66 Grammatica ("end of 8 cent.") is *haċn* 'habent,' p. 346 'nam productae duo tempora *habent*, correptae unum tempus.'

The Corbie ab-script shews the same liberty. While most MSS. in this script recognize at least *ċ* '-cit,' *ċ̄* '-xit,' I noted no example in Donaueschingen 18, and, on the other hand, in Düsseldorf B 3 a great variety: *ċ, ċ̄, p̄, ū, b* (with cross-stroke), etc.; similarly in London, Harl. 3063 *ċ, ċ̄, ū, p̄*, etc.

The practice, cited above from a Zürich MS., of discriminating from the others the syllable 'vit' by an apostrophe over the *u* (but a horizontal stroke over *c, x*, etc.), is followed by many scribes, especially such as were in the habit of using *ū* for 'ver' (see above, s.v. 'er').

428. m. In ancient majuscule at the end of a line the letter *m* is often expressed by a suprascript stroke, but only when *m* ends a syllable. Latin scribes, wishing to avoid a wrong division like *se|mp̄er* or *colu|mba* or *su|m*, availed themselves of the Greek shorthand sign for the letter Nu, a suprascript stroke. Some scribes, especially Insular scribes, achieve the same result by writing *m* at the end of a line sideways, so that it does not occupy so much room as in its ordinary form. This '*m* on its side' takes in Durham A II 17 sometimes the form of a Greek minuscule Xi (ξ) with an extra spiral, sometimes of the letter *S* rising from the top corner of the preceding vowel. This ξ -form is used also in the St Gaten Gospels, the Book of Kells, Rome Vat. Reg. 1209, the Lindisfarne Gospels (even in the symbol *xp̄m* 'Christum'), St Petersburg F I 8 (St Maur-lès-Fossés), etc.; while in MSS. like the Book of Armagh, Milan O 212 sup., the Lindisfarne Gospels, final *-um* often shews this form for the *m* with the *u* (suprascript) merged in the head of the ξ .

The S-form appears in the Garland of Howth, the Trèves Gospels, Cassel theol. F 30, etc., and must often have been

mistaken for *s* by transcribers. For in such MSS. as Augustine's Psalter *-as*, *-es*, etc., at the end of the line are so written.

Similarly *n* at the end of a line is, to save space, conventionally written as 3 in Insular majuscule, e.g. the Book of Kells, Cologne 213, fol. 2^r; and ligatures of *N* and *T*, of *N* and *S*, etc., are used in all majuscule to complete the syllable at the end of the line.

In course of time, first any final *m*, and afterwards any *m* ending a syllable, was allowed to be replaced by a suprascript stroke, whether at the end of the line or not; and this licence of symbolizing final or preconsonantal *m* anywhere, without restriction, is allowed to all minuscule scribes, although many purists refuse to avail themselves of it. Some observe the majuscule rule and restrict this symbolism to the end of the line; more symbolize final *m* at any part of the line, but preconsonantal only at the end.

It is unnecessary to give details of a usage like this which really concerns individual caprice rather than the rules of the scriptorium. When a MS. is divided between a number of scribes, we often find variety. To mention one instance, the first scribe of Durham A II 16 symbolizes final *m* at any part of the line but preconsonantal only at the end of the line, while the second scribe ignores the restriction and writes in the middle of the line, e.g. recūbit 'recumbit,' fol. 24^r, etc.

It will be sufficient to give some early examples of the removal of the ancient restriction in various scripts (the use of the symbol for any final *m* is taken for granted):

(Irish.) The Bangor Antiphony (written at Bangor in North Ireland between 680 and 691), 'columba,' etc.;

The Schaffhausen Adamnan (written at Iona before 713), 'columba,' etc.;

The Book of Durrow, e.g. 'tempore' | fol. 63^v;

(Anglosaxon.) The Lindisfarne Gospels, 'rumpit' fol. 152^v; the Douce Primasius, 'triumphali' fol. 52^r; a Worcester charter of 736 (Cotton Aug. II 3), 'campis'; Rome, Vat. Barb. 570, e.g. fol. 120^r 'nomine emmatis'; Cambridge, Trin. Coll. 216, 'commendo' fol. 10^v;

(Continental.) Paris 2706 ("N.E. France," "7 cent."), 'semper,' 'quem-ammodum,' 'commendent,' 'corumpi,' etc.; a Merovingian charter of 709 'Ragamber[tane]'; the Bobbio Sacramentary, 'damnare,' 'tempus,' 'communicantes,' etc.; the Maurdramnus Bible (772-780), 'semper,' 'flammeum,' 'comminuit,' 'columba,' etc.; Autun 3 Gospels (751 A.D.), 'semper,' 'tempus,' 'commotus,' etc.; St Gall charter of 757, 'omni tempore,' and of 745, 'commendo'; Milan B 159 sup. (written at Bobbio c. 750), 'flammae,' 'communiter';

the Cyrillic Glossary, 'exemptus'; Brussels 9850-2 (written at Soissons between 695 and 711), 'numquam,' 'tempore,' 'lampada,' 'commotus,' etc.;

(Spanish.) The Leon Palimpsest, e.g. 'temporum'; Escorial R II 18 (uncial and minuscule), 'tempus,' etc.; Rome, Vat. Reg. 1024 Lex Recce-vindiana (half-uncial), 'commissa,' etc.

The word *omnis* is often written *ōnis*, the *m* being expressed by this symbol (see above, § 219).

429. Irish scribes write the 'm'-symbol with great regularity in the same form, a horizontal stroke curved at each (sometimes only at one) end. It is possible that the Irish symbol is a mere development of the S-form of *m* at the end of the line (see above). In the Book of Dimma it is often hard to say whether an Irish 'm'-stroke (more vertical than horizontal) or this S-form is meant by the scribe. In an Anglosaxon half-uncial fragment in Worcester Cathedral Library, from F 163, *m* may be denoted by this S-form (more horizontal than vertical), while the horizontal stroke slightly hooked at each end is used as an ordinary abbreviation-stroke.

Other scribes are not so consistent. They use the 'Irish' form of the 'm'-stroke or a variety of other forms. For example, in Épinal 68 Jerome's Epistles (Murbach, written in the year 744 by more than one hand) one scribe uses the 'Irish' form with a dot above and below; in other parts of the MS. we find it without the dots; elsewhere a mere horizontal line, which one scribe places rather after than immediately above the vowel, and so on. This habit of putting the 'm'-stroke somewhat to the right of the preceding vowel is, especially at the end of the line, carefully followed by some calligraphists, notably in Veronese minuscule. In the half-uncial of Verona 42 'veniam' at the end of the line is written *venia* followed by the 'Insular' 'est'-symbol (see above, § 69). Similarly in Milan C 77 sup. 'quam,' at the end of a line on fol. 213^r, is written *qua* followed by this 'est'-symbol and might be transcribed *qua est*. In the half-uncial of Verona 42 'quam,' at the end of a line on fol. 148^r, is written *qa* with the Irish 'm'-stroke to the right, occupying the place where the letter *m* should stand, and with the same stroke (denoting the letter *u*) above the *a* (cf. Rome, Vat. 1322, and Reg. 317 the Autun Sacramentary). All this suggests that these scribes regarded the 'm'-stroke as a mere conventional form of the actual letter, like

the suprascript *u*. The true way of explaining the Insular symbols of 'quem' (\bar{q}), and the like, is perhaps to regard them as the equivalents, for Insular scribes, of *q* with suprascript *m* (\bar{q}^m). Sometimes there is retrogression of the 'm' stroke, e.g. $\bar{d}u$ 'dum.'

430. The symbolism of prevocalic *m* is a feature of scripts at a later (usually much later) time. The few examples within our period may possibly all be unintentional blunders, although it is significant that most are found in two words (and their derivatives), *animus*, rarely *numerus*: e.g. Bâle F III 15^d (Fulda), 'animo' fol. 5^r; Bâle F III 15¹ (Fulda), 'animum' fol. 7^v; the Carlsruhe Augustine, 'animadverti' fol. 28^v; Paris 11529, 'animadverto'; Berlin Phill. 1735, 'animadverti' fol. 140^r; Cologne 41, 'animadvertere' fol. 54^r; Cologne 74, 'animadverto,' e.g. fol. 42^v, and on fol. 159^v ani|ante corrected to anim|ante; Rome, Vat. Pal. 845 (Mayence), 'animadversionibus' fol. 32^v; Rome, Vat. 491 (Bobbio?), 'enumeras' fol. 1^v (expanded by the corrector); the Book of Mulling, 'numero quatuor milia' fol. 40^v; the Stowe Missal, 'amen.' Irish scribes are notoriously careless about the division of words between lines, so that we need not take pains to find a reason for the last three examples. The division anim|adverto may be justified on etymological grounds. It appears in a "7th cent." MS. of "N.E. France," Paris 2706 (fol. 69^v ani|adverti).

431. n. In ancient majuscule MSS. *n* (like *m*) is, at the end of a line, indicated by a suprascript stroke. Copious details have been published by Traube in his 'Nomina Sacra,' and yet there are questions which they leave unanswered. One very important question is the relative¹ treatment of *n* and *m*. For since the Roman practice was borrowed from the Greek scribes, to whom final *m* was unknown, we expect to find *n* symbolized more freely than *m* in the earlier Roman examples. And that is what we do find, I think, in such MSS. at least as the Bologna Lactantius.

This ancient practice is retained in many majuscule MSS. of our period or rather earlier, e.g. Turin G v 26 (half-uncial), 'respon|disse,' 'non|,' 'con|tinere,' etc. In others the final *n* of the Conjunction *non* and also sometimes of the Prepositional

¹ The symbolism of "m or n" is often wrongly affirmed where only *m* is symbolized, e.g. in the Book of Kells (cf. 'Pal. Soc.' 1 55).

prefix *con-* may be similarly treated even at other parts of the line. For example, in the uncial Vercelli 188 Leges Langobardorum (probably written at Vercelli in the 8th century) we find the *-n* of 'non' in the middle of the line, as well as the *-n-* of 'paren|tibus,' 'vin|ditio,' etc., at the end of the line, so treated. The scribe makes distinction between the 'n'-symbol and the 'm'-symbol by adding a dot to the former. In St Petersburg F 1 5 Tripertite Psalter (probably written at Corbie) the final *n* of 'non' and 'con-' is indicated by the 'm'-symbol even when not at the end of the line, e.g. 'conturbabitur'| fol. 26^r. The script of this MS. has been variously named 'half-uncial' and 'between Gallic half-uncial and minuscule.' In the late uncial of the Hamilton Gospels the only appearance of an 'n'-symbol is *nō* 'non.' The same is used at any part of the line throughout the Leon palimpsest and the Cyrillus Glossary. In the late uncial of Cologne 166 *cō* 'con-' is frequent. In such practice some find the origin of what may be the rule followed by a majority of minuscule scribes, other than Irish and Spanish, viz. that *n* must be written in full except (1) at the end of a line, (2) in 'non,' 'con-.' These are perhaps the occasions on which an 'n'-symbol is permitted, although in reality every *n* in a minuscule MS. is usually written in full. There is the greatest possible contrast between the history of *m* and of *n*. Both are in early majuscule symbolized only at the end of a line. In minuscule, this restriction was removed in the case of *m*, for any final or preconsonantal *m* is freely symbolized at any part of a line. But in the case of *n* the restriction was, we may say, made more severe. Minuscule scribes do not symbolize it at the end of a line so readily as early majuscule scribes, so that this should perhaps be called rather a rule of early majuscule than of minuscule. (Even in the half-uncial of Verona 22 it is only one of the scribes who uses the 'n'-symbol.) And while an 'n'-symbol is permitted in 'non,' 'con-,' this permission is not, in reality, very often used, and more rarely in 'con-' than in 'non.' When 'non' is not written in full, the word-symbol (*n̄*) is used in the great majority of cases; when 'con-' is not written in full, the syllable-symbol (*o* or *c̄*) is used nearly always. Scribes of the earlier part of our period prefer to reserve *nō* for the symbol of 'nostro' (see above, s.v.); scribes of

the whole of our period prefer to differentiate *cō* 'com-' from 'con-' (e.g. the Corbie corrector of St Petersburg Q 1 17, who prefers the spelling *comp-* to *conp-*, alters on fol. 6^r *comparatione* to *cōp-*, on fol. 7^r *conplebitur* to *cōp-*, etc.).

432. Of Insular script it is the Anglosaxon branch which allows *nō* 'non'; and the earlier English scribes avoid confusion with the 'nostro' symbol in two ways. Sometimes they write the *o* between the shafts of *n* (in its minuscule rounded form), as in Paris 1771, fol. 11^v, etc., Bâle F III 15^b (Fulda), foll. 9^v, 13^v. Sometimes they use a form found in the (contemporary?) marginalia of a "7 cent." MS. of "N.E. France," Paris 2706, e.g. fol. 228^v (along with *nō*) and write the *o* above the *N* (in its majuscule angular form), as in the Lindisfarne Gospels, foll. 21^r, 126^r, Durham A II 17, Cheltenham 8071 Aldhelm, fol. 8^r, Cassel th. F 22 (Fulda), frequently, Rome, Vat. Pal. 577 Canons (Mayence), foll. 68^v, 71^r. This $\overset{\circ}{N}$ (without stroke) we have seen to be an ancient Nota of 'non,' retained chiefly in Insular script (see above, s.v.).

Since Insular scribes sometimes add an abbreviation-stroke to symbols, like *co* 'contra,' which require none (see § 34), it is possible that the stroke often put over the suprascript *o* is not an example of the 'n'-symbol but merely of an abbreviation-stroke. However, after *nrō* had come to supersede *nō* as the symbol of 'nostro,' *nō* 'non' is freely used instead; though not by Irish scribes, for whom *nō* remains as symbol of 'nomen.'

This *nō* 'non' (with the abbreviation-stroke in various forms) appears in (1) Anglosaxon script: as early as the Lindisfarne Gospels, fol. 20^r, and the Douce Primasius, fol. 19^v 'mortem autem *non* momentaneam corporis sed'; in Cambrai 441 (rather Continental half-uncial); in Lorsch MSS., such as Paris 16668, foll. 41-58 and Vat. Pal. 195; in Würzburg MSS., such as Würzburg F 67 (frequently) and F 17; Paris 1771; Cambridge, Trin. Coll. 368; Berlin, Phill. 1662, not rare, though \bar{n} is normal, e.g. fol. 42^r \bar{n} dico a satellite...*nō* dico a raptore;

(2) Merovingian script: London, Harl. 5041, foll. 79-99, frequently; Würzburg m. F 5^a; Wolfenbüttel, Weiss. 99;

(3) The Corbie ab-script: Paris 8921 (Beauvais);

(4) Other Continental script: the Bobbio Sacramentary; St Gall 731 (Besançon?); Paris 2109 (St Amand, 'Lotharius scriptor'); Cambrai 619 Canones Hibernici (Cambrai, 8 cent.), frequently, e.g. in same sentence with

\bar{n} on fol. 1^r nec \bar{n} et prespiteri dotum $n\bar{o}$ censentur; Paris 13028 (Corbie); Berlin, Phill. 1743 (Rheims), sometimes; Montpellier 409 Psalter (Auxerre, 772-795), e.g. fol. 88^r 'non moveat me'; Berlin Ham. 31 (Albi), frequently; in Fulda MSS., such as Bâle F III 15^s and Cassel th. O 5 and Q 1; in Lorsch MSS., e.g. Vat. Pal. 172; London Add. 18332 (Carinthia), fol. 167^r; Munich 14470 (Ratisbon), fol. 22^v; Rome, Vat. Pal. 212 (Germany); Colmar 38 (Murbach), fol. 137^r; St Gall 722 (written at Chur, 800-820), p. 69; St Gall 911 Glossary (uncial); Cheltenham 17849 Concilia, fol. 72^v 'non tantum fame'; Glasgow, Hunt. T 4. 13 Medica; Berlin, Phill. 1735, e.g. fol. 116^v; Stuttgart HB VI 113 Canones (Constance, "8 cent."), fol. 80^r $n\bar{o}$ igitur quoniam \bar{n} plorandi; Fulda D 1 (Constance, "8 cent."); the Essen Gospels.

(5) Italy: in the Beneventan script of Paris 7530;

In Wolfenbüttel, Weiss. 64 (written at Bobbio), fol. 17^r.

At the end of a line it appears, e.g. in the Vatican Livy (written at Tours), fol. 224^r; Paris 1451 Canons (St Maur-les-Fossés), fol. 78^r; Wolfenbüttel, Helmst. 513, fol. 14^v. In Breton script it cannot be said to be current, e.g. Paris 12021, on fol. 78^v (expanded by the corrector), Berne 167, e.g. fol. 8^r. In an Echternach MS., Paris 9530, $n\bar{o}$ on fol. 145^v is corrected to \bar{n} . In the Irish script of the Book of Dimma, fol. 4^r est est \bar{n} $n\bar{o}$ 'est est non non,' the $n\bar{o}$ is quite abnormal and is altered by a corrector.

Examples of $c\bar{o}$ 'con-' are much less numerous, e.g.:

The Regina Psalter, Vat. Reg. 11 (uncial and capital) 'confussionem'; the Vatican Livy, Vat. Reg. 762 (Tours minuscule), fol. 241^v 'confugimus'; Vat. Pal. 161 (St Amand, 'Lotharius scriptor'), fol. 160^r 'contemptores'; Geneva 21 (Murbach), fol. 47^r $c\bar{o}FLIGERE$; Cambrai 619 (written at Cambrai), fol. 4^r 'constet'; Paris 12021 (Brittany), fol. 35^v 'concubinarum'; Bamberg E III 19 (Ags. script, perhaps of Fulda); Berlin Ham. 31 (Albi, "9 cent."), fol. 73^r 'congregatiōe' (elsewhere \bar{c}).

Many of the examples given above are isolated occurrences in MSS. and so are open to the suspicion of having been mechanically transferred from an original. For example, the $c\bar{o}fugimus$ of fol. 241^v of the Vatican Livy is actually taken from $c\bar{o}fugimus$ of fol. 421^r of its original, the Paris Livy (Codex Puteanus), an uncial MS. of "5 cent." A North Italian MS., written in a unique type of script between half-uncial and minuscule, Carlsruhe Reich. 57, uses normally the 'n'-symbol only at the ends of lines. On fol. 72^v we find $l\bar{e}ga$ 'lenga' (properly 'longa') in the middle of the line. Since the MS. contains a Spanish work, Isidore's Etymologies, and bears marks of having been transcribed by ignorant scribes from a Spanish original, this example is no evidence of the actual practice of a scriptorium. No more is its $n\bar{o}$ 'non' on fol. 71^r, in the middle of the line.

433. Another monosyllable, ending in *n* like 'non' (and equally common), is 'in.' We have already seen (§ 125) that *ī* 'in' is an ancient nota, so that this is not a case of the syllable- (or rather letter-) symbol for 'n,' but of the word-symbol for 'in.' This mode of writing 'in' is to be compared, not with *nō* 'non,' but with *n̄* 'non.' But however much this was realized originally, in course of time scribes must have come to look upon *ī* 'in' and *nō* 'non' as examples of the same practice of substituting a suprascript stroke for the letter *n*, especially when *ī* was used for the Preposition in Compounds and Derivatives like 'inde,' 'deinde.' This is practically the only recognition of an 'n'-symbol in the Irish and Welsh (and Cornish) MSS. of our period (and earlier?). In a Llandaff entry in the St Chad Gospels the symbol is strangely used for the last two letters of the Welsh word *hirmain*, an eccentricity with which we may compare the Irish Donngus' *sīgularis* 'singularis' on p. 207 of the St Gall Priscian. The Preposition-symbol is used for 'in,' 'inde,' 'deinde,' etc., in Anglo-saxon script too, although not to the same extent. And Anglo-saxon scribes are not so careful to distinguish the abbreviation-stroke of *ī* 'in-' from that of *ī* 'im-.' An Irish scribe of our period hardly ever fails to write the first with a mere stroke, the second with a stroke curved at each or at one end. Examples of *ī* 'in-,' 'in-' in Anglo-saxon script and in Continental script (usually under Insular influence) are given in §§ 126-127.

Beside 'in' and 'non' the other common monosyllable ending in this Nasal is *an*. The only instance of *ā* for 'an' which I have noted is in a Breton MS., Paris 12021 Canons ("9 cent."), fol. 61' '*an nescitis?*' and here it is possible that the scribe meant 'aut.' Certainly the use of *ā* 'aut' (see above, s.v.) would militate against the adoption of *ā* 'an.' Besides, the practice of writing the Preposition (or Interjection) *a* with an apex (*á*) which is often nearly or quite horizontal (*ā*) would be another reason for debarring *ā* 'an.' In St Gall 722 Breviarium Alaricianum (written at Chur, 800-820) *forsitā* is frequent, possibly for 'forsitam' (with *m*, not *n*).

With the exception of these three monosyllables, final *n* does not appear much in Latin, apart from words ending in the syllable 'men'; and since this syllable had an appropriate symbol (*m̄*), there was no strong reason for the use of the 'n'-symbol. Examples

are rare: e.g. *nomē* 'nomen' in the Bobbio Sacramentary, on fol. 5^v, and in Paris 13047 (written at Corbie, "eighth cent."), on fol. 36^r. The word 'nomen' so written would be liable to be transcribed as 'nomine.' Oxford, Laud. misc. 120 (Würzburg, c. 850) has *tamē* 'tamen.' (On Cologne 55 see below.)

434. It has been already mentioned (§ 300) that the letter *u* was often written above, instead of after, the preceding letter, sometimes in the *v*-form, sometimes as a long shallow curve which in time became a mere horizontal stroke indistinguishable from the abbreviation-stroke. The letter *n* also was often suprascript, e.g. in Amiens 87 (Corbie, "9 cent.") *nō* 'non,' *edēⁿdu^m* 'edendum'; in the Leon palimpsest *donāⁿtu^r* 'donantur'; in Milan I 6 sup. (Bobbio), fol. 22^v *facerēt* 'facerent.' In Montpellier 55 (St Etienne, Autun) we find in the same sentence on fol. 45^v *fuerāt* 'fuerant' and *gaudebāt* 'gaudebant'; in Munich 6244 (Freising) on foll. 24^r *senserit* 'senserint' (at end of line) is corrected to *senseritⁿ*, and similarly in Milan C 105 inf. (Bobbio) *inveniē|tibus* to *inveniēⁿ|tibus*. This suprascript *N* is placed on its side, so as to resemble the letter *z* (the tachygraphic form of *n*), in MSS. like Carlsruhe, Reich. 222 and Rome, Vat. Reg. 1462, in both of which it is used with the greatest freedom. In Berne 263 Codex Theodosianus (Strassburg, "9 cent.") suprascript *n* takes this *z*-form or else a form like a short Greek minuscule Xi (ξ), but is also expressed by the 'm'-stroke, a stroke curved at each end. In Paris 1853 Jerome on Pauline Epistles it has (1) the *z*-form, (2) the 'm'-stroke either vertical (not unlike *z*) or horizontal, (3), a mere horizontal stroke. To the scribes of such MSS. this stroke was, we may imagine, an equivalent and conventional form of the suprascript letter; just as suprascript *u* may be written either as a mere stroke or else more or less resembling the actual letter.

This practice of writing *n* above the preceding letter may have been an avenue through which the 'n'-stroke passed into the minuscule script of parts of the Continent. Almost any *n* may be so treated (e.g. in Berne 263 'constitutionibus,' 'principis,' 'frangebant'). We find the same freedom in the use of the 'n'-stroke in some MSS., such as those written at Cologne in the Archbishopric of Hildebald: e.g. Cologne 41 'non,' 'interiora,'

'convenit,' 'secundum'; Cologne 54 'secundum' frequently, 'nunc' fol. 81^r; Cologne 55 'in,' 'congregant,' 'contra,' 'consumpsisti,' etc., 'tamen,' 'nomen,' 'lumen'; Cologne 63 'in'; Cologne 74 'non'; Cologne 83^{II} 'non,' 'con-'; Cologne 92 'con-'; in Milan L 99 sup. (Bobbio) 'contraria,' 'longus,' 'putantur,' 'frequenter,' 'solent,' 'dixerant,' 'deprecans,' etc. (this MS. of Isidore's Etymologies may come from a Spanish original); in Einsiedeln 18 'concupiscite,' 'mittuntur,' 'refrenantur,' etc.; in Rome, Vat. 6018 Glossary 'con-,' 'munimentum,' 'vigilans,' etc.

435. But most MSS. which go beyond the usual limits of 'in-,' 'non,' 'con-' content themselves with symbolizing preconsonantal *n* in the middle of a word, not in the final syllable.

Examples are: Paris 1853 Jerome on Pauline Epistles ("8 cent.") 'secundum,' 'notandum'; Cassel th. Q 10 (Fulda, "8 cent.") 'secundum,' 'mundum,' etc.; Cologne 166 (late uncial) 'coniuncta,' 'semenstres'; Glasgow, Hunt. T 4. 13 Medica ("8-9 cent.") 'haec nuntia est deorum'; Paris 10861 Vitae Sanctorum (Beauvais, Ags. script), fol. 19^r 'resplendit'; Paris 16668, foll. 41-58 Themistius (Lorsch), fol. 55^r 'sensisse'; Brussels 10127-41 Canons (Ghent, "8 cent.") 'secunda' on foll. 6^v, 83^v; Wolfenbüttel, Helmst. 513 ("8 cent."), fol. 13^r 'adgregandi'; Carlsruhe, Reich. 112 ("8-9 cent.") 'quinque'; Würzburg M. F 5^a (Merovingian script), p. 285 'amanti'; St Gall 911 the Kero Glossary, p. 267 'immundum'; Rome, Vat. 3321 Glossary (South Italy, uncial), fol. 168^r 'contentus'; Vienna 2223 (Ags. script of "8-9 cent."), fol. 2^r 'anno'; Montpellier 69 (Corbie ab-script), fol. 53^r 'fatigantur'; Munich 6228 (under Spanish influence?), fol. 31^v 'munditiae,' fol. 14^r 'consergendum,' etc.

Perhaps the commonest word is 'secundum.' Still commoner is *volūtas*, if this represents 'voluntas'; but it may represent the spelling 'volumtas.' Similarly *quātus* (e.g. fol. 71^v of St Petersburg Q 1 15) and *tātus* may conceivably denote 'quamtus,' 'tamtus.'

In the final syllable preconsonantal *n* is rarely expressed by a stroke. The examples are mostly mere isolated occurrences, which may have been blindly transferred from a majuscule (with *n* at end of line) or Spanish original:

Paris 2843^A Liber Scintillarum (Limoges, "8 cent."), fol. 23^r 'pullulant'; Paris 653 and 9451 (North Italy, "8 cent."), 'veniens,' 'commendant'; Cambrai 441 ("Ags." half-uncial), fol. 53^v 'respondebunt'; Montpellier 50 (St Etienne), fol. 152^r 'tunc'; Berlin, Phill. 1662 (Ags. script), fol. 208^r 'volebant' (expanded

in a marginal correction); Berlin, Phill. 1743 (Rheims), fol. 216^r 'coeperunt' (at end of line); Einsiedeln 281 + 199, p. 22 'credebant'; St Gall 11 Bible (written at St Gall in Winithar's time), p. 275 'sunt'; St Gall 722 Breviarium Alarici (written at Chur 800-820), p. 86 'debent' (also p. 210 'praegnantem'); St Gall 913 Vocabularium S. Galli, p. 88 'sunt'; St Gall 238 Varia, p. 121 'postolant.'

Examples are frequent in the Paris and the Cambrai Glossarium Anseleubi, but they are probably transferred, with other Spanish symptoms, from the Visigothic original. Spanish influence too may be seen in Aquitaine MSS. like Paris 9575, Paris 12254, with 'baptizans,' 'erant,' etc. In an uncial St Gall Glossary, St Gall 911, we find 'obediens,' etc., etc. In the uncial script of Verona 60 'dixerunt,' etc., and on fol. 181^r of the half-uncial Verona 53 'fuissent.' In the Milan L 99 sup. Isidore's Etymologies (from a Visigothic original?) *n* in the 3 Plur. ending is freely symbolized by some of the scribes, e.g. 'dicunt' (see above, p. 351). Similarly a Nonantola MS., Rome, Vitt. Eman. 1571 (= Sess. 11), written, some say, at Monte Cassino, uses the 'n' symbol freely in 'volunt,' etc., as well as in 'manducare,' etc.; in Lucca 490 (written at Lucca, c. 800, in a variety of script some of which is quite of the Spanish type) we find the same free use, e.g. 'dimigant,' 'estimabant,' 'voluissent,' as well as '-antur,' 'nomen,' 'non.'

436. Prevocalic *n* is never symbolized in our period. The only exceptions, words like 'iniquus,' are not real exceptions; for here, as we have seen, rather the 'in'-symbol than the 'n'-symbol is employed. And this is the strongest argument for the direct connexion of the minuscule with the majuscule symbolism of *n*. In majuscule the use (only at the end of the line) of the symbol is clearly due to the scribe's aversion to break a word incorrectly between two lines. When, in writing a word like 'tunc' or 'tingebam' he approached the end of the line, he would avail himself of the symbol in order to avoid an incorrect division between lines like 'tu|nc' or 'ti|ngebam.' But he had no reason to use it in writing a word like 'pert|net,' where the *n* begins a syllable.

437. All this account of the 'n' symbol in Latin minuscule of our period has taken a longer and more devious course than the preceding account of the 'm' symbol. In the case of the 'm' symbol, it was sufficient to point out the restrictions of its use in majuscule script and to add that these restrictions were removed in minuscule. In the case of the 'n' symbol, it may be doubted whether its use in minuscule can be traced directly to

the majuscule practice of symbolizing *n* (like *m*) at the end of the line; for the infrequency of the 'n' symbol, as contrasted with the 'm' symbol, in Latin minuscule has to be explained. The fact that far fewer Latin words end in *n* than in *m* is not sufficient explanation, since medial preconsonantal *n*, e.g. 'secundum,' is as frequent as *m*, e.g. 'sumptus.' The details stated above may point to another theory, viz. that the symbolism of *n* was really peculiar to majuscule script, and that, quite independently from the majuscule practice, it gained an insecure footing in the British Isles and in parts of the Continent through the habit of using (1) the 'in' symbol as a syllable-symbol, (2) (not in Irish script) *nō* for 'non,' (3) suprascript *n*. To these three avenues may be added a fourth: (4) the extension of the 'm' symbol of 'tam,' 'quam,' 'voluntas,' 'secum,' etc. to the *n* of 'tantus,' 'quantus,' 'voluntas,' 'secundum,' etc.

438. The necessity for this reluctance to trace directly the minuscule back to the majuscule symbolism of *n* is shewn when we contrast the script which has hitherto been kept out of the discussion, Spanish script. There no restrictions are imposed on the scribe. He symbolizes *n* as freely as *m*.

These few examples may serve: Vat. Reg. 1024 (half-uncial) 'non,' 'coniugem,' 'transire,' etc., 'pertulerint,' etc.; Escorial R II 18 (not merely in the minuscule part, which is older than 778, but in the still earlier uncial portion) 'fungitur,' 'portendere,' 'nominantur,' 'sint,' etc., etc.; Madrid, Tol. 2. 1 Bible ("saec. viii ex.") 'non,' 'tenuerunt,' 'gens,' etc., etc.; Madrid, Tol. 15. 8 Isidore's Etymologies ("saec. viii ex."); Madrid, Acad. Hist. 44 Gregorii Sententiae ("saec. ix") 'surgendo,' 'carens,' 'mons,' 'sunt'; Paris 8093, foll. 1-38 'mundus,' 'antiqua,' 'undis,' 'pendit,' 'credant,' 'gens,' etc.; Albi 29 'contentus,' 'altercantur,' 'obtruncant,' etc., etc.

The only restriction observed in Spanish script is that *n* at the beginning of a syllable (i.e. prevocalic *n*) is not symbolized. The Spanish treatment of *n* is thus exactly similar to the treatment of *m* in all parts of civilized Europe and may be explained in the same fashion. The difficulties in the way of so explaining the treatment of *n* in other than Spanish script have been mentioned. But a final solution of the problem would require a fuller and more precise collection of details than has been achieved here.

439. This fact however has emerged from our investigation, that we may dismiss from our mind the common notion that the symbolism of *m* and *n* was a continual cause of confusion between the two Nasals in minuscule MSS., so that it is usually impossible to say whether a scribe meant 'inpello' or 'impello,' 'conpello' or 'compello,' 'menbrum' or 'membrum,' 'septentriones' or 'septemtriones.' That is indeed true of Spanish scribes, but even they often differentiate between the symbols they employ for *m* and for *n* (e.g. for *m* a double stroke, for *n* a single; for *m* a stroke, for *n* a stroke with a dot above, and so on). With practically all other scribes there is never, or hardly ever, a possibility of confusion during our period.

Statistics offered by previous writers have often been vitiated by the assumption that the treatment of *n* in a Latin MS. must be identical with that of *m*. Thus we are told of the Book of Kells and of the Codex Amiatinus that both abbreviate "*m* and *n* at the ends of lines." In point of fact, only *m* is so treated in these two MSS., never *n*. A fresh investigation of the majuscule MSS. of the seventh century might prove that (at least in certain regions) the old 'abbreviation' of *n* at the end of a line had become obsolete before our period.

440. or. On the shorthand expression of the word 'cor' found in an eighth century St Bertin MS. in Ags. script, see above, s.v. The symbolism of the syllable 'or' is subsequent to our period.

441. ra, re, ri, ro, ru. Just as the ancient Nota for 'qui' was *q* with suprascript *i* (similarly with 'qua,' 'quo,' etc.), so the ancient Nota for 'pri' was *p* with suprascript *i*. With the consonant *q* suprascription suggested a following *u*; with other consonants it suggested a following *r*. The commonest of these *r*-symbols among the ancient Notae is 'pri,' but we have also 'pra' (*p* with suprascript *a*) and (in the marginalia of Vat. Reg. 886) 'cri,' 'fra,' 'gra,' 'gre,' 'gro,' 'tra,' 'tre,' 'tri,' 'tro,' etc., all symbolized by writing the vowel above the consonant.

In mediaeval MSS. this symbolism belongs mainly to Insular script, although the 'pri' symbol (also 'pro' and perhaps 'pra') may claim a wider range. It is Irish scribes especially who affect

them, for English scribes confine themselves to 'pri' and 'pra.' The earlier Irish minuscule of Bobbio shews as long a list as the marginalia of the Regina Codex Theodosianus, but most Irish scribes are contented with 'pri,' 'gra,' 'pra,' 'tra,' and instead of suprascript *a* in these last three symbols write a pair of commas or dots, while for 'gre' they write \bar{g} rather than *g* with suprascript *e*. This \bar{g} should properly symbolize 'ger' and is actually once so used by the Bobbio scribe of Vat. lat. 491 (Irish minuscule). For \bar{c} denotes 'cer'; while 'cre,' which is symbolized only at Bobbio, is expressed by *c* with suprascript *e*. The suprascript *e* of 'cre,' 'tre' in these early Bobbio examples has often a small cursive form. Suprascript *a* in these symbols has very often at all times and places the small open form. The double comma (or double dot) seems a conventional way of expressing this form of *a*. In the appended lists of examples, wherever it is not expressly stated that the commas (or dots) are used, it is to be understood that the vowel itself is written by the scribe. The conventional expression of suprascript *a* by two commas (or dots) may have begun in cursive script. The two commas are sometimes united at the top into something like the letter *n*, but hardly before the close of our period.

The rare symbolism of 'pro' by \bar{p} has already been mentioned in the paragraph on the preposition 'pro.' It appears in the Veronese half-uncial of Vat. lat. 1322 (in the slightly later portion, foll. 274–279); in an Amiens MS. of the time of Bp Jesse (probably before 811), Bamberg B v 13; in an early MS. from Lorsch library, but possibly written in Italy, Vat. Pal. 187, etc.

On the use of the 'pra' symbol (with open *a* suprascript) for the preposition 'prae,' see above, s.v.

The words most often written with the help of these symbols are 'primus,' 'prius,' 'proprius,' 'gratia,' 'supra,' 'contra,' 'intra,' 'extra,' 'Gr(a)ecus,' 'ingredior,' etc.

442. (Irish script.) This symbolism is so universal in Irish script that only a certain number of the MSS. need be mentioned: the Book of Mulling [St John], 'pri,' 'tra' (*t* with two dots above, fol. 88^r); Boniface's pocket-copy of the Gospels, 'pri'; the Book of Dimma, 'pri,' 'tra' (*t* with two dots above); the Stowe St John's Gospel fragment, 'pri'; the Book of Armagh, 'pri,' 'pra' (*p* with two dots above), 'tra' (*t* with two dots above), 'gre' (\bar{g}); the Garland of Howth, 'pri';

The St Gall Priscian, 'pri,' 'pra,' 'tra' (the *a* in these two represented either by two dots or by two commas above), 'gre' (\bar{g}); the Stowe Missal, 'pri';

Würzburg th. F 12 'pri'; the Carlsruhe Augustine, 'tra' (*t* with two dots above), 'gre' (\bar{g}); St Gall 51, 'pri';

The Carlsruhe Priscian, 'pri,' 'gra,' 'pra,' 'tra' (the *a* in these three represented by two dots above), 'gre' (\bar{g});

The Leyden Priscian, 'pri,' 'pra,' 'gre' (\bar{g}); the Carlsruhe Bede, 'pri,' 'gra,' 'pra,' 'tra' (the *a* in these three represented by two dots above), 'gre' (\bar{g});

The Codex Boernerianus, 'pri,' 'gra,' 'pra,' 'tra' (the *a* in these three represented by two commas above), 'gre' (\bar{g}); Bâle A VII 3, 'pri,' 'tra' (*t* with two dots or two commas above), 'gre' (\bar{g}); St Gall 48, 'pri,' 'gra,' 'tra' (the *a* in these two represented by two commas above), 'gre' (\bar{g}); St Paul (Carinthia) 25, 3, 31^b, 'pri,' 'pra' (*p* with two commas above);

The earliest Bobbio minuscule stands apart in its profusion of these symbols: Vienna 16 has 'fra' (e.g. 'naufragus'), 'gra,' 'pra,' 'cre' (e.g. 'credo'), 'cri' (e.g. 'crimen,' 'scriptus'), 'pri,' 'cru' (e.g. 'cruce'), 'tru' (e.g. 'truncare'), etc.; the Naples Charisius, 'pra,' 'tra,' 'cre,' 'cri,' 'pru' (e.g. 'inprudens'), etc.

And a MS., also from Bobbio but apparently not quite so early, Vienna 954 (in Continental script), has 'gra,' 'pra,' 'tra,' 'cre,' 'tri' (e.g. 'patris'). In Milan F 60 sup. (Bobbio) I noticed only 'pri.' A minuscule fragment from Bobbio, Turin F IV 1, no. 7, has 'tra' (*t* with two dots above). Florence Ashb. 60 (Bobbio?) has 'pri,' 'tri' (e.g. 'utrique'), 'gra'; and another MS. in very similar script, Vat. lat. 491 (Bobbio?), 'pri,' 'tra,' 'cre,' 'tre' (e.g. 'tremendo'), 'cru' (e.g. 'scrutantes'), while \bar{g} denotes 'ger' in 'diligere' (fol. 44^v);

(Welsh, etc.) The Cambridge Juvencus, 'pri,' 'tra' (*t* with two commas above), 'gre' (\bar{g});

Berne 671 (Cornish cursive) 'pri,' 'fra' (in 'frater'), 'pra,' 'tra' (the *a* in the last three being represented by two commas above), 'gre' (\bar{g}) (see also 'Wel. Scr.');

443. (Anglosaxon.) The Corpus Glossary (Canterbury), 'pra'; Cambridge Trin. Coll. 216 ("de manu Baedae"), 'pri'; London, Cotton Tib. A xiv, 'pri'; Cambridge, Corp. Coll. 183 ("beg. of 9 cent."), 'pra'; a Kent charter of 825, 'pra';

Boulogne 63-64 (St Bertin, "8 cent."), 'pri' and once 'tri' (in the word 'triduo'); Paris 9565 (Echternach, "8 cent."), 'pri'; Bâle F III 15^s (Fulda), 'pri'; the corrections (in Anglosaxon script) of Cassel theol. Q 1 (Fulda, "9 cent."), 'pri'; Bamberg E III 19, 'pri'; Milan L 85 sup., 'pri'; Vat. Pal. 202 (Lorsch?), 'pri';

MSS. of Würzburg, e.g. Würzburg th. F 61, 'pri,' and th. F 67, 'bre' (\bar{b}) in the word 'breviati' fol. 54^r; Munich 14096, foll. 1-99 (Ratisbon), 'pri';

St Gall 761, 'pri'; St Gall 913, 'pri';

Of unknown provenance: Cambridge, Trin. Coll. 368 (of the year 833), 'pra'; Gotha I 75, 'pri'; Florence S. Marc. 611, 'pri'; Vat. Pal. 554, foll. 5-12, 'pri'; Vat. Reg. 1209, 'pri.'

444. (Continental.) The Corbie ab-type, whose abbreviations are mainly Insular (Anglosaxon), uses the 'pri' symbol freely (cf. 'Rev. Bibl.' 1912). So do Breton scribes, whether they write Continental or Insular script (cf. 'Zentr. Bibl.' 29; also 'pra'). Also Paris 13159 Charlemagne's Psalter (of 795-800), 'tro' fol. 89^v in the word 'intro'; Cheltenham Phill. 17849 (in the minuscule part), 'pri'; Bamberg M v 12, part ii, 'pri,' 'pra'; Lothair Gospels, 'pra';

Paris 2706 (N.E. France?), in the contemporary marginalia, 'tra';

Paris 9528 (Echternach), 'pra'; Douai 12 (Marchiennes Abbey), 'pra'; Bamberg B v 13 (Amiens), 'pri,' 'pro'; Paris 5543 (Fleury?), 'pri,' 'pra';

MSS. of Corbie sometimes, e.g. the Maurdrannus Bible (772-780), 'pri' and Paris 13354 ("9 cent."), 'pri,' and Amiens 10 ("8-9 cent."), 'pri'; Paris 17451 (Compiègne, "8-9 cent."), 'pra'; Paris 13386 ("8 cent."), 'pri'; Paris 1153 (St Denis, "beg. of 9 cent."), 'pra,' 'pri'; Rheims MSS. of the time of Johannes Scottus, e.g. Rheims 875, 'pri,' 'pra,' and Bamberg Q vi 32, foll. 22-41, 'pra'; Leyden Voss. F 26 (Ghent), 'pro,' 'pri,' 'tra,' 'gre' (*g* with suprascript *e*); Brussels 10127-41 (Ghent), 'pri'; Brussels 8302-5, 'gre' (\bar{g}), fol. 9^v 'adgregati'; Leyden Scal. 28 (Flavigny, Autun, of the year 816), 'pri'; Vat. Pal. 1448, foll. 1-44 (Trèves, of the year 810), 'pri'; Gotha I 85;

Paris 16668 (Continental part; Lorsch), 'pri,' and Vat. Pal. 822 (Lorsch), 'pri'; Berlin Phill. 1716 (Germany?), 'pri'; Bâle F III 15 (Fulda), 'pri'; Vat. Reg. 124 (Fulda, before 847), 'pri'; Vat. Pal. 1447 (Mayence, of the year 813), 'pri';

MSS. of Ratisbon, e.g. Munich 14437 (by two Ratisbon scribes, of the year 823), 'pri,' and Munich 14470, 'pri,' 'pra'; the Traditio fragment in the Munich Archives (of 822-848), 'supra' (see Chroust I i, pl. 2); Munich 4549 (written for Princess Kisyla), 'pri'; Brussels 8216-8 (St Florian, of the year 819), 'pri,' 'pra';

Paris 1853 (Murbach?, "8 cent."), 'pri'; Leyden Voss. Q 69 (St Gall?), 'pri'; St Gall 912, 'pri'; Carlsruhe Reich. 99, part ii (Reichenau, "8 cent."), 'pri';

MSS. of Verona, e.g.: Verona 60 (uncial), 'pri'; Vat. lat. 1322, foll. 274-279 (half-uncial), 'pri,' 'pro' (frequently); Berlin Phill. 1831 (minuscule, "8-9 cent."), 'pra' (fol. 32^v 'supra' at end of line). (On Verona minuscule, see 'Zentr. Bibl.' 27, 547.)

MSS. of Bobbio, e.g.: Vienna 17 (cursive), 'pri,' 'tra'; Milan C 105 inf., 'pri'; Milan I 1 sup., 'pri'; Milan I 6 sup., 'pri,' 'pra'; Milan L 99 sup., 'pri.' Rome Casanat. 378 (late uncial, from the library of Franc. Trevisani, Bp of Verona), 'pri.'

Most of these Continental examples (not those from Verona) seem to be due to Insular influence. I have not found this symbolism in any Cologne MS., except in that part (foll. 110-125) of Cologne 83ⁱⁱ which was apparently written by an Irish monk. It has 'pri,' 'pra.'

445. tio. The ancient Nota, a shorthand symbol resembling a sloping 9 (though it has also other shapes), seen not only in ancient legal MSS. but in the marginalia of the Medicean Virgil (see 'Codici Bobbiesi' I pl. vi, 'significationem') and of Paris 2706 ("N.E. France," "7 cent.") on fol. 258^r 'decimatio,' on fol. 259^v 'definitio' (see also on the word-symbol 'quaestio'), is not found, so far as I know, in our period.

446. u. The conventional expression already mentioned (§§ 434, 367, etc.) must have caused confusion, e.g. of $\bar{t}\bar{m}$ 'tum' and $\bar{t}\bar{m}$ 'tantum,' 'tamen,' of $\bar{h}\bar{n}\bar{c}$ 'hunc' and $\bar{h}\bar{n}\bar{t}$ 'habent,' etc., etc.

447. ul. The symbol \bar{l} 'ul' is not current until after our period. *Poplus* (normally *poplis*) 'populus,' *sec̄li* (normally *sci*) 'seculi,' and the like, are word-symbols rather than examples of this symbol, although they may be connected with it.

448. -um. It has been mentioned above (§ 411) that the true ancient Nota for final 'um' (as distinguished from final 'am' and final 'em') may have been an apostrophe (e.g. \bar{d} '-dum,' but \bar{d} '-dem'). This apostrophe (or even comma) stood to the right of the consonant which preceded the final 'um.' Sometimes it stood high on the right (e.g. \bar{r} 'rum,' \bar{c} 'cum'), and in MSS. of our period is often written directly above the consonant. Sometimes the curve became an angle, so that the apostrophe (or, in this case, comma) assumes the appearance of the Arabic numeral 7 (e.g. $\bar{c}7$ 'cum,' $\bar{d}7$ 'dum'). Since, however the apostrophe and the 7-mark have also other functions (e.g. \bar{t} for 'tur,' \bar{m} for 'mus') they may be rather mere general expressions of suspension. So is the other common symbol of final 'um' in ancient MSS. like the Verona Gaius, e.g. \bar{c} 'cum,' \bar{t} 'tum,' \bar{d} 'dum.' Thus in the Vatican ante-Justinian fragments we find this dot with \bar{t} (\bar{t}) denoting '-tem' as well as '-tum,' and with \bar{n} (\bar{n}) denoting both '-nam' and '-nem' (cf. \bar{q} 'que,' \bar{b} 'bus'). Since a suspension might also be indicated by an oblique stroke passing downward through the tail (or the body) of a letter, the symbol for '-rum' in the Autun legal palimpsest and the Vatican ante-Justinian fragments, \bar{r} with an oblique stroke through the tail of the letter, may likewise be regarded as a mere general expression of

suspension and not a peculiar 'um' symbol. In the marginalia of the Regina Codex Theodosianus, Vat. Reg. 886, this symbol denotes 'res' (with r. 'rem'). The commonest method however of indicating a suspension was to write an abbreviation stroke above the letter, so that the symbols of mediaeval (Insular) scribes, like \bar{c} 'cum' and \bar{r} '-rum,' may conceivably have been handed down from ancient times; although in the Verona Gaius \bar{r} denotes 'runt' (see below, s.v. 'unt') and \bar{c} 'causa.' How we are to derive another ancient 'um' symbol is doubtful, a sinuous vertical symbol to the right of the consonant (e.g. cf 'cum' and rj 'rum' in the marginalia of Paris 12214 + St Petersburg Q 1 4). But, after all, the exact explanation of these symbols lies outside the province of this book. To a scribe of our period the question of whether this or that symbol was originally a special 'um' symbol, or merely a general symbol which had come to be used for 'um,' was of no concern. All that concerned him was the fact that all these symbols might be used to denote 'um.'

We may, for convenience, classify these symbols as (I) the apostrophe-symbol, (II) the 7-symbol, (III) the dot-symbol, (IV) the downward cross-stroke, (V) the suprascript stroke, (VI) the sinuous vertical stroke. Details of the use of these six symbols by the scribes of our period will now be given; but before leaving the region of ancient Notae, it should be mentioned that the apostrophe-symbol with the letter *t* denotes in some early legal texts (e.g. the Autun palimpsest and the marginalia of Vat. Reg. 886) '-tur' and '-tus,' as well as 'tum,' while in others (e.g. the Verona Gaius and the Vatican ante-Justinian fragments) it is confined to the sense of 'tur,' and 'tum' is expressed otherwise (t. 'tum' in the Verona Gaius)¹. It is obvious that the choice of this or that 'um' symbol was influenced by the nature of the preceding consonant. In the marginalia of the Medicean Virgil the apostrophe is substituted for the 'um' of 'nepotum,' and 'centum' (see Codici Bobbiesi I pl. vi) and the 'us' of 'spinosus,' '-mus' (cf. Ihm in 'Rhein. Mus.' 45, 622).

¹ In the Bodleian uncial MS. (Auct. T II 26) of Jerome's translation of the Eusebian chronicles R^s 'rum,' so frequent in words like 'Romanorum,' should be called a mere capricious suspension; for we find also Atheniens^s and Maced^s and the like, for 'Atheniensium,' 'Macedonum,' etc.

449. I. *The apostrophe-symbol*, high on the right.

This is freely used in Brussels 10127-41 Canons (Ghent, "8 cent.") in syllables like '-cum,' '-rum,' '-num,' and sometimes takes the form of a small numeral 9.

(1) *cum* (also separately treated above, s.v.). We find *c*' 'cum' (with the apostrophe over the *c*) in the earliest minuscule of Bobbio (along with the sinuous vertical stroke symbol), e.g. the Naples Charisius (see 'Zentr. Bibl.' 26, 295);

In an uncial Sacramentary, probably from N.E. France, Vat. Reg. 316, fol. 83^r 'et ideo *cum* angelis.' (On the use of this symbol for 'con' in some MSS. of Corbie, see above, s.v.)

(2) *rum*. We find *r*' 'rum' in Boniface's pocket-copy of the Gospels, Fulda Bonif. 3 (Irish cursive; usually the Insular symbol); occasionally in Breton MSS., e.g. Paris 12021 ("9 cent."), 'evangelistarum,' 'numerus annorum,' etc.; also in the Anglosaxon script of a St Bertin MS., Boulogne 63, e.g. 'futurum' (usually the Insular symbol);

Also in the Maurdrannus Bible, Amiens 6 (Corbie 772-780), fol. 206^r 'iterum'; in a Cologne MS. of Hildebald's time, Cologne 83¹¹ (along with the Insular and the 'Continental' symbols); in Murbach MSS., e.g. Gotha I 85 (also the Continental symbol) and the Continental script pages (foll. 20^v-22^r) of Gotha I 75.

(3) *Other syllables*. We find *n* with apostrophe above for 'num' in 'regnum' in a MS. of N. Spain, London Add. 30852 (Silos, "end 9 cent."), fol. 112^r. We find *t*' 'tum' in the same MS. (frequently); also (e.g. 'scriptum,' 'quantum') accompanied by *s* with apostrophe above for 'sum' (fol. 20^v 'possum') among the ancient Notae used in the St Bertin MS. just mentioned, Boulogne 63.

Whether the curved stroke over the *n* of 'regnum' on fol. 23^r of Berne 611 (Merovingian script) should be called an apostrophe or merely a variety of the suprascript abbreviation-stroke is not clear.

In a MS. like Paris 1012 (Limoges, "8-9 cent."), in which the apostrophe is merely one form of abbreviation-symbol (e.g. $\dot{n}t$ or $\dot{n}t$ 'noster'), it is impossible to distinguish \dot{r} 'rum' from \bar{r} 'rum' and to assign the former to this type of ancient Nota.

450. II. *The 7-symbol* (also with curve instead of angle). This is confined to Irish and Welsh scribes.

In Ireland it is current in such early MSS. as the Book of Mulling [especially in St John], and Boniface's pocket-copy of the Gospels (also \bar{c}). Thus in the Book of Mulling [St John] we find 'dum,' 'cum,' 'factum,' 'sum,' 'iterum' (usually *r*- 'rum'), 'suum,' 'eum,' etc., etc. The 'um' symbol differs from the 'et' symbol (like our numeral 7), in that the former falls below, the latter stands on, the line.

In the Carlsruhe Priscian this symbol is very frequent, both in angular form and in curved form (suggesting the apostrophe or comma symbol). I give a few out of a host of examples: fol. 19^r 'potissimum...optimum,' fol. 19^v 'hiatum intollerabilem,' fol. 20^v 'sciendum,' fol. 23^r 'cedo mihi speculum.' Sometimes (by error) for 'am,' e.g. fol. 20^r 'secundum praedictam regulam,' and 'em,' e.g. fol. 34^r 'et nascitur quidem a nominativo, generat autem omnes.' In this MS. 'um' is expressed differently after *c* (\bar{c} 'cum') and *r* (*r*- 'rum').

451. III. *The dot-symbol.* I have not found any certain example. Since the earlier and the more calligraphic scribes were in the habit of adding a dot after (and often also before) an abbreviation symbol like \bar{e} 'est,' etc. (see above, s.v.), an addition usually ignored by less careful transcribers, there was every chance of the dot in this symbol being ignored. Scribes would then have to seek for some other means of marking the abbreviation. In discussing the abbreviation of the word 'cum,' it has been hinted that the common (Insular) mediaeval symbol \bar{c} may be a development of an original *c*· (with a dot). Mediaeval transcribers may have turned *c*· 'cum' into \bar{c} 'cum.' Similarly *r*· 'rum' may have become \bar{r} 'rum.' The place of the dot-symbol may thus have come to be occupied by the suprascript stroke symbol, a symbol to which a dot is often added by scribes.

452. IV. *The downward cross-stroke symbol.* The cross-stroke is often hooked at each end, e.g. Paris 9561 (uncial, St Bertin), 'rum,' 'lum,' 'num.' (On the use of this symbol for 'us,' see below, s.v.)

(1) *rum.* This is the usual method of writing final 'rum' in Continental MSS., so that we may call it the Continental, and \bar{r} the Insular 'rum' symbol; but not with perfect accuracy, for the 'Continental' symbol is by no means unknown to Insular (especially Anglosaxon) scribes. Continental scribes usually make \bar{r} denote 'runt,' for which the Insular symbol is $\bar{r}\bar{t}$ (see below, s.v. 'unt'), but sometimes, even apart from Insular influence, follow the 'Insular' practice. In the Turin Gospels (*k*) \bar{r} 'rum,' 'runt.'

Insular examples of the 'Continental' symbol are, in home Anglosaxon script: London Add. 15350 (uncial); the Canterbury Gospels (along with the

'Insular' symbol; St Augustine's Psalter (fol. 150^v); Oxford, Selden sup. 30; Durham B II 30, 'populorum' fol. 62^r. It is especially frequent in the ending 'orum,' with that curious form of *r* (really *R* without the shaft) used in ligature with the letter *o*: e.g. in a Wessex charter of 778; in the Book of Cerne (fol. 64^r, but \bar{r} 'rum' on fol. 24^r); in Oxford, Digby 63 (with \bar{r} 'runt'). The Anglosaxon script of Continental centres uses it so freely that examples need not be given. In an 8th cent. Tours MS., London Egerton 2831 (in the part in Anglosaxon script) the branch of *r* is projected upwards in a hair-line, through which an oblique stroke is drawn down from left to right. Breton scribes use the symbol in their Insular script as well as in their Continental script (along with \bar{r} and sometimes *r*'). For details see 'Zentr. Bibl.' 29, 271. In Irish script it is not so common, although it appears in the earliest Bobbio minuscule (cf. 'Zentr. Bibl.' 26, 297). The Leyden Priscian (of the year 838) has it in 'orum' fol. 192^r, etc., but usually employs the Insular symbol for 'rum.'

In Continental script it is so universal (also in Beneventan and Visigothic) that it is needless to enumerate examples. A few of the earlier MSS. will suffice: Paris 12214 (half-uncial of "6 cent.") fol. 111^r *utrum* (at end of line); Paris 10910 Fredegarius (of 678?), e.g. fol. 42^r (at end of line); Paris 17655 Gregory of Tours (Merovingian cursive); the Salmasian Anthology, 'aurum,' etc.; Milan E 147 sup., e.g. p. 92; the Cyrillus Glossary.

Occasionally the abbreviation-stroke is written above it, a combination of the 'Continental' with the 'Insular' symbol: e.g. throughout the uncial part of London Harl. 5041 (Merovingian); often in an 8th cent. Rheims MS., Berlin Phill. 1743 (e.g. fol. 84^r 'peccatorum,' fol. 146^r 'aliorum'); in Cambrai 836 (late uncial); in Lucca 490 (Lucca, c. 800) fol. 162^v.

453. Spanish scribes use this oblique cross-stroke, not merely in the universal 'rum' symbol, but also through the 'tail' of such letters as *m* and *n* (also *l*) to denote *mum*, *num* (and *lum*), whereas in other Continental script these would rather denote *mus*, *nus* (and *lus*). Even in Merovingian charters *m* with this suspension-stroke (usually written without lifting the pen) is reserved for 'mus,' *n* for 'nus,' *r* for 'rum,' although *l* with this stroke denotes both 'lum' (e.g. in a charter of 691 'titolum' and even 'volumtati'), and 'lus' (e.g. in a charter of 696 'nullus iudex'). This must have led to constant confusion between 'us' and 'um' in transcription. So universal is this practice in Spanish MSS. that a few examples must suffice:

Verona 89 (one of the earliest specimens of Visigothic minuscule) '-rum,' 'tum'; Autun 27 (the minuscule part); Madrid Tol. 2. 1 ("end of 8 cent."), '-rum,' '-lum,' and Tol. 15. 8 '-rum,' '-tum,' '-num'; Paris 4667 (of the year 828), '-rum,' '-tum'; Paris 2994^A, foll. 73-194 ("9 cent.") '-rum,' '-tum';

Escorial & r 14 Isidore's Etymologies, '-rum,' '-tum,' '-mum,' '-num'; and R III 25, foll. 1-166 Basilius, '-rum,' '-tum' (with cursive form of *t*); Madrid Bibl. Acad. Hist. 44 '-rum,' '-tum,' '-mum,' '-num,' '-lum.'

454. (2) *dum*. Outside of Spain we find it most in the syllable *dum* in early MSS., the oblique stroke passing through the lower shaft of the letter (i.e. its prolonged shaft in its older form). The same symbol can express 'dus' (see below, s.v.).

Examples: It denotes 'dum' in an early MS. of the Corbie ab-type, Turin D v 3 (and on fol. 87^r of a Beauvais MS. of this type, Paris 8921, 'explorandum'); in a Cologne MS. (83ⁱⁱ) of Hildebald's time 'secundum,' 'dum' (fol. 184^r 'quam rem *dum* me adimplere oboedientiae compelleret');

Berne 611 (Merovingian script), frequently, although the same symbol (made without lifting the pen) denotes 'dus' on fol. 85^v 'calidus medicus'; Würzburg th. F 64^a (Merovingian);

In a St Gall charter of 772, 'heredum' (see Chroust I xiv, pl. 4);

In Lombard charters of "737" (Bonelli, pl. 4) 'avendum,' of 765 (Bonelli, pl. 9) 'faciendum,' 'rovorandum,' etc.;

In early Bobbio MSS., e.g. Vat. lat. 5763 ('secundum'), Wolfenbüttel Weiss. 64 (frequently), Milan C 98 inf. Maximus' Homilies, and C 105 inf. Hegesippus (frequently) and D 268 inf. Ambrose and L 99 sup. Isidore's Etymologies (frequently; occasionally used for 'dus') and I 61 sup. (in a minuscule addition on fol. 70^v 'secundum'); in Novara 84 Canons ("mid. of 8 cent.") 'apellandum';

In Verona 42 (late half-uncial) sometimes this symbol is used, sometimes the suprascript stroke symbol (in the form \ddot{d}); in Vercelli 188 (uncial), where the uncial form of *d* is used, the stroke crosses the lower part of the body of the letter in the word 'secundum'; similarly in Paris 13246 the Bobbio Sacramentary (uncial), 'secundum,' a MS. assigned to Luxeuil.

455. (3) *lum*. Next most frequently in the syllable *lum* (although this symbol normally represents 'lus'; see below, s.v. 'us').

Examples: It denotes 'lum' in Oxford theol. d 3 (provenance unknown), e.g. 'caelum,' 'apostolum,' although the same symbol (made without lifting the pen) denotes 'lus' elsewhere (e.g. fol. 113^r 'hoc sentit diabolus'): Vat. Reg. 317 the Autun Sacramentary, fol. 197^r 'per famulum tuum'; Paris 2843^a (Limoges), frequently; Paris 9530 (Echternach), fol. 112^r 'angelum'; Paris nouv. acq. 1575 (Tours, "beg. of 8 cent."), fol. 39^r 'per quem populum'; Berne 611 (Merovingian script), e.g. fol. 45^r 'siggillum,' although the same symbol (made without lifting the pen) denotes 'lus' elsewhere (e.g. fol. 109^v 'omnis populus Israhel'); Laon 137 (*az*-type), frequently; Berlin Diez B 66 (frequently by one scribe); St Gall 911 Glossary, e.g. p. 254 'solum terra';

In Lombard charters of "737" (Bonelli, pl. 4) 'nullum homine dixet,' of 769 (Bonelli, pl. 11) 'Centulum,' etc.;

In early Bobbio MSS., e.g. Vat. lat. 5763 (sometimes written without lifting the pen), Milan C 105 inf. (frequently) and L 99 sup., Wolfenbüttel Weiss. 64 (throughout);

Verona 33 (early cursive minuscule); Milan, Bibl. Trivulz. 688 (Novara, before 800) 'in dublum ab eo exigi'; Vercelli 183 (early cursive minuscule); Vat. Barb. 671 (Settignano, uncial) 'solum' (at end of line); Rome, Bibl. Vitt. Eman., Sess. 55 (in the minuscule part).

456. (4) *tum* in Merovingian charters of 697 'quantumcumque' (with cursive form of *t*), of 710 'inquisitum est,' etc.; in Berne 611 (Merovingian script), e.g. fol. 85^v 'elimentum' (with cursive form of *t*); in a cursive marginal entry on p. 44 of an early Bobbio MS., Milan S 45 sup., 'tum' (with cursive form of *t*); in Paris 3836 (Corbie ab-type), fol. 14^r 'propositum' (with cursive form of *t*); in Paris 12168 (Corbie), fol. 29^r 'tum' (with cursive form of *t*); in Laon 137 (az-type), fol. 34^r 'argenti nihil reptum' (with cursive form of *t*);

(5) *cum* in Vat. Reg. 317 the Autun Sacramentary, fol. 169^r (in the Luxeuil type of Merovingian minuscule) 'presta per eum qui tecum';

(6) *num* in a MS. of the Corbie ab-type, Cambridge Corp. Coll. 193 (more than once), written without lifting the pen (like the 'mus' of 'diximus,' etc., elsewhere in this MS.); in Leyden 67 E Glossary ("9 cent."), e.g. fol. 10^v (usually for '-nus'); in an old, perhaps contemporary, correction on fol. 89^r of Wolfenbüttel Weiss. 64 Isidore's Etymologies (Bobbio, "early part of 8 cent.") 'unum' (= Etym. 7, 4, 2); in Vienna 277 Grattius (1, 58 Vollm.) 'annum';

(7) *mum* in a MS. either of Angers or of North Italy, Berlin Phill. 1825 Commodiani Instructiones (once, at Instr. 1, 26, 27; usually 'mus').

457. V. *The suprascript stroke symbol.* The possibility that this is a development from the apostrophe symbol is suggested by a Limoges MS., Paris 1012 (mentioned above), in which the suprascript stroke and the apostrophe play the same part in all abbreviations. On the use of the symbol for 'us,' see below, s.v.

(1) *cum.* The Insular 'cum' symbol is \bar{c} (by careful scribes written with the 'm' form of suprascript stroke, i.e. hooked at one or both of the ends), while Continental scribes use this as a symbol for 'con' (in Insular script \circ 'con'; see above, s.v.). Details have been given already, in the paragraph where 'cum' is separately treated.

458. (2) *dum.* (See also above, s.v.) The use of \bar{d} 'dum' is widely spread; especially common is $\text{secund}\bar{d}$ 'secundum' (see above, s.v.).

In Insular script we find it in :

(Irish.) The earliest Bobbio minuscule, e.g. Vienna 16 'legendum,' 'sciendum,' etc.; Vat. lat. 491 (probably Bobbio) 'secundum'; the Codex Boernerianus, 'secundum' fol. 10^v;

(Welsh.) The Liber Commonei; Berne 671 (Cornish), fol. 73^v 'nondum' (written $\bar{n}d$);

(Anglosaxon.) MSS. of Fulda, e.g., Bâle F III 15^a, 'secundum' fol. 27^r; MSS. of Lorsch, e.g. Paris 16668, foll. 41-58, e.g. 'secundum,' 'quidum'; Cambrai 441, 'secundum.'

In Continental script :

In the Corbie ab-type (see 'Rev. Bibl.' of 1912),* especially in the word 'secundum' (but also, e.g., 'mundum,' 'obtemperandum,' etc., in Paris 11681, etc.); Paris 12168 (Corbie), e.g. 'secundum,' 'dum,' 'absurdum,' 'intellegendum'; Paris 17371, foll. 1-153 (St Denis, 793-806), fol. 11^v 'religandum'; Paris 1603 (St Amand), 'secundum'; Rome, Vallicell. B 62 (Trèves?, uncial, "end 7 cent.") 'secundum'; Paris 17451, foll. 9—end (Compiègne), 'notandum,' 'mundum'; Boulogne 66 (St Bertin) fol. 2^r 'cavendum'; Autun 20 ("N.E. France") fol. 202^r 'secundum'; the Harleian Codex Aureus, 'secundum';

Berlin Phill. 1716 (Germany?), e.g. 'admodum' fol. 50^r; MSS. of Fulda, e.g. Cassel theol. Q 10, 'secundum' fol. 126^v; MSS. of Freising, etc., e.g. Munich 6299, 'interdum' fol. 97^r, and 6330, 'mundum,' 'secundum,' and 14422 (Ratisbon), 'modum'; in some MSS. of the Kisyla group, e.g. Munich 4564, 'secundum,' 'tradendum'; in MSS. of Murbach, e.g. Gotha I 85 (frequently), Manchester 15 ('secundum'), Oxford Jun. 25 ('secundum,' 'propagandum'), Colmar 82 (frequently);

In MSS. of St Gall, etc., e.g. St Gall 44, pp. 1-184 (of 760-781), 'secundum,' and 125 ("8 cent."), 'secundum,' and 912 Glossary, p. 50 'lapidum congregatio'; Carlsruhe Reich. 191 (Reichenau), fol. 8^v 'secundum'; Vat. Reg. 713+Leyden Voss. Q 5 (Reichenau), e.g. 'providendum';

In Verona minuscule, e.g. Verona 33 ('secundum') and 58 ('secundum' fol. 257^v); in the Bobbio minuscule of Milan I 6 sup. 'secundum Iohannem' fol. 95^v (although elsewhere \bar{d} denotes 'dus' in this MS., e.g. 'primus et secundus'); in Cheltenham 12261 (N. Italy); in Lucca 490 (Lucca, c. 800) \bar{d} for any 'dum' is a common symbol; in Beneventan script 'secundum' frequently, e.g. Paris 7530, Bamberg HJ XIV 15, Rome Casanat. 641.

Of unknown provenance are: Oxford theol. d 3, 'imolandum' fol. 2^r; Wolfenbüttel Weiss. 97, 'secundum' fol. 29^r.

It is possible that \bar{d} 'dum' should be classified with the downward cross-stroke symbol (cf. below, s.v. 'us'). For the earlier MSS. of Bobbio, which still write the letter *d* in its older form (with the shaft projecting below the line), write for 'dum' a stroke passing obliquely down through this lower extremity of the shaft. The MSS. of a subsequent period, after this older form of *d* was

discarded, use the form \bar{d} 'dum.' In one and the same MS. of Verona, written in half-uncial script (Verona 42, mentioned above), both symbols appear. While the MSS. of the Corbie ab-type write \bar{d} for the last syllable of 'secundum,' early specimens of this type (Turin D v 3, Paris 8921) write the downward cross-stroke symbol (see above). However, we find \bar{d} 'dum' in Vat. Pal. 1448, foll. 1-44 (Trèves, of the year 810), fol. 18^r 'secundum,' and in the (Spanish?) uncial of the Barcelona Gregory's Homilies ('secundum').

459. (3) *lum*. A stroke passes through the upper part of the *l*. (On the similar 'lus' symbol see below, s.v. 'us.')

Examples are: Cologne 63 (by three nuns of Hildebald's time) fol. 191^r 'saeculum'; Paris 13159, e.g. 'celum,' 'populum' (also for 'lus,' e.g. 'salus,' 'populus,' 'catulus'); Cheltenham 17849 ("8 cent.") fol. 30^r 'scandalum'; Berlin, Phill. 1825 (Angers or N. Italy) 'celum' (also 'optandum'); Munich 6330 (Freising) fol. 13^r 'templum'; St Gall 44, pp. 1-184 (of 760-781), p. 4 'populum'; St Gall 125 ("8-9 cent."), p. 247 'populum'; Cheltenham 12261 (N. Italy), 'populum'; in Modena, Bibl. Capit. O 1 17 (a 'frater gemellus' of a Bobbio MS. of "mid. of 8 cent.," now at Milan, L 99 sup.) the 'lum' of 'populum' is so written, while the same syllable of 'nullum' is written with the downward cross-stroke, in the phrase 'aput alium nullum populum'; in a title-heading of the uncial Barcelona Gregory's Homilies, 'habita ad populum.'

Of other syllables examples are rare, except (in Insular script) 'rum.'

(4) *num* in the Irish minuscule of Würzburg th. F 12 ("early 8 cent.") fol. 12;

(5) *tum* in Brussels 8216-8 (St Florian, of the year 819) fol. 255^v sicut scrib̄t est; in Munich 6330 (Freising) fol. 32^r 'quantum'; in Leyden 67 E Glossary, 'factum,' etc.

A MS. in the Corbie ab-type which shews many Visigothic symbols transferred from a Spanish original, Paris 11529, shews the 'um' symbol very frequently, not merely in the syllable 'dum' (e.g. 'secundum,' 'Iliadum,' 'pedum,' etc., etc.), but also 'lum' (e.g. fol. 71^r 'in malum aucta') and even 'tun' of 'contundit' (fol. 71^v). The symbolism in this script of the 3 plur. of verbs (see below, s.v. 'unt'), e.g. '-dunt,' '-gunt,' '-bunt,' etc. (as well as

the Insular symbol 'runt') may be explained as the addition of the letter *t* to the suprascript 'um' symbol.

460. (6) *rum*. The Insular symbol is \bar{r} (while Continental scribes, as we have seen, prefer the cross-stroke down through the branch of the *r*). The stroke often stands, not immediately above the *r*, but towards the right, e.g. in the Book of Mulling [St John, etc.]; Vienna 16 (Bobbio, "c. 700"); St Paul 25. 3. 31^b (Reichenau); the Schaffhausen Adamnan; St Gall 51; Boniface's pocket-copy of the Gospels; the Stowe Missal; the Carlsruhe Bede, Augustine and Priscian; Laon 26 (and fly-leaves); and (in Anglo-saxon script) in Gotha 1 75 (half-uncial); Berlin theol. F 366 (Werden, end of 8 cent.).

It stands above in the Garland of Howth, in the Johannes Scottus marginalia, etc.

In some MSS. both $r\cdot$ and \bar{r} are used, e.g. in the Leyden Priscian (of the year 838); the St Gall Priscian (written in Ireland, c. 850); also in an earlier MS. of Ireland, the Stowe St John's Gospel fragment; in Paris 9525 (Ags. written at Echternach, 798-817).

In the Anglo-saxon script of the Canterbury Gospels, the Corpus Homilies and Glossary, Cambrai 441, the stroke stands immediately above the *r*, but not in Cambridge, Trin. Coll. 216 ("de manu Baedae"). In the Anglo-saxon minuscule of Boulogne 63 (St Bertin) the tail of Insular *r* is sometimes projected upwards in a hair-line through the abbreviation-stroke on the right. In the Book of Nunnaminster (= London Harl. 2965) the suprascript stroke immediately over the *r* is hooked at one end, so as to resemble an apostrophe (with angle instead of curve).

In Berne 671 (Cornish, "9 cent."), the second scribe writes the 'm'-form of abbreviation-stroke, but not the first scribe.

In Continental script the Insular symbol appears, for example:

Sometimes in Breton MSS. (although the 'Continental' symbol is usual; cf. 'Zentr. Bibl.' 29, 271); in Berlin Ham. 253 (Stavelot; also for '-runt'); St Petersburg Q 1 41 (S. Benedicti Patriciaci, 836; also for 'runt'); Douai 12 (also for '-runt'); MSS. of Rheims, e.g. Rheims 875 and Bamberg HJ iv 5, Johannes Scottus 'de divisione naturae' (also for '-runt'), Leyden 114 ("beg. 9 cent."; along with the Continental symbol) and Voss. Q 60, Berlin Phill. 1743 ("8 cent.") (along with the Continental); MSS. of Lorsch, e.g. Vat. Pal. 834 (9 cent.; also for 'runt');

MSS. of Fulda, e.g. Bâle F III 15^s (usually the 'Continental' symbol);

MSS. of Cologne, e.g. Cologne 54 and 83^{II} (both of the time of Hildebald; also the 'Continental' symbol after o), Cologne 210 ("8 cent.");

MSS. of Murbach, e.g. Manchester 15 (usually the 'Continental' symbol; \bar{r} also for 'runt'); MSS. of Costance, e.g. Stuttgart HB XIV 1 (also for 'runt'); Paris 1853 (also the 'Continental' symbol); the Hamilton Gospels; the Alcuin Bible at Bamberg (written at Tours), according to Chroust I xviii, pl. 2 (also for '-runt'); Paris 1451 (St Maur-les-Fossés, of the year 796), along with the 'Continental' symbol; the Dagulf Psalter (along with the Continental symbol); in some of the Kisyla group, e.g. Munich 4564; in Munich 14470 (Ratisbon), fol. 135^v 'apostolorum' (elsewhere the Continental symbol); Berne 611 (Merovingian script, with Insular abbreviations), along with the 'Continental' symbol (which is often written without raising the pen, e.g. 'latinorum' fol. 97^v, 'prophetarum' fol. 43^r); in MSS. of Bobbio, e.g. Vienna 954;

In Berlin Phill. 1831 (Verona, "8-9 cent."), fol. 41^v 'bosporum' (expanded by the corrector);

In Ivrea 42 (of the year 813), fol. 1^r 'creperum dubium vocamus' (but in '-orum' the Continental symbol);

In Vat. lat. 3321 (late uncial), fol. 10^r 'eorum' (but on foll. 23^r and 26^r the Continental symbol).

Here may be mentioned the occasional $\bar{r}m$ '-orum' in the Anglosaxon minuscule of London, Cotton Tib. C ii, 'Anglorum,' 'apostolorum.'

461. VI. *The sinuous vertical stroke.* We have seen that the ancient Notae of 'cum' and 'rum' use this stroke. The first is preserved in the earlier Bobbio minuscule (see the special paragraph on 'cum'); the second in an early MS. of (probably) North-eastern France, Paris 2110 ("7-8 cent."), e.g. 'praedistinatorum,' 'alterum,' 'eorum.'

Lastly may be mentioned an incorrect abbreviation and an expression which is not really an abbreviation. In the Leyden Priscian (Irish minuscule of 838) what is properly an 'em' symbol (a horizontal stroke to the right) occasionally plays the part of 'um,' fol. 60^r 'secundum,' fol. 206^r 'cum.' In the not uncommon expression of 'rum' by $\bar{r}m$ (e.g. Berlin Phill. 1743, an 8th cent. MS. of Rheims) the suprascript stroke is a conventional representation of the letter *u*.

462. unt. There are two ancient Notae of 'runt,' the first in general use, the second found in the marginalia of Vat. Reg. 886 (1) \bar{r} (like \bar{s} 'sunt,' § 378), (2) $r't$ (formed by adding the letter t to the 'rum' symbol r '). Continental scribes (except Spanish, who write 'unt' in full) use the first (\bar{r}), along with \bar{s} 'sunt'; Insular scribes the second, or rather a modification of it ($\bar{r}t$), along with $\bar{s}t$ 'sunt,' and employ \bar{r} for 'rum' (see above, § 460). The Corbie ab-type, whose abbreviations are mainly Insular, extend this usage to other 'unt' endings also and write not merely $\bar{r}t$ 'runt' (rarely \bar{r}), but $\bar{b}t$ 'bunt,' $\bar{d}t$ 'dunt,' $\bar{g}t$ 'gunt,' etc. In other scripts the only one of these that gained currency is $\bar{b}t$ 'bunt.' In the Turin Gospels (k) \bar{r} (usually followed by a dot) denotes both 'runt' and 'rum.'

The majuscule 'nt' symbol (a horizontal stroke above and beyond the preceding vowel), which appears in MSS. like Paris 17225 (Pal. Soc. I. 87), seems to have been disused before our period. Its resemblance to the 'm' symbol was too dangerous.

463. (1) *runt*. The Insular symbol appears occasionally (along with the Continental) in the Continental script of scriptoria under Insular influence and others:

In the Laon az-type (see 'Rev. Bibl.' of 1914); in MSS. of "N.E. France," e.g. Paris 2110 ("7-8 cent."), Vat. Reg. 11; Paris 1603 (St Amand) (e.g. on fol. 66^r $\bar{r}t$ and on fol. 66^v \bar{r}); Paris 13359 (St Riquier, 796-810); MSS. of Echternach, e.g. Luxemburg 68; Paris 17451, foll. 9-end (Compiègne); in the Maurdrannus Bible (written at Corbie, 772-780), sometimes, but usually \bar{r} (on fol. 153^v of Amiens 12, in neighbouring lines, *praestitef...adiuuerf*); Amiens 87 (Corbie); Boulogne 47 (Arras, "8 cent."), fol. 163^r 'adheserunt'; Boulogne 66 (St Bertin); Cambrai 619 (of 763-790); Laon 201 (Cambrai, 9 cent.); the Utrecht Psalter (Rheims, 9 cent.); London, Harl. 5041 (Merovingian); Brussels 8302-5; Namur 11 (St Hubert); Cologne MSS. of Hildebald's time and earlier (e.g. Cologne 210 'decreverunt' fol. 83^r); Montpellier 55 (Autun), fol. 85^v 'venerunt' (usually the Continental symbol); Metz 134; Bamberg M v 12, part ii; Rome, Vallicell. B 62 ("Trèves, end of 7 cent."), frequently; the Hamilton Gospels; the Lyons Pentateuch, Paris nouv. acq. 1740 (e.g. fol. 3^v 'dixerunt').

MSS. of Fulda, e.g. Cassel theol. F 49 and Q 1; MSS. of Mayence, e.g. Vat. Pal. 237, Gotha I 21; Berlin theol. F 45; Berlin Phill. 1716; MSS. of Lorsch, e.g. Vat. Pal. 172 and 201; MSS. of Freising, etc., e.g. Munich 3514 (Augsburg) and 6382, p. ii (Freising) and 14437 (by Ratisbon scribes, in the year 823) and 19101 (Tegernsee); the Kisyla group, rarely, e.g. Munich 4564, fol. 99^v;

MSS. of St Gall, etc. (rarely), e.g. Carlsruhe Reich. 252 (Reichenau), St Gall 911 the Kero Glossary p. 218 'obsidiaverunt,' Vat. Reg. 713+Leyden Voss. Q 5;

Cheltenham 12261 and Paris 9451 (North Italy, "8 cent."); MSS. of Bobbio, e.g. H 150 inf.

Apart from these I have not found it in any MSS. of Italy for our period. In Spain the only trace of this (or any) 'runt' symbol which I have noticed is the curious *rt* (without abbreviation-stroke) in the half-uncial Vat. Reg. 1024 *Lex Reccesvindiana*.

The Continental symbol appears in Insular script (along with the proper Insular symbol) occasionally: e.g.

(Irish.) The Macregol Gospels (about the year 800) fol. 135^r 'exierunt' (at end of line); Turin F iv 1, frag. 5 (Bobbio); Laon 26 (usually *řt*), fol. 25^v 'possuerunt'; the Leyden Priscian (of the year 838) fol. 59^r 'dixerunt' (usually *řt*); Würzburg th. F 12 ("beg. of 8 cent.") fol. 13^r;

(Anglosaxon.) Vat. Pal. 68 (Northumbria, "8 cent."); Oxford, Digby 63 (Winchester, c. 850);

Cambridge, Trin. Coll. 368 (of the year 833); Boulogne 63-64 (St Bertin, "8 cent."); Cambrai 441 (half-uncial), rarely *řt*; Vat. Pal. 554, foll. 5-12; Munich 14653 (Ratisbon, "8 cent.").

464. For *runt* instead of (or along with) *ř* we find *r* occasionally.

Examples are: Cambrai 441 ("Anglosaxon" half-uncial); Paris 17371, foll. 1-153 (St Denis, 793-806) fol. 12^v 'edisserunt' (usually *ř*); Paris 13373 (Corbie); Paris 1451 (of the year 796), fol. 104^r 'pervenerunt' (usually *ř*); Paris 10588 ("8 cent."); St Omer 15 (St Bertin), by one scribe, but *ř* by another; Leyden Voss. F 58; Namur 11 (St Hubert); Cologne MSS., e.g. Cologne 40 (fol. 7^v) and 43; Metz 7; St Gall 731 (Besançon?); Leyden 67 E;

Burgundian MSS., e.g. Autun 4 (Flavigny) 'fuerunt,' but usually *ř*, Montpellier 55 (Autun);

Berlin Phill. 1716 (Germany?), by one of the scribes; Vat. lat. 553 (Germany?);

MSS. of Lorsch (here it is a favourite symbol), e.g. Vat. Pal. 200, Paris 16668, foll. 41-58; MSS. of Freising, etc., e.g. Munich 6243 ("8 cent.") (Munich 6244 shews the 2-mark for the apostrophe); Munich 4554 (written for, Princess Kisyla) fol. 86^r 'peccaverunt'; Oxford Jun. 25 (Murbach) fol. 157^r 'occurrunt';

St Gall MSS., e.g. Zürich, Stadtbibl. C 12, St Gall 44, pp. 1-184 (of 760-781), along with *r* with a small arched stroke above, and 90 (of 869-875);

In Veronese minuscule (cf. 'Zentr. Bibl.' 27, 537) it is a favourite symbol, while in a Tortona MS. of the year 862 (Vat. lat. 5775), not the apostrophe, but the 2-mark appears (r^2);

Of unknown provenance is Oxford, theol. d 3, 'dixerunt' fol. 114^r.

In the Hamilton Gospels a cup-shaped mark, rather than an apostrophe, is in use.

465. For *runt* the Continental 'rum' symbol (*r* with branch cut by a downward stroke) is also occasionally found.

For example, it appears in Paris 12168 (Laon az-type) fol. 34^r 'evaserunt'; Cologne 108 (time of Hildebald) fol. 34^r 'adserunt'; Autun 3 (of the year 751) fol. 166^r 'voluerunt'; St Gall 125, 'steterunt' p. 133; Milan C 105 inf. (Bobbio, c. 700), e.g. 'coeperunt' fol. 129^r (usually 'rum');

Berlin, Diez B 66 (unknown provenance) p. 314 'posuerunt'; Paris 6413.

In a Merovingian charter of 710 this cross-stroke (written without lifting the pen) down through the branch of *r* expresses the last syllables of 'posiderunt' and 'annorum'; in another of the same year, 'fuerunt,' 'adfirmaverunt,' 'ostendedirunt,' etc.

The half-uncial of Cologne 212 Canons shews a curious variety, *R* with a sinuous stroke transecting the letter horizontally.

In Oxford theol. d 3 (unknown provenance) 'runt' differs from 'rum' in having two cross-strokes down through the branch of *R* instead of one. It is conceivable that the second cross-stroke in this (so far as I know, unique) symbol is a development from the letter *t* (in cursive form), so that the syllable would be analogous to the Insular $\bar{r}t$ ('rum' + *t*).

The expression $\bar{r}nt$ (e.g. Cologne 41, 'laboraverunt' fol. 35^r) is not an abbreviation. No letter is suppressed, since the suprascript stroke is a conventional form of suprascript *u*.

466. (2) *bunt*.

Examples of the symbol $\bar{b}t$ (or $\bar{b}t$) are:

(Irish.) The Book of Dimma, 'damnabunt' [St Mark]; the Book of Mulling, 'adorabunt,' 'peribunt' [St John]; St Gall 51;

(Welsh, etc.) Berne 671 (Cornish);

(Anglosaxon.) Corpus Homilies, fol. 44^r 'gustabunt'; London, Cotton Tib. C ii, frequently, and Reg. 1 B vii (fol. 44^v, fol. 118^v); Vat. Pal. 577 (Mayence); Würzburg MSS., e.g. Würzburg th. F 17 and F 69; MSS. of Freising, etc., e.g. Munich 6298 (Freising, "time of Corbinian") and 14096, foll. 1-99 (Ratisbon); St Petersburg F 1 3 (Corbie); Metz 76; Cambridge, Trin. Coll. 368 (of the year 833) fol. 50^r 'lugebunt'; Paris 9525 (Echternach);

Fulda MSS., e.g. Cassel theol. F 25 and 54; Werden MSS., e.g. Berlin theol. F 356 and Q 139; Berlin Phill. 1662 'videbunt'; Wolfenbüttel, Helmst. 496^a; Boulogne 63 (St Bertin) fol. 19^r 'possidebunt';

(Continental.) Breton MSS. (see 'Zentr. Bibl.' 29, 271); Paris 1012 (Limoges, "8-9 cent."), fol. 17^r 'habitabunt'; MSS. of Echternach, e.g. Luxemburg 68, Paris 9528; Vat. Reg. 11 (N.E. France?); Paris 17451, foll. 9-end (Compiègne); London, Egerton 609 (Marmoutier, Tours); Liège 306 (St Trond); Cologne MSS., e.g. Cologne 74 and 108; Montpellier 409 (Auxerre); Troyes 657, 'orabunt' (in lemma) fol. 83^v; Bamberg M v 12, part ii; Burgundian MSS., e.g. Leyden, Scal. 28 (Flavigny), Autun 20^a, Montpellier 55 (Autun) fol. 152^r 'tenebunt';

Berne 611 (Merovingian); Vat. Pal. 212 (Germany, "8 cent.") 'habebunt'; MSS. of Mayence, e.g. Vat. Pal. 237; MSS. of Fulda, e.g. Vat. Reg. 124; MSS. of Freising, etc., e.g. Munich 14645, foll. 1-40 (Ratisbon) and 14422 (Ratisbon) and 6330 (Freising); the Kisyla group at Munich, e.g. Munich 4549 'possidebunt' fol. 107^r;

Paris 1853 ("8 cent."), frequently (e.g. 'memorabuntur' fol. 133^r); MSS. of Murbach, e.g. Gotha I 85, Colmar 39; MSS. of St Gall, etc., e.g. Zürich Stadtbibl. C 68; Carlsruhe Reich. 191 (Reichenau); Leyden Voss. Q 69;

Cheltenham 12261 (North Italy, "8 cent.") fol. 196^r 'venibunt.'

Not $\bar{b}t$, but \bar{b} appears in Paris 13159 (of 795-800), frequently.

467. (3) *lunt*.

Examples of the symbol $\bar{l}t$ (or lt) are:

Berlin Phill. 1662 (Ags.) fol. 41^v 'nolunt';

Cheltenham 12261 (North Italy, "8 cent.") 'nolunt';

(4) *dunt*.

Examples of the symbol $\bar{d}t$ (or $\dot{d}t$):

Paris 17451, foll. 9-end (Compiègne) fol. 91^v 'ascendunt'; Brussels 10127-41 (Ghent), 'deprehendunt';

Paris 1451 (of the year 796), fol. 96^v 'credunt' (at end of line); Bamberg HJ IV 5 (Rheims, time of Johannes Scottus);

Montpellier 55 (Autun) fol. 155^v 'occidunt'; fol. 147^r 'credunt';

Brussels 8216-8 (St Florian, of the year 819) fol. 175^r 'tradunt';

(5) *cunt* ($\bar{c}t$).

Cassel theol. Q 24 (Fulda, "beg. of 9 cent.") fol. 18^v 'dicunt'; Vat. Pal. 1547 ("8-9 cent.") fol. 46^r 'dicunt';

(6) *gunt* ($\bar{g}t$).

Bamberg HJ IV 5 (Rheims, time of Johannes Scottus); Vat. Pal. 201 (Lorsch, "9 cent.") fol. 190^r 'intellegunt.'

468. ur. The syllable *tur* (rarely any but final 'tur') had as ancient Nota an apostrophe added to the letter *t* (t'), a symbol

which occasionally is used also for '-tus' (in the Autun palimpsest and the marginalia of Vat. Reg. 886) and even for '-tum' (in the marginalia of Vat. Reg. 886).

This apostrophe continued in use everywhere, except in Spain (Spanish scribes do not abbreviate the syllable 'ur'), until it was superseded, in most parts towards the end of our period, in some parts rather earlier, by a 2-mark (t^2). This substitution made it possible to reserve the symbol t' for 'tus' and the symbol t^2 for 'tur.' To Insular scribes, who expressed 'tus' by t_3 or t ; or the like (and not by t'), the substitution was not so necessary as to Continental scribes; and we find the old apostrophe 'tur' symbol persisting in Insular script, especially Irish, to the latest times. In England the earliest example of t^2 seems to be Oxford, Digby 63 (Winchester, c. 850); in Wales, Cambridge, Corp. Coll. 153 ("end of 9 cent."). But the Anglosaxon script of an Arras MS., Boulogne 11 Gospels (with apostrophe, 2-mark, and 'Italian' symbol), is earlier. And our two extant examples of the Insular script of Brittany, which must also be placed earlier, recognize (presumably under Continental influence) also the 2-symbol. As regards Continental script, in some scriptoriums, before the substitution was effected, t' was used indifferently for 'tur' and for 'tus'; in most t' 'tus' was discarded and only t' 'tur' retained; although even this sacrifice did not get rid of all danger of confusion, for there was a certain awkwardness in using m' and n' and the like as symbols for 'mus,' 'nus,' etc., while the precisely similar symbol t' expressed 'tur.' In the scriptoriums of Italy the 'ter' symbol (\bar{t}) was used (in various forms) also for 'tur'; and we may, for convenience, call this the 'Italian' symbol, although it is found (in various forms) in other parts of the Continent too (e.g. a Merovingian charter of Clothair III, 'sorterentur'). Besides these three 'tur' symbols (t' and t^2 and \bar{t}), there is a fourth, peculiar to Anglosaxon script. It shews the right-hand branch of the t traversed by a vertical stroke which is either straight or sinuous, long or short (τ or τ' or the like). This Anglosaxon symbol was adopted (in a somewhat altered form) in the Corbie ab-type (see 'Rev. Bibl.' of 1912), some scribes delighting to set a dot above and below the branch of the t instead of the stroke. It appears occasionally in other Continental types, but only in scriptoriums

under English influence. It has therefore a right to be called the Anglosaxon symbol, and is the best criterion for distinguishing Anglosaxon from other Insular types. That is to say, its presence in Insular script shews that the script is Anglosaxon and not Irish nor Welsh nor Cornish nor Breton; but, on the other hand, it must be remembered that the apostrophe symbol is also freely used by Anglosaxon scribes.

469. How did this 2-mark originate? It is difficult to decide between various possible explanations. It might be said that it was produced by combining the apostrophe of *t* 'tur' with the suprascript stroke of *t̄* 'tur,' that scribes who were familiar with both expressions of 'tur' devised this combination as a means of discriminating 'tur' from 'tus' on the one hand, and from 'ter' on the other. But it might also be said that the 2-mark is developed from a curious variety found in some Burgundian MSS., e.g. the uncial MS., Autun 4 (Flavigny) and the minuscule MSS., Autun 20^A, Leyden Scal. 28 (Flavigny, of the year 816). In these 'tur' is expressed by *t* with a suprascript mark which resembles a recumbent *v* or *y*. We might give this form the name of the 'Burgundian' symbol (although it is probably also to be found outside of Burgundy), were it not that the Cologne usage suggests that it is merely a variety of the 'Italian' symbol. For in Cologne MSS. of Hildebald's time practically any form of stroke above *t* can represent 'tur,' a wavy form, a 7-form, a cup-form, the lower half of a small circle, an almost vertical stroke hooked at each end¹, etc., as well as the normal horizontal straight stroke. The uncial Hamilton Gospels too, of unknown provenance, offer some half-dozen varieties of the suprascript stroke over *t* for 'tur'; and such Beneventan MSS. as the 8th cent. Paris 7530 and Bamberg HJ XIV 15 exhibit considerable variation in this feature. Cologne 106, ascribed to Tours and the time of Alcuin, shews (in the part in Continental script), along with the usual form, *t* with something between the *v*-mark and the 2-mark above (e.g. fol. 17^r). In favour of this possible explanation of the 2-mark, that it was a variety of the suprascript stroke of the 'Italian' symbol, we might

¹ Not unlike the symbol in a Merovingian charter of 703, 'videtur' (Lauer and Samaran, pl. 29).

appeal to an 8th cent. Ghent MS., now at Brussels (no. 10127-41), where the wavy suprascript stroke sometimes approaches the 2-form. On the other hand, in Munich 12632 this stroke resembles a minuscule *r*, and this suggests another possible explanation. Was the 2-mark meant by scribes for that form of *r* (really a majuscule *R* wanting the shaft) which is common in the ligature *or*? There remains still another explanation which is probably the true one. The 2-mark may have been a mere variation of the apostrophe. A bottom-stroke was added to the apostrophe to differentiate the 'tur' from the 'tus' symbol. Certainly the scribe of Munich 6262 (Freising, 854-875) regarded the 2-mark as a mere arbitrary variety of the apostrophe, for he often uses it for 'us,' writing *ei*¹ or *ei*² for 'eius,' *m*¹ or *m*² for 'mus' (e.g. fol. 78^r 'demonstremus' shews the 2-mark). For 'tur' he uses only *t*² and for 'tus' *t*¹. In Munich 6244 (Freising) *t*¹ denotes both 'tur' and 'tus' in the first part of the MS., but afterwards 'tur' is expressed by *t*² and, at the same time, the 'runt' symbol passes from *r̄* to *r*² (see above, p. 370).

470. mur. While Irish and Welsh scribes use the apostrophe for any 'ur' (e.g. *figura*, 'turba'), most recognize only *t*¹ for (especially final) 'tur.' But the 'ur' symbol came into use also after *m* at the same time as (or soon after) the 2-mark became current in the 'tur' symbol. Along with *t*² for 'tur' we now find *m*² for 'mur.' This provides a satisfactory quartette of symbols: *t*¹ 'tus,' *t*² 'tur,' *m*¹ 'mus,' *m*² 'mur' (a quartette however which hardly established itself till after our period), and removes the awkwardness of the previous practice in vogue in most Continental scriptoria, whereby the apostrophe after *m* denoted 'us' only and after *t* 'ur' only and the syllables 'mur' and 'tus' were written in full. We do indeed find isolated attempts by earlier scribes to ignore this restriction, but they never succeeded in removing it. In Cologne 40 (written at Cologne) *m*¹ appears for 'mur' (e.g. fol. 11^r 'cognoscimur,' fol. 115^v 'loquimur') as well as for 'mus'; also in Geneva 21 (Murbach), e.g. fol. 133^r 'orate primum ut salvemur,' and Montpellier 55 (e.g. fol. 144^v 'ingrediamur,' fol. 147^r 'patiamur'). And in Munich 6330 (Freising) a whip-like stroke, curving to the right, above the letter *m* can

denote 'mur' (e.g. 'hic enim contemn^{ur}') as well as 'mus,' while above *t* it denotes 'tur.' In Veronese minuscule, in which both *t*² and (the less¹ frequent) *m*² appear before the close of our period, there are one or two instances of *m*' denoting 'mur,' e.g. in Verona 31 'loquamur.' In a MS. from Nonantola library, Rome Vitt. Eman. 1571 (= Sess. 11), 'ur' and 'us' are not distinguished, a variety of marks (superscript stroke, 2-mark, etc.) being used for both ('tur,' 'tus,' and also 'mur,' 'mus'). Examples of *m*² 'mur' in dateable MSS. are: St Petersburg Q 1 21 (see below); the Corbie Sacramentary of the year 853 (Paris 12050); Rheims MSS. of the time of Johannes Scottus, e.g. Bamberg HJ IV 5; a Tortona MS. of the year 862 (Vat. lat. 5775), etc.

471. *The 'ur' symbol as a criterion of date.* The use of the 2-mark for 'ur' (*t*² 'tur,' *m*² 'mur') in Continental minuscule is as sure a criterion of lateness within our period as the use of *ni*, *nō*, etc., for 'nostri,' 'nostro,' etc., is of earliness (see above, s.v.). It did not however make its appearance in all parts of the Continent at the same time. The periods of the apostrophe on the one hand, and of the 2-mark on the other, in the different regions (except Italy) may be guessed at with the help of these dateable MSS. from the year 795 onwards (the earliest-dateable example of the 2-mark is in a MS. of 795–800, Paris 13159; all earlier dateable MSS. know only the apostrophe):

The Dagulf Psalter (Schola Palatina?), the apostrophe; the Paris Theodulfus Bible (Orléans), the apostrophe; Paris 1451 (St Maur-les-Fossés, of 796), the apostrophe; St Gall 348 (Chur, c. 800), the apostrophe; Paris 17371, foll. 1–153 (St Denis, 793–806), the apostrophe; Paris 13359 (St Riquier, 796–810), the apostrophe; Munich 28118 (Trèves?, end of 8 cent.), the apostrophe; Lyons MSS. of Leidrad's time, the apostrophe; Cologne MSS. of Hildebald's time, both the apostrophe and the 2-mark (and the 'Italian' symbol); St Amand MSS. of the time of Lotharius scriptor, apostrophe, 2-mark, 'Italian' symbol; the Lons-le-Saulnier Bede (St Claude, Jura, 804–815), the apostrophe and the 'Italian' symbol; Paris 4404 (of 803–814), the apostrophe; Vat. Pal. 1448, foll. 1–44 (Trèves, of the year 810), the 2-mark; Paris 9575 (Poitiers, of 811), the apostrophe and the 'Italian' symbol; Vat. Pal. 1447 (Mayence, of 813), the apostrophe; Paris 2796 (of 813), the 2-mark; Paris 3837 (Angers, of 816), the apostrophe; the

¹ In 'Zentr. Bibl.' 27, 537, l. 10 from bottom of page, "piu di frequente *mur*" should be "meno di frequente *mur*."

Tours Livy and Paris nouv. acq. 445, the apostrophe (but the Lothair Gospels, the 2-mark); Oxford Bodl. 849 (of 818), the apostrophe; Brussels 8216-8 (St Florian, of 819), the apostrophe; Paris 2440 (Fulda, of 819), the 2-mark; St Gall 722, pp. 19-247 (Chur, 800-820), the apostrophe; Paris 12832 (St Germain, 800-826), the 2-mark; Munich 14468 (Ratisbon, of 821), the 2-mark; Paris 11504 (St Riquier?, of 822), the 2-mark; Boulogne 52 (St Bertin, before 823), the apostrophe; Munich 14437 (by Ratisbon scribes in 823), the apostrophe; Paris 13729 (of 824-827), the 2-mark; Novalesa charter of 825 (Novalesa was a French foundation), the 2-mark; Paris 4413 (Bayeux, of 833), the 2-mark; St Petersburg Q I 21 (Piercey, Chartrain, of 836), the 2-mark; Stuttgart HB VII 39 (Constance, 811-839), the 2-mark; Laon 201 (Cambrai, 831-836), the 2-mark; Paris 9517 (Beauvais, not after 840), the 2-mark; Paris 11738 (St Maur-les-Fossés, c. 840), the 2-mark; Paris 2853 (of 840), the 2-mark; Trèves 118 (before 847), the apostrophe; Autun 5 (Lyons, 840-852), the 2-mark; Leyden Voss. Q 110 and Paris 1862 (Micy, 840-859), the 2-mark.

Thus the 2-mark appears, as a rule, somewhere about the year 820, although in some centres its appearance may be later than in others. At Freising the change from the apostrophe to the 2-mark may have come at the end of our period, for Munich 6273 (of 812-834) knows only the apostrophe (on fol. 105^v t² 'tur' seems due to a corrector), while Munich 6262 (of 854-875) knows only the 2-mark. At St Gall even later. Of two St Gall MSS. written in the time of Hartmut (abbot 872-883), one (St Gall 7) has t² and m², the other (St Gall 46) has t'. A St Gall charter of 843 uses the apostrophe, while the 2-mark is employed in St Gall 276 (time of Grimalt, 841-872). At Lorsch the time of the change was perhaps the same as at Freising, for the earliest example of the 2-mark which I found was in the word 'nominatur' on fol. 34^v of a Lorsch MS. ascribed to the year 836, Vat. Pal. 834. Elsewhere in this MS. the apostrophe was used (but on fol. 15^v ei² for 'eius,' with the 2-mark doing duty for 'us').

Of MSS. which belong to the transition-stage, and offer both the apostrophe and the 2-mark, these too may be mentioned:

Munich 4210 (Salzburg, of 818?; the 2-mark by one scribe); Paris 13373 (Corbie, c. 830); Paris 17416 (before 837); Paris 2341 (Le Puy, of 843); Vat. Reg. 124 (Fulda, before 847); the London Alcuin Bible (usually the apostrophe).

To turn to Italy, at Verona the 2-mark competes with the apostrophe (and with the 'Italian' symbol) in Pacifico's minuscule (e.g. in Verona 23, the first scribe uses t' and the second t²);

but the exact date of the first appearance of t^2 is uncertain (for details, see 'Zentr. Bibl.' 27, 537). In Ivrea 42 (written at Ivrea in 813) t^2 is normal, t' rare; but Modena, Bibl. Capit. O 1 11 (of the year 800), has only the apostrophe. The apostrophe too (along with t with an arch above, a variety of the 'Italian' symbol) is used in the Liber Diurnus ("written at Rome about 800"). The transition-time at the Bobbio scriptorium is marked by Milan I 6 sup. and Nancy 317, which use both the apostrophe and the 2-mark. A Tortona MS. of the year 862, Vat. lat. 5775, recognizes only the 2-mark.

From all this it appears that the 2-mark may be looked for in MSS. of North France and North Italy rather earlier than elsewhere; but fuller statistics must be collected before this clue to date can be made as serviceable as possible. Unfortunately the collection of accurate statistics has been made difficult by the interference of later correctors with the older symbol. When an older MS. had to be transcribed, a corrector usually revised the text before submitting it to the transcriber. He was naturally offended by the use of t' for 'tur,' since in his time t' denoted 'tus' and t^2 'tur.' He would therefore take his pen and add a line (often a hair-line) under the apostrophe, in order to convert the apostrophe into the 2-mark and to make it clear to the transcriber that 'tur' and not 'tus' was meant. Some correctors are most persistent in this practice and leave hardly a trace of the scribe's form of the symbol throughout the whole MS., and it requires our greatest vigilance to detect that what the scribe actually wrote was the apostrophe and not the 2-mark. The evidence of photographs in a matter like this is wholly worthless. In an uncial MS. of Soissons, Brussels 9850-2 (written 695-711), it is hard to say whether, e.g. on fol. 14^r, the 2-mark in 'reparare-tur' (end of line) is to be referred to the scribe or the corrector; but the age of the MS. seems to preclude the possibility of the scribe having so written.

472. *The Anglosaxon symbol.* Examples of the use of this symbol in England are: London Reg. 1 B vii (half-uncial); Cambridge, Trin. Coll. 216 Pauline Epistles ("de manu Baedae"); the Corpus Glossary (Canterbury; along with the apostrophe); London, Cotton Tib. C ii; Vat. Pal. 68 (Northumbria). The apostrophe however is found quite as often, or even

oftener: e.g. Oxford, Selden sup. 30 (Thanet, before 752); Durham A II 16; the Canterbury Gospels; London, Cotton Tib. A xiv; the Book of Cerne; the Corpus Homilies and Sedulius; London, Cotton Vesp. B vi, foll. 104-109 (Mercia, 811-814); Cambridge, Corp. Coll. 183. In Charters both symbols appear in a Mercia charter of 836; the Anglosaxon in a Wessex charter of 838; the apostrophe in a Mercia charter of 796-819, in a Wessex charter of 855 or 853, in a Kent charter of 858, and so on. (For details, see the British Museum publication, 'Ancient Charters.')

In the Anglosaxon script of Continental centres, both symbols are found; e.g. the Anglosaxon alone in the Moore Bede (Le Mans, c. 737) and Cologne 106 (probably Tours, time of Alcuin); the apostrophe alone in the Gatiien Gospels (Tours); both in MSS. of Echternach, Mayence, Fulda, Freising, in fact, of all the scriptoriums where Anglosaxon script was practised. (For details, see 'Zentr. Bibl.' of this year.)

Even in the Continental script of these scriptoriums it shews itself occasionally: in Cassel theol. Q 1 (Fulda; also the apostrophe); Bâle F III 15^r (Fulda; also the apostrophe); Munich 6239 (Freising; also the 'Italian' symbol). (More details in 'Zentr. Bibl.' *ibid.*) Chroust (I vii, pl. 3) quotes it from Vienna 795, the Collectanea MS. (with Alcuin's letters to Arno and some interesting notes on the topography of Rome) written by the companions of Bp Arno of Salzburg on his journey to Rome about the year 798.

Its adoption (in a peculiar form) into the Corbie ab-type has been already mentioned. And it is not unknown in the Laon az-type (cf. 'Rev. Bibl.' 1914).

473. The 'Italian' symbol. This is identical with the 'ter' symbol, *t* with suprascript stroke (e.g. Berlin Phill. 1825, fol. 24^v *vertitur interea*), although rather more variety is often allowed in the form of the suprascript stroke for 'tur.' In the North Italian cursive of Vercelli 183 *t* with an s-mark above it is reserved for 'tur'; and the same symbol appears in the Bobbio cursive of Vienna 17 ('*oriuntur*' = Endlicher, p. 169, § 37, l. 1) and in the uncial of Verona 60 (on Wolfenbüttel Weiss. 64, see below). In some early specimens of Beneventan script it is sometimes hard to decide whether the stroke in the 'tur' symbol is not occasionally an apostrophe. In Lucca 490 there is a great variety of script, and some of the scribes denote 'tur' by *t* with an s-mark above it. The apostrophe is not found in the Lucca MS., but usually competes with the 'Italian' symbol in MSS. of Northern Italy.

Outside of Italy this symbol appears (usually along with the apostrophe) in various quarters, as widely distant as Cologne,

Fleury and Murbach, and in various forms. For example, in an 8th cent. Murbach MS. at Oxford (Jun. 25) the suprascript horizontal stroke is sometimes sinuous, sometimes arched. In an "8th cent." Fleury MS. at Paris (nouv. acq. 1597) the stroke often resembles the numeral 6. The 'recumbent v' form, already cited from some MSS. of Burgundy, appears also in Montpellier 141, foll. 1-80, 95-135, Troyes 657 and Berlin Phill. 1735. The suprascript stroke in Boulogne 48 (St Bertin 804-820) somewhat resembles an apostrophe. Even in the Anglosaxon script of Continental centres the 'Italian' symbol occasionally shews itself: e.g. Cologne 213 (half-uncial), fol. 46^v 'audiatur'; Boulogne 11 (Arras; see above); Cassel theol. F 22 (Fulda), fol. 33^v 'torrebitur'; Paris 9527 (Echternach); St Petersburg Q 1 18 (fol. 46^v 'suscitentur'). But in the Corpus Glossary loquif (fol. 19^v) and tumultat (for 'tumultuatur,' fol. 58^r) may, since this is a glossary, be mere capricious suspensions.

Other statistics of this symbol follow in smaller type:

(a) Italy: Milan B 31 sup. (Bobbio, saec. viii ant.); St Paul (Carinthia) 25, 4, 8 (North Italy, 817-823); Milan Trivulz. 688 (Novara, before 800), often with a semicircular arch over the *t*, as in Veronese minuscule; Cheltenham 12261; Paris 653; Vat. lat. 3321 (uncial of South Italy). For details of Beneventan minuscule, see Loew 'Benev. Script.'

(b) Outside of Italy: in St Gall MSS. frequently, e.g. St Gall 907 (time of Winithar, p. 38 'intratur') and 125 and 272 and 276 (of 841-872 A.D.); in Einsiedeln 27 (e.g. on fol. 42^r); Stuttgart HB XIV 15, flyleaves (Constance);

In the Corbie ab-type the 'Italian' symbol is very rare (cf. 'Rev. Bibl.' 1912, and add Paris 3836, fol. 15^v 'ut conserventur'); MSS. of Laon, e.g. Laon 319 and 423 (Laon az-type), fol. 77^r 'torqueatur invidia'; MSS. of 'North-east France,' e.g. Vat. Reg. 316, Paris 2110 (fol. 248^r 'igitur'); Berlin Phill. 1743 (Rheims; sometimes the suprascript stroke is an arch); Brussels 10127-41 (Ghent; see above); Paris 1603 (St Amand), fol. 83^v 'videtur'; Cologne 106 (ascribed to Tours, time of Alcuin); Cologne MSS. of Hildebad's time, with a great variety of form (see above); a Breton MS. in semi-Insular script, Orléans 193 (anones, p. 199 'igitur'; the Lons-le-Saulnier Bede (St Claude, Jura, 804-815); Berlin Ham. 31 (Albi, "9 cent."), not so often as the apostrophe and the 2-form (in 'commorantur' fol. 3^v the ligature of N and T is used and the abbreviation-stroke traverses the stem of T);

Cassel theol. Q 10 (Fulda), e.g. 'igitur'; Munich 6239 (Freising), fol. 85^r 'sequebantur'; Berlin Phill. 1716 Glossary (Germany?), fol. 46^v 'bacchatur: furit.'

Of unknown provenance are Berne 611 (Merovingian script); Oxford

theol. d 3, with arched or straight stroke; the uncial Hamilton Gospels (see above).

474. *Apostrophe symbol for both 'tur' and 'tus':* the Maurdrampus Bible (Corbie 772-780; but *t'* for 'tus' is rare); Paris 1603 (St Amand, time of Lotharius scriptor); Paris 17371, foll. 1-153 (St Denis, 793-806); Paris 1451 (St Maur-les-Fossés, 796 A.D.); Cambrai 282 ("8 cent."); Leyden 114 (Rheims, "beg. 9 cent."); Paris 1012 (Limoges, "8-9 cent."); the Paris Theodulfus Bible (Orléans, 788-821); Cologne MSS. of Hildebald's time, e.g. Cologne 51 and 83^u; MSS. of Echternach, e.g. Paris 9528 ("9 cent."); Paris 1862 (Micy, 840-859);

MSS. of Freising, etc., e.g. Munich 4582 and 12632; the Kisyla group at Munich; a Salzburg MS. of 809-830, Vienna 387 (see Chroust I vii, pl. 5); MSS. of Murbach, e.g. Colmar 39; MSS. of St Gall, etc., e.g. Leyden Voss. Q 69 (rarely 'tus'), Zürich C 68, St Gall 722, pp. 19-247 (Chur, 800-820), and (according to Chroust I xix, pl. 1) Bamberg A II 53 (Reichenau, before 846);

MSS. (minuscule) of Verona, e.g. Verona 31 and 43; the Liber Diurnus ("Rome, c. 800");

Cambridge, Corp. Coll. 183 ("beg. of 9 cent."); Leyden Voss. F. 58; Leyden 67 F, etc. etc.

In Berlin Phil. 1716 Sermons, Glossary (Germany?) *t'* denotes both 'tur' and 'tus,' but in the Glossary 'tur' is generally written *t'r*, the apostrophe being regarded as the equivalent of the letter *u*; and even 'tus,' 'mus,' etc., are often written *t's* and *m's*, etc. The same practice is followed in Munich 6330 (Freising). The *s*-mark, already cited from some North Italian MSS. (p. 379), was similarly, and with better reason, regarded as suprascript cursive *u* by the scribe of an early Bobbio MS., Wolfenbüttel Weiss. 64. He writes *t'r* for 'tur,' *p's* for 'pus,' etc., but also *t^s* for 'tur' (e.g. fol. 26^v 'loquitur').

The form *t^r* is not an abbreviation, for the suprascript stroke is a conventional expression of the letter *u* (suprascript). In a Constance MS., Fulda D 1 ("8 cent."), it is written without lifting the pen, the branch of the *r* being curved round like the tail of a squirrel, until the horizontal suprascript stroke can be added.

475. -us. The two ancient Notae which enforced recognition even from calligraphic script were *b·* '-bus' and *q·* 'que,' the dot in these two symbols being apparently a mere sign of suspension. The two are inseparably connected. A scribe who substitutes a colon (or semicolon, etc.) for the dot in the 'bus' symbol will do

the same in the 'que' symbol. These substitutions (b: and b; and b'; and b₃ and b₃; and the like) have been already described in the paragraph on the 'que' symbol. The form b₃ is characteristically Insular (like the form q₃).

But there were rival ancient Notae for 'bus' (as for 'que'). In the marginalia of Paris 12214 + St Petersburg Q 1 4 we find, along with b· 'bus,' also b^s and b' and b' and the like. The first of these, in which a minute s-mark stands fairly high to the right of the *b*, became the characteristically Visigothic symbol. With *p* in this MS. this mark denotes the syllable 'pos' (e.g. 'possunt,' 'possessio') or the word 'post' (see above s.v.). In the marginalia of Vat. Reg. 886 a common 'bus' symbol is *b* traversed by a stroke drawn downwards obliquely from right to left, while the same treatment of the letter *m* denotes '-mus.' This stroke too may be regarded as a mere sign of suspension.

What has more claim to be called an 'us' symbol is the apostrophe used after *m* to denote '-mus' and after *p* to denote 'pos' (or the word 'post') in most of the early legal MSS. But the same apostrophe after *n* denotes the word 'nec,' after *s* denotes the word 'sed,' and so on. After *t* it usually denotes '-tur' (see above), but in the Autun palimpsest it can also express '-tus,' and in the marginalia of Vat. Reg. 886 it is used for '-tur,' '-tus' and '-tum.' So it is not the tachygraphic 'us' symbol.

It is clear that we cannot speak of any one ancient Nota which was definitely assigned to the expression of the syllable 'us.' A good deal of licence was allowed to the caprice of individual scribes. And the expression varied according to the letter (*b* or *t* or *p*, etc.) which preceded the 'us.' We must therefore discuss the syllable 'bus' separately from the syllables 'mus,' 'nus,' etc. We must also remember that one and the same MS. may shew a great variety of 'us' symbols. Practically all Continental MSS. offer b; 'bus,' *m* with cross-stroke 'mus,' ei' 'eius,' and MSS. written in the Corbie ab-type offer another trio: (1) the first ancient Nota (especially as a colon or double comma or in the Insular form); (2) the downward cross-stroke symbol; (3) in symbolizing 'bus,' they combine two, drawing a stroke through the *b* and adding a colon (or the like) besides (see 'Rev. Bibl.' of 1912). For Breton MSS., see 'Zentr. Bibl.' 29, 270.

Examples of the toleration of a variety of symbols are: Cologne MSS. of Hildebald's time shew (1) the semicolon (or ;;) in 'bus,' 'mus,' 'nus,' 'tus,' etc., e.g. Cologne 51 'ad confundendos | eos qui' fol. 160^r, (2) the apostrophe in 'mus,' 'nus,' 'tus,' 'ius,' etc., (3) the downward cross-stroke in 'mus,' 'nus,' and sometimes 'lus,' two dots (one above, the other below the tail of the letter) being substituted for the stroke by one of the three nuns who wrote Cologne 63; Fulda MSS. have b; 'bus,' p; 'pus' (along with b' and p'), m' 'mus,' n' 'nus,' i' 'ius,' ð 'dus,' and the cross-stroke down through the tail of *m*, *n* for 'mus,' 'nus'; Murbach MSS., e.g. Oxford Jun. 25, have b; 'bus,' p; 'pus,' the apostrophe in 'mus,' 'nus,' 'ius,' the cross-stroke down through the tail of *m*, *n* in 'mus,' 'nus,' and occasionally \bar{m} 'mus,' \bar{d} 'dus'; Constance MSS., e.g. Stuttgart HB VI 113, use the semicolon in 'bus,' the downward cross-stroke or apostrophe in 'mus,' 'nus,' the sinuous vertical stroke in 'pus,' 'ius,' etc. St Gall MSS. have the colon (semicolon, etc.) with *b*, *m*, *n*, *p*, *t*, etc.; the apostrophe with *m*, *n*, *i*, often *t*, etc.; the downward cross-stroke with *m*, *n*, etc. (in early MSS. with *d*); also the 'Italian' symbol and occasionally the Visigothic symbol. Further, that variety of the first ancient Nota, which we call the 7-form, appears, e.g. in St Gall 238 (p. 96) 'quibus.' Veronese MSS. (cf. 'Zentr. Bibl.' 27, 548) have the semicolon (colon, etc.) in 'bus'; the apostrophe in 'eius' and often in 'mus,' 'tus,' 'pus'; the downward cross-stroke in 'mus,' 'nus'; the sinuous vertical stroke. Lucca 490 (written at Lucca c. 800) has for 'bus' (to confine ourselves to this one syllable) b, and b: and b; and b₃ and b̄ and b⁸ and b̄ followed by a sinuous vertical stroke.

476. We may enumerate the various 'us' symbols under these names:

I. The first ancient Nota (b. or b' or b: or b; and the like; similarly m; 'mus,' n; 'nus,' etc.). The variety b₃ 'bus,' m₃ 'mus,' etc. we may call the 'Insular' variety, for Insular scribes are its chief patrons, although the colon, semicolon, etc., are also common in Insular script. The Visigothic symbol, or rather one of the Visigothic symbols (see below), may be a development of another variety (b⁸). The (rare) 7-mark may be a development of the comma.

II. The apostrophe symbol (m' 'mus,' n' 'nus,' p' 'pus,' or 'pos,' t' 'tus,' etc.). This symbol is Continental, rather than Insular; although it found its way into the script of our islands; e.g. p't for 'post' in a Mercia charter of 836; n' for 'nus,' etc., in 9th cent. Anglosaxon charters (for details see 'Ancient Charters' passim); m' for 'mus' in the St Gall Priscian; m' and n' for 'mus,' 'nus,' in the Cornish 'cursive' of Berne 671. In the Insular

script of Continental centres it is of frequent occurrence, at least in Anglosaxon (for details, see 'Zentr. Bibl.' of this year) and Breton (*ibid.* 29, 271). For its intrusion into Irish script on the Continent, e.g. the Leyden Priscian and Carlsruhe Augustine, see 'Ir. Min.', and add St Paul (Carinthia) 25, 3, 31^b, 'mus.' In Spain a dot is generally set above the apostrophe, somewhat to the right (see p. 232).

III. The downward cross-stroke symbol (m_+ 'mus,' n_+ 'nus,' etc.). Like the preceding, it is found all over the Continent; not however in Spain.

IV. The suprascript stroke symbol (\bar{d} 'dus,' etc.). This class would be very poorly represented if we did not include it in \bar{d} 'dus,' and similarly \bar{l} 'lus' and \bar{b} 'bus.' Our justification for including these cross-barred forms in this class, and not in the preceding, is given below.

V. The sinuous vertical stroke symbol (b_f 'bus,' etc.). We may call this the Italian symbol, although it is also found outside of Italy. It may possibly (as has been mentioned above, in treating the similar 'um' symbol) be a development of the minute s-mark, a variety of the first ancient Nota. In the uncial of Munich 6224 Gospels (unknown provenance) not merely B (in 'bus') but also Q (in 'que') are followed by an S-mark as large as the letters themselves, and the same mark is added to F to indicate the (capricious) suspension 'f(uit)' (in repetitions).

477. Some statistics of each of these may now be given:

I. *The first ancient Nota.* This symbol is so universal and its varieties, dot or comma or colon or semicolon or double comma (one standing over the other), are so dependent on the caprice of the scribe, and so often appear in different pages of the same MS. or even on the same page, that details seem superfluous. The minute s-form is less frequent than the others: e.g. in the Codex Amiatinus; the Ceolfrid Bible fragment, London Add. 37177; the Maihingen Gospels (Anglosaxon half-uncial); Berne 645 (between Gallic half-uncial and minuscule): in Veronese majuscule, etc., etc. Its developments are discussed below, in the account of the Visigothic symbol.

While many Continental scribes restrict the first ancient Nota

to the expression of 'bus' and use other means of expressing 'mus,' 'nus,' 'pus,' 'ius,' 'dus,' 'lus,' etc., Insular scribes use it freely with all syllables (on the favourite Insular variety of the symbol, see below). For example, the Naples Charisius has not only b: for 'bus,' but also t: for 'tus,' c: for 'cus,' m: for 'mus,' n: for 'nus,' i: for 'ius,' and so on. The Corbie ab-type, which favours Insular (Anglosaxon) abbreviations, makes great use of the colon or double comma (often in 'Insular' form), e.g. in 'mus,' 'nus,' 'tus,' 'ius,' etc., and even (an Insular practice) for other than final syllables, e.g. 'angustiae,' etc. (For details see 'Rev. Bibl.' of 1912.)

An angular form of the comma is the 7-mark (like the 'um' symbol mentioned above, § 450), found in the St Gall Priscian, e.g. p. 180 'diximus,' in Cambrai 619 *Canones Hibernenses* (written at Cambrai from an Irish original, 763-790), fol. 9^r 'sinodus decreverat,' and in Cologne 210 (fol. 110^r 'rebus'). A similar mark appears (in various forms) after *b* in Épinal 68 (Murbach, 744 A.D.) and other early specimens of 'cursive' script, e.g. Berne 611 (also *b* followed by a dot, over which stands a c-mark, e.g. fol. 81^r 'diebus').

478. *The Insular symbol* (b₃ 'bus,' m₃ 'mus,' p₃ 'pus,' etc.). This is the result of writing the double comma without lifting the pen. A few of the earlier or more interesting examples must suffice for Insular script, where the symbol is so universal. The other varieties of the symbol (*b* with colon, with semicolon, etc.) usually accompany it.

Durham B II 30; London, Cotton Otho C v Gospels (half-uncial); London Reg. 2 A xx the Book of Nunnaminster; the Hereford Gospels; Oxford, Hatton 48; Vat. Barb. 570 (also b:); Cambridge, Corp. Coll. 197; the Book of Kells; Oxford, Rawl. 167; London Egerton 2831, foll. 110-143 (Tours), fol. 114^v 'quibus'; Munich 6298 (Freising, "time of Corbinian").

In Continental script the Insular symbol appears sometimes, e.g.:

Vienna 954 (Bobbio); London Add. 24143 ("end of 8 cent."), fol. 51^v 'bus';

In Corbie MSS. sometimes (cf. 'Rev. Bibl.' 22, 410), e.g. St Petersburg O I 3 and F I 13; Paris 13047;

In Cologne 91;

In St Bertin MSS., e.g. Boulogne 66;

In Munich 4549 (written for Princess Kisyla), fol. 15^r 'bus';

In Lorsch MSS., e.g. Vat. Pal. 238 (of "8-9 cent."; usually b:).

It is common in the Corbie ab-type (see 'Rev. Bibl.' of 1912).

Insular influence cannot be suggested as the reason of its appearance in

the uncial script of the Barcelona Cathedral MS. of Gregory's Homilies (along with the double comma), in the various types of script found in Lucca 490 (written at Lucca, c. 800), in the North Italian minuscule of Paris 653.

479. *The Visigothic symbols* ((1) b^s or b⁹ and (2) b^r). The tiny s-mark has been already mentioned as a mere variety of the dot or comma, especially in majuscule¹ MSS., Insular or Continental. It seems natural to connect with it the s-mark (in ordinary size or enlarged) which appears (usually high to the right of the letter) in MSS. of Spain and occasionally (some say, under Spanish influence) outside Spain. It appears, for example, not merely in 'bus,' but in 'mus,' 'pus,' 'ius,' 'lus,' etc., in a Fulda MS., which offers the Visigothic symbol (with others) for 'nostri,' etc., Cassel. theol. O 5. The same MS. uses this mark for *u* in 'mus,' 'grossus,' 'mundus,' '(h)uius,' etc. So does an early Bobbio MS., Wolfenbüttel Weiss. 64, which offers in a rubric on fol. 303^v UESTIB^s 'vestibus.' On the other hand, a Freising MS., Munich 6228, which shews some Spanish symptoms (e.g. n^{sr} 'noster'), treats it as the equivalent of the letter *s* and uses it for the last letter of 'ostendens,' 'sermonis,' 'plenius,' etc., as well as for the last two letters of 'quibus,' 'eius,' 'motus,' 'legerimus,' etc. But its use in the 'que' symbol (see above, s.v.) shews that it must be a mere suspension-stroke and cannot be really *u* nor *s*. In Spanish MSS. the mark often assumes a larger form. In Escorial R II 18 (before 779) the s-mark stands directly above *m*, *n*, *p*, high on the right of *b*, while after *i* longa (e.g. 'eius,' 'iustum') it stands to the right and is almost of the same size as the letter itself. In another MS., Verona 89, part of which, at least (foll. 1-3), may be earlier (before 732), the s-mark stands high on the right of *b* and of *i* longa (also *b̄* 'bus' and *ei*, with cross-stroke through *i* longa, 'eius'). In some MSS. the s-mark does not stand so high. With this Spanish s-symbol some would connect a second Spanish symbol. In Escorial R II 18, while one scribe uses the s-symbol, another employs a mark like a semicolon (or rather like a comma with a dot higher on the right). Other early examples of this second Spanish symbol are Madrid Tol. 2, 1 Bible and Tol. 15, 8 Isidore's Etymologies. Some find in the

¹ For an example from the early cursive of Bobbio, see pl. viii of 'Codici Bobbiesi' I, taken from Turin II 2 Julius Valerius, in the syllable '-bus.'

Visigothic s-mark a mere variety of this semicolon-mark and suppose the s-form to be the result of writing the 'semicolon' without raising the pen. The explanation however, which has been given above, seems better. More difficult is the decision whether this Spanish semicolon-symbol has arisen from the comma-symbol or the apostrophe-symbol. Spanish scribes love to add a dot above an abbreviation-stroke, so that the dot of the 'semicolon' is likely to be a mere addition to the original symbol. Was that a comma or an apostrophe? Certainly a comma was affected by early Spanish scribes; for in the uncial Leon palimpsest and in the half-uncial part of Autun 27 a comma is used in symbolizing 'bus.' But the apostrophe appears in the uncial part of Escorial R II 18 (b' for 'bus'). And the semicolon mark usually stands so high as to suggest an apostrophe (rather than a comma) crowned with a dot. In Escorial & I 14, Isidore's Etymologies, for 'bus,' 'mus,' 'nus,' 'dus,' etc., sometimes an apostrophe stands alone, sometimes a dot is added above to the right.

Outside Spain the Visigothic s-symbol appears sometimes in St Gall MSS., both as late as St Gall 276 (of 841-872), p. 126 'valemus,' and as early as the uncial Glossary, St Gall 912 ('bus,' 'tus,' 'lus,' 'nus,' etc.); in the St Gall type of Einsiedeln 347 ("8 cent.") 'bus' (also *b* with double comma and with sinuous vertical stroke); also in the Anglosaxon script of Munich 6298 (Freising, "time of Corbinian," fol. 91^r 'mus'; also *m*: 'mus'); in the Italian minuscule of Rome Vitt. Eman. 2099 (= Sess. 55; "8 cent."); in an early Bobbio MS., Vat. lat. 5763, Isidore's Etymologies (see below); in a MS. written at Lucca c. 800, which has many Visigothic features, Lucca 490, 'bus,' 'mus,' 'nus,' 'ius.' (For other examples, see above.)

480. II. *The apostrophe symbol.* No details are required except of its use in Italy, for the other points of interest, the conflict of *t'* 'tur' with *t'* 'tus,' and its intrusion into Insular script have already been treated (§ 474, § 476).

It is a feature of Veronese ninth-century minuscule, 'mus,' 'nus,' 'tus,' 'eius,' 'pus,' etc. (see 'Zentr. Bibl.' 27, 548), and of Ivrea 42 (of the year 813) 'mus,' 'nus,' 'eius'; it is freely used

too in a Tortona MS. of the year 862, Vat. lat. 5775, 'mus,' 'nus,' 'eius,' 'tus'; it is found at Bobbio, Milan L 99 sup. 'mus' (cf. 'Zentr. Bibl.' 26, 301); and at Vercelli, e.g. Vercelli 104 ("9 cent.") 'mus;', but does not really come into frequent use until after our period. In Beneventan script of that time it is unknown (see Loew 'Script. Benev.' p. 197). We may therefore pronounce it to be alien to Italian script and imported from other countries. The apostrophe becomes an arch in, e.g., Munich 14468.

481. III. *The downward cross-stroke symbol.* In Spain (see § 453, above) this symbol denoted 'um,' not 'us,' and even outside Spain the earlier Continental MSS. retain traces of this usage (especially in the syllable 'lum'). On the other hand the Spanish half-uncial Lex Reccesvindiana, now at Rome (Vat. Reg. 1024), shews this symbol for 'us' (in the syllable 'dus' or 'dos'; see below), so that the evidence points to an original indiscriminate employment of this suspension-stroke for both 'us' and 'um.' In Continental script (excluding Visigothic) the symbol is most widely employed in the expression of the syllables (especially final) 'mus' and 'nus.' Beneventan script is an exception, and some scriptoriums of Central Italy and South France seem to avoid these symbols; otherwise, they may be said to be universally current. They are however alien to Insular script. In giving statistics, we had better take the different syllables separately:

(1) *mus* and *nus*. The older practice was to make the stroke pass through the last upright of the *m* or *n*, a practice found, for example, in a MS. in the Laon az-type, London Add. 31031 (fol. 69^r 'sumus'); Paris 13026; Cheltenham 17849 ("8 cent."); Vat. lat. 6018 Glossary. But 'mus' and 'nus,' when so expressed, were in danger of being confused with an obliterated *m* and *n*; and so scribes preferred to add a 'tail' to the letters and make the stroke transect this tail (m_+ , n_+). A curious variety appears occasionally in a St Amand MS. of the end of the 8th century, Paris 1603, in which the final shaft of *m*, *n* is projected downwards and intersected below the line (cf. the treatment of the *d* in 'dus'; see below). But usually the end of the letter is continued, not in a curve, but in a horizontal line (a 'tail'), through which the downward stroke (vertical or oblique, plain or hooked at each end)

is drawn. When this is done without lifting the pen the transection somewhat resembles the numeral 8 (*m̄g*, *n̄g*). Since the symbol is so universal in all Continental (not Insular) script, excepting Visigothic and Beneventan, statistics need be given only for two points of interest: first, those scriptoria of France or Italy which seem to avoid these symbols; second, the rare encroachment of these symbols upon the Anglosaxon script of Continental centres.

I have not found them (whether their absence is an accident or not) in two Lyons MSS. of Leidrad's time, Lyons 608 and 610, in a MS. of Albi, Berlin Ham. 31, and some other French centres. In Italy, they appear in the minuscule of Verona (see 'Zentr. Bibl.' 27, 538); of Bobbio (*ibid.*, 26, 301); of Vercelli 202 ("8-9 cent."); of Novara, e.g. Novara 84 ("mid. of 8 cent."), Milan Trivulz. 688 (before the year 800); of Ivrea 42 (of the year 813); of Nonantola, Rome, Vitt. Eman. 2095 (= Sess. 38; of 825-837 A.D.); of Farfa in Umbria, Vat. Barb. 679. I have not found them in Vat. Barb. 671 (uncial; Settignano in Tuscany); Lucca 490; the Liber Diurnus ("Rome, c. 800").

They appear in the Anglosaxon script of a Lorsch (?) MS., Vat. Pal. 202 ("8-9 cent."), a Fulda MS., Cassel theol. Q 6 ("9 cent."), and (I am told) of Munich 29051, frag. 1 (Ratisbon). But, as a rule, they are rigidly excluded from the Insular script even of Continental scriptoria. Breton script, whether Insular or Continental, ignores them.

482. (2) *lus*. The stroke passes down through the curve of minuscule or (more usually) the base of majuscule *l* and is often written without lifting the pen, so as to produce an 8-form.

This symbol is fairly common (before the ninth century), though by no means so universal as the 'mus' and 'nus' symbols. (On its use for 'lum,' see above, § 455.)

Examples are: 'ullus' in an Echternach traditio of the year 762;

Paris 10910 Fredegarius (of 678 ?), fol. 51^v *apostolus* | *Johannis*; Brussels 9850-2 (Soissons, 695-711); Paris 13246, the Bobbio Sacramentary (uncial, possibly of Luxeuil); London, Harl. 5041 (Merovingian), e.g. fol. 42^r '*apostolus* dicit'; Berne 611 (Merovingian); Paris 10756, '*inluster*'; the Maudramnus Bible (Corbie, 772-780); Corbie MSS. (see 'Rev. Bibl.' 22, 410); MSS. of the Corbie ab-type (see 'Rev. Bibl.' of 1912); and "N. East France" type (cf. *ibid.*); and of the Laon *az*-type (*ibid.*, 1913); Brussels 10127-41 (Ghent, "8 cent."), e.g. fol. 83^v '*theophylus*'; Brussels 9403 ("8-9 cent."), e.g. fol. 293^r '*scaelus*'; Leyden Voss. F 58 ("9 cent."); Cologne MSS. of Hildebad's time, e.g. Cologne 51, '*scelus*' fol. 22^r, Cologne 63 (by three nuns) '*apostolus*'; Berne 263 (Strassburg, "9 cent."); Paris 528 (Limoges, "beg. 9 cent.");

Vat. lat. 553 (probably Germany, "8 cent."), fol. 8^r 'canis *diabolus* vel iudaicus'; Lorsch MSS., e.g. Vat. Pal. 574 ("saec. viii post.") 'titulus'; Munich 14470 (Ratisbon), fol. 99^v 'Paulus apostolus';

Einsiedeln 157 ("8-9 cent."), p. 258 'mentitus est Paulus'; Carlsruhe, Reich. 221, foll. 1-53 (Reichenau, "end of 8 cent.");

Verona 101 ("9 cent.") 'discipulus meus'; Novara 84 ("mid. of 8 cent.") 'scelus'; Vat. Barb. 679 (uncial, Farfa), fol. 105^v 'nullus';

Paris 1853 (provenance unknown), fol. 218^r 'ego Paulus'; Hague 1.

In Insular script I have found this 'lus' symbol only in the Anglosaxon minuscule of a Lorsch (?) MS., Vat. Pal. 202 ("8-9 cent."), fol. 141^r 'ipse *diabolus*.' Never in Breton script (neither Insular nor Continental).

483. (3) *dus*. The stroke passes through the lower projection of the shaft of *d*. It is only in early script that *d* projects its shaft slightly below the line; so that this symbol is rare and confined to the earlier MSS. (On its use for 'dum,' see above, § 454.) In Cassel theol. O 5 (Fulda) the stroke traverses a branch projecting from near the end of the shaft of *d* (fol. 6^r 'pondus').

Examples are :

Berne 611 (Merovingian); Paris 12239 (Corbie, "8 cent.") 'pondus'; London, Egerton 2831, foll. 1-109 (Tours, "8 cent."), fol. 56^r 'omnis mundus'; Brussels 10127-41 (Ghent, "8 cent."); Laon 319 ("beg. of 9 cent.") 'credendus est Deus,' 'mundus'; Paris 11631 (possibly St Maurice, "beg. of 9 cent."); a Lombard charter of 774 (Bonelli, pl. 16) 'Peresendus'; Milan L 99 sup. (Bobbio, "mid. of 8 cent."); Paris 1853 (provenance unknown), fol. 85^v 'mundus.' In Insular script, St Gall 759, 'ad lumbricus expellendus' (for 'dos'), p. 73.

(4) *bus*. In early Bobbio MSS., e.g. Milan C 105 inf. Hege-sippus, Vat. lat. 5763 Isidore's Etymologies (along with b^s and b'), the downward cross-stroke is made without lifting the pen, the curve of the *b* being continued back to the left and then vertically downwards (ly). Similarly in Modena, Bibl. Capit. O 1 17 (whose script is very similar to that of a Bobbio MS. of "saec. 8 med.," Milan L 99 sup.). Also in the cursive marginalia of the uncial Corbie Gospels, Paris 17225, 'diebus' foll. 6^v, 108^r and 196^r.

(5) *tus*. A rare symbol, e.g. St Gall 911 the Kero Glossary, p. 252 'conventus.'

(6) *ius*. (See above, on the symbols of 'eius,' etc.)

484. IV. *The suprascript stroke.* In a Rheims MS., Leyden 114 Codex Theodosianus ("9 cent."), *m* with a horizontal sinuous stroke above denotes 'mus' on fol. 133^r ('adeo iubemus ut omnes paginis nostros'); in Oxford Jun. 25 (Murbach, "8 cent."); Hague 1 (Metz?, "mid. 8 cent."); in the Ags. script of Paris 9565 (Echter-nach, "8 cent."), and of Paris 16668, foll. 41-58 (Lorsch, "9 cent."). This is a quite exceptional usage; for \bar{m} normally denotes 'men' (cf. above, s.v. 'en'). In a Glossary, Leyden 67 E, we find \bar{t} 'tus,' scarcely differing from \bar{t} 'ter.' In Brussels 9403 'proiectus' fol. 246^r (end of line) has the same stroke over the *t* as denotes *m* in Insular MSS. (cf. above, p. 344). This too seems a misuse of the 'ter' symbol for 'tus.' The scribes ignored the proper significance of a stroke above *m* ('men') and above *t* ('ter'), and treated it as a mere suspension stroke and therefore capable of expressing 'us' as well as 'en' and 'er.'

In a Ghent MS., Leyden Voss. F 26, a cup-shaped mark, like the lower half of a small circle, above the letters *t*, *n*, etc., denotes 'tus,' 'nus,' etc. This cup-shaped mark seems to be really a suprascript *u*; and the same may be said of the suprascript mark used (in 'mus,' 'nus'; while \bar{b} and \bar{b} denote 'bus') throughout an Amiens MS. of Bp Jesse's time (probably before 812), Bamberg B v 13.

In the Anglosaxon script of Würzburg th. F 17 ("8 cent."), where the apostrophe usually, but sometimes the m-stroke above *m*, denotes 'mus,' the latter looks like a mere variety of the former. Similarly the Anglosaxon script of a Freising MS., Munich 6297, 'funditus,' fol. 133^v, shews a wavy, almost vertical, stroke above the *t*.

We are thus provided with three suggestions for the origin of this rare use of a suprascript stroke to denote the syllable 'us.' It may have been intended for the letter *u*. Or it may have been a mere variation of the apostrophe-symbol. Or, most probable of all, it may have been a suspension-stroke, not appropriated to the syllable 'us' more than to any other final syllable.

485. For convenience, we may treat under this heading the common symbols \bar{d} 'dus' and the similarly formed 'bus' (\bar{b}) and 'lus' (\bar{t}). They may indeed claim (as has been remarked above,

in discussing the use of this symbol for 'um') to be treated along with the 'downward cross-stroke' symbol. For in Cassel theol. Q 10 (Fulda, "8 cent.") the cross-bar (sometimes terminating at the top in an s-flourish) occasionally traverses the lower part of the shaft of *b*; in Wolfenbüttel Weiss. 97 ("8 cent.") 'dus' has the stroke through the lower projection of the shaft in 'soledus' fol. 13^v, but through the middle of the shaft in 'poniendus' fol. 77^r. And \bar{d} , \bar{i} replace (in 9th cent.) the older symbols. However in Milan I 6 sup. (Bobbio, "9 cent.") \bar{d} (e.g. 'primus et secundus') alternates with \bar{d} (e.g. 'totus mundus expletus est'). (On the \bar{b} 'bus' and \bar{q} 'que' of Turin G v 15, see above, § 288.)

These three cross-barred letters are recognized in most parts of the Continent as symbols for 'bus,' 'dus,' 'lus,' although their normal use is different. Cross-barred *l* normally denotes 'lis'; cross-barred *d* 'dit'; cross-barred *b* 'ber' or 'bis.' (On similar symbols of 'dum,' 'lum,' see above, §§ 458-459.) In London Add. 11880 \bar{b} denotes 'bus,' 'ber,' 'bis,' 'bit.'

These examples will shew how widely they are recognized :

In London, Harl. 5041 (Merovingian) 'bus,' sometimes with a dot above and below the cross-bar; St Gall 214 (Merovingian) 'bus,' sometimes with a colon added; Paris 2843^A (Limoges, "8 cent.") 'bus,' sometimes followed by a dot, 'lus'; MSS. of the Corbie ab-type 'bus,' with a colon (sometimes a dot) usually added (see 'Rev. Bibl.' of 1912), 'dus' in Cambrai 633, fol. 111^v 'nudus ara, sere nudus'; Paris 12296 (Corbie, "9 cent.") 'dus,' 'lus'; Paris 13359 (St Riquier, 796-810) 'dus,' 'lus'; Paris 17371 (St Denis, 793-806) 'lus'; Paris 13159 (of 795-800) 'lus'; Paris 17451 (Compiègne, "8-9 cent.") 'bus' with a colon often added, 'lus'; MSS. of St Amand, e.g. Paris 2109 (St Amand, time of Lotharius scriptor) 'dus,' and 1603 (fol. 50^v 'mundus omnis'); Laon 201 (Cambrai, 9 cent.), fol. 5^v 'blandus dulcis,' fol. 68^r 'Paulus quoque apostolus'; Boulogne 47 (Arras, "8 cent.") 'bus' with comma (or colon) often added; MSS. of Rheims, e.g. Berlin Phill. 1743 ("8 cent.") 'bus' with semi-colon (or double comma) often added; Bamberg HJ IV 5 and Q VI 32, foll. 22-41 (both of the time of Johannes Scottus) 'dus'; Bamberg A I 5 the Alcuin Bible (Tours) 'mundus' (see Chroust I xviii, pl. 2); Leyden, Scal. 28 (Flavigny, Autun, of the year 816), e.g. fol. 72^v 'ignis est callidus et siccus'; Berne 263 (Strassburg, 9 cent.) 'dus';

MSS. of Lorsch, e.g. Vat. Pal. 172 ("9 cent.") 'angelus' fol. 1^v; MSS. of Fulda, e.g. Bâle F III 15 ("end of 8 cent.") 'dus,' Cassel theol. Q 10 ("8 cent.") 'dus,' 'lus'; MSS. of Freising, etc., e.g. Munich 6330 'bus,' 'dus' frequently, and 6262 (of 854-875) 'pondus' fol. 68^r, and 14437 (by Ratisbon scribes, of the year 823) 'bus'; Brussels 8216-8 (St Florian, of the year 819) 'dus'

(e.g. fol. 74^r 'omnis mundus moreretur'), 'lus' (fol. 263^r 'en ipse diabolus'); Geneva 21 (Murbach), fol. 119^v 'Paulus usus est';

MSS. of St Gall, e.g. St Gall 44 (of 760-781) 'oculus meus'; Darmstadt 896, foll. 219^v-241 (Reichenau) 'bus'; Einsiedeln 27, foll. 1-24 ("8 cent.") 'bus'; Vat. Pal. 1547 ("8-9 cent.") 'bus' with a dot or comma added;

Lombard charters of 755 (Bonelli, pl. 7) 'finibus,' of 765 (Bonelli, pl. 9) 'bus';

Carlsruhe, Reich. 57 (North Italy, "8 cent.") 'bus' with a dot sometimes added; Verona 36 ("9 cent.") 'apostolus'; Milan B 159 (written at Bobbio, uncial, c. 750) 'bus' with an apostrophe added which transects the cross-bar; Modena, Bibl. Capit. O 1 11 (c. 800) 'ponderibus'; Vercelli 183 ("mid. of 8 cent.") 'omnibus'; Vat. Barb. 679 (uncial, Farfa) 'bus'; a Beneventan charter of 810 (Piscicelli Taeggi, pl. 34) 'rebus.' (Cf. Loew 'Ben. Scr.' p. 177.)

Even in Spain the cross-barred 'bus' symbol is known, at least to the earlier scribes of our period: e.g. in the Visigothic half-uncial of Vat. Reg. 1024 *Lex Reccesvindiana* cross-barred *b* is the symbol of 'bus,' just as *ei* with cross-stroke through the *i* longa is the symbol of 'eius'; in Verona 89 'bus'; in Paris 4667 'bus' occasionally (e.g. fol. 171^r 'ambobus dominis').

Although alien to Insular script, they appear in Continental centres, such as: Bobbio, e.g. Vat. lat. 491 (Irish, "8 cent.") 'solus' fol. 45^r; Echternach, e.g. Paris 9525 (Anglosaxon of 798-817) 'gradus' fol. 138^r, 'laudandus' fol. 102^v; Cambrai, e.g. Cambrai 441 ("Anglosaxon" half-uncial) 'qui est secundus homo de caelo' (although elsewhere in this MS. *secund* denotes 'secundum'); Freising, e.g. Munich 6433 ("8-9 cent.") 'apostulus dixit' foll. 52^r, 55^v. In Breton script too, whether Insular or Continental, they are current (see 'Zentr. Bibl.' 29, 271).

ius. (See above, on the 'eius' symbol.)

486. V. *The sinuous vertical stroke or 'Italian' symbol.* In the 'quarter-uncial' Gospel fragment, St Gall 1395, no. 1, ascribed to the 6th century, we find a ligature of *u* and *s* which closely resembles this symbol, except that a minute *u* forms the head of the stroke. But since we have found that our symbol also does duty for 'um' (see above, § 461), it is impossible to regard it as a mere variety of the letter *s*. In a North Italian cursive page of the Cividale Gospels suprascript *u* (e.g. 'secundum') has exactly this sinuous vertical form. (Similarly in the cursive catalogue on fol. 127^v of Vercelli 202.) But to identify it with *u* is as unlikely as to identify it with *s*. It must be a suspension-stroke. Verona MSS. suggest that it may be possibly an enlarged variety of that minute suspension-stroke described in the paragraph on the 'first ancient Nota' (§ 475); for in some early Verona MSS. we find this minute s-like mark (placed high to the right), e.g. Verona 42 and 53,

while in the Veronese minuscule of Pacifico's time (and in previous Veronese majuscule too, e.g. Verona 42 and 10 and 22 and 59 and 4) this sinuous vertical stroke is the favourite symbol (see 'Zentr. Bibl.' 27, 538 and 552). In a North Italian MS., Cheltenham 12261 ("8 cent."), 'us' is sometimes expressed by an s-mark standing on the line, sometimes by this long symbol. And in two early MSS., probably from North-eastern France, Paris 2110 and 2706, the mark after the letter *b* in the 'bus' symbol might either be described as an s-mark or as this sinuous vertical stroke. The 7-mark too, in some of its cursive varieties, with a curve instead of an angle, comes near this shape.

Other examples of the use of this symbol outside of Italy are :

MSS. of St Gall, e.g. St Gall 876, 'mus,' 'sus,' 'uus,' etc. ; Einsiedeln 18 'bus,' 'mus,' 'nus,' 'tus,' 'ius,' 'lus,' 'eus,' etc., and 347 'bus,' 'tus' ; Stuttgart HB VI 113 (Constance), fol. 198^r 'corpus...Macedonius' ; Carlsruhe, Reich. 191 (Reichenau), fol. 28^r 'huiusmodi.'

Berlin, Phill. 1716 (Germany ?) 'tus,' 'dus,' 'sus,' etc. ; Munich 6330 (Freising) 'filius,' 'beatus' ; the cursive marginalia of Paris 9550 Eucherius (St Claude, Jura) ; Cologne 91 'bus' ; Paris 11411, foll. 99-100 (Echternach, "9 cent.") 'bus.'

487. It is however in Italy that this sinuous vertical stroke-symbol for 'us' is at home. We have already found it to be a feature of Veronese minuscule, and majuscule too. It appears in a Bergamo charter of 740 (Bonelli, pl. 5) 'bus' ; in a Siena charter of 777 (Monaci, 'Arch. Pal.' I, pl. 6) ; in MSS. of Bobbio, e.g. Milan C 26 sup. and D 268 inf. (fol. 118^r 'cus' formed like the 'cum'-symbol described on p. 41, above) and L 99 sup. ('bus,' 'mus,' 'nus,' 'tus,' 'dus,' 'ius,' 'sus,' etc.), Wolfenbüttel, Weiss. 64 Isidore's Etymologies ("beg. of 8 cent.") 'bus' ; in our sole specimen of the Lucca scriptorium in our period, Lucca 490 ('bus,' 'mus,' 'nus,' 'tus,' 'ius,' etc.) ; in Modena, Bibl. Capit. O I 11 Isidore's Chronica (c. 800 ; 'bus,' 'mus,' 'pus,' etc., etc. ; for 'pus' also *p* followed by an s-mark standing on the line) ; Vercelli 183 ("mid. of 8 cent." ; 'bus,' 'mus') ; Paris 653 ("8 cent." ; 'tus,' 'lus,' 'eius'). Not however in Beneventan script (see Loew 'Script. Benev.' p. 197).

Of unknown provenance are : Berlin, Diez B 66 'bus,' 'ius,' etc. ; Berlin, Phill. 1825 (either Angers or North Italy, "9 cent.") 'tus,' 'pus.'

Lastly, it may be mentioned that there is a method of expressing 'us' in MSS., especially the syllable 'bus' in the older minuscule MSS., which is not an abbreviation, the letter *u* being represented by a suprascript horizontal stroke. This is quite a feature of an 8th century Rheims MS., Berlin Phill. 1743, with *b̄s* for 'bus,' *n̄s* for 'nus,' *t̄s* for 'tus,' *c̄s* for 'cus,' etc.

CHAPTER II

NOMINA SACRA

1. **Origin of the symbols.** Traube in his 'Nomina Sacra' (Munich, 1907) has shewn how the first Latin scribes of the Bible borrowed from the Greek scribes of the Bible the practice of substituting symbols for the holy names of the Christian religion (e.g. $\chi\pi\varsigma$ 'Christus'), a practice which originated with Hebrew scribes. It was, he suggests, the Greek scribes of Syria whom the Latin scribes imitated, for the symbols of the words for 'Heaven,' 'Son' and 'Man' (in the phrase 'Son of Man,' etc.), 'Saviour,' 'Father,' which are found elsewhere in Greek Bibles, are not included in the Latin list. Not until a fairly late date do we find *caelum* abbreviated (e.g. clm or clum 'caelum,' cli 'caeli,' etc., by Irish and Welsh scribes after our period). And the abbreviation of *filius* and *homo* (see chap. I, s.vv.), confined to the Celtic branch of Insular script, is not nearly so old as the genuine 'nomina sacra' symbols and bears no trace of having been at any time limited to phrases like 'Son of Man.' The word *Salvator* is normally written in full (but e.g. in Oxford lat. theol. d 3, fol. 111^r saltr ; in the Liber Diurnus, dñi dī sal nri). The symbolism of *pater*, discussed in chap. I, cannot easily be connected with the Greek 'nomen sacrum' $\pi(\alpha\tau\eta)\rho$, $\pi(\alpha\tau)\rho(\delta)\varsigma$, $\pi(\alpha\tau)\rho\iota$, etc., nor can the rare symbolism of *mater* (see ch. I, s.v. 'frater') be referred to the Greek coinage (on the type of $\pi\alpha\tau\eta\rho$), $\mu(\eta\tau\eta)\rho$, $\mu(\eta\tau)\rho(\delta)\varsigma$, etc. The rarer Greek coinage $\sigma(\tau\alpha\nu)\rho(\delta)\varsigma$ never produced a symbolism of *crux*; for if a stray scribe, here and there, writes + instead of the word *crux* in such a context as in St Gall 722, p. 169 (et ipse signum + faciat), that is something different.

Just as these two coinages were added to the Greek list of 'nomina sacra,' we might say that the Latin list was increased by the addition of symbols for *angelus*, *apostolus*, *ecclesia*, *omnipotens*, *sempiternus*. But these additional Latin symbols have rather the features of technical symbols than of 'nomina sacra.' There is not one fixed sign for each word; scribes seem to curtail them at will. Their continual repetition in theological writings made curtailment necessary and the impossibility of misunderstanding on the part of a reader made any sort of curtailment permissible. They may therefore be reserved with the other technical symbols for chap. III. A genuine 'nomen sacrum' symbol is however *s̄s* 'sanctus' coined on the type of *s̄ps* 'Spiritus,' with which it was so often joined in the phrase 'Spiritus Sanctus.'

Since Traube has written the history of 'nomina sacra' from the earliest times, all that need be done in this chapter is to give a summary account of his conclusions and to add some examples from the MSS. of our period. He has shewn that even in the ninth century the sense of the distinction between *d̄s* 'God' and *deus* 'god,' *s̄ps* 'Spirit' and *spiritus* 'breath,' *d̄ns* 'Lord' and *dominus* 'lord,' etc., had not been wholly lost. Christian of Stavelot (educated at Corbie) mentions the difference between *ihs* (or *iĥc*) 'Jesus' and *Iesus* 'Joshua' (Migne, CVI 1278: *scribitur Iesus per iota et eta et sigma et apice desuper apud nos...sicut et alia nomina Dei comprehensive debent scribi, quia nomen Dei non potest litteris explicari. Quando purum hominem significat, per omnes litteras scribitur*). Some additions to Traube's examples of the correct and incorrect use of these symbols at various writing-centres may follow here. The list begins with the two centres with which Christian was connected, Stavelot and Corbie.

2. Their correct and incorrect use:

(At Stavelot.) In Florence Ashb. 1899 Valerius Maximus ("9 cent.") a "9th cent." corrector has frequently expanded to *spiritus* and *dominus* and *sanctus* the symbols *s̄ps* and *d̄ns* and *s̄s*, when used in a non-theological sense (e.g. II 7, 6 quem iuvenem armis instruxeras, *sanctum*, fortem); while in the 'frater gemellus' of this MS., Berne 366, transcribed for Lupus of Ferrières from the same original at the same time, they are left unaltered (for details,

see 'Class. Quart.' 3, 134). In Berlin Ham. 253 Gospels ("9 cent.") we find *spiritus* written in full in a phrase like (fol. 127^v) 'spiritui immundo,' a refinement of usage which is unknown to practically all the scribes of our period. They regard *sps* as the legitimate symbol not only for 'Spirit' but for 'spirit,' 'ghost' (in the phrase 'gave up the ghost,' *spm* exhalavit, etc.), although some use *spitus* (see below).

(Corbie.) In St Petersburg Q I 4 an "8th cent." corrector changes *inmundis sps* (fol. 78^r) to 'inmundos spiritus.' Paschasius Ratbertus, abbot of Corbie 844-851, who corrected a MS., St Petersburg F I 6, written for his predecessor Leutcharius (middle of 8 cent.), has altered (*duos*) · · *dś*, (*duos*) · · *dñs* (fol. 181^r) to *deos* and *dominos* (see 'Rev. Bibl.' for 1912, p. 407). In the Maurdramnus Bible (of 772-780) a "9th cent." corrector often substitutes *dominus* for *dñs* 'lord,' 'owner,' e.g.: Amiens 6 fol. 62^r quare sic loquitur *dñs* noster? (= Gen. 44. 7) and (fol. 64^r) et *dñm* universae domus eius, (fol. 98^r) sin autem *dñs* dederit illi uxorem (fol. 98^r) diligo *dñm* meum (= Exod. 21, 5). This Bible was used for reading the lessons in Church (see 'Rev. Bibl.' 1912, p. 407), and in sentences like the two last quoted the reader would be misled by the symbol *dñs*. Where no misunderstanding is possible, the corrector usually leaves it unaltered. Similarly in St Petersburg F I 3 a corrector ("8-9 cent.") substitutes *dominum* for *dñm* (fol. 39^r sedes *dñm* sibi ac patrem adscribit); while another of the same date substitutes in St Petersburg F I 5 *dñs* for *dominus* (fol. 2^v *dominus* dixit ad me). Another (of the same date) writes in the margin of St Petersburg Q I 17 (ab-type) *spiritum* for *spm* (fol. 62^r animam non corpus esse sed *spm*). Corbie scribes (like others) are often guilty of using *sps* in the sense of 'breath,' e.g.: Paris 13028 Isidore's Etymologies ("end of 8 cent"), fol. 132^r sinancis a continentia *sps*; Amiens 12 Maurdramnus Bible, fol. 95^v aut ignem aut *spm* aut citatum aerem. A "9th cent." corrector of Paris 12135 (ab-type) writes *dominus* in full where the symbol has been employed in sentences like (fol. 127^v) neque sub *dño* agens, (fol. 128^v) spectat haec *dñs* messis.

(St Riquier.) In Paris 13048, foll. 31-48 Fortunatus (Corbie ab-type) on fol. 31^v (iurgantes *dś* procerum victosque penates) the correction is *que deos*, on fol. 40^r (ut redimat *dñs* vernam), *dominus*.

(Cologne.) In Cologne 43 Jerome on O.T. a corrector ("8-9 cent.") substitutes *spiritus* for *sps* in sentences like (fol. 44^r) *sed, ut video, sps est in hominibus*, (fol. 46^v) *spm illius et flatum*, (90^r) *sumpto spu recreatus est*; and *dominus* for *dns* in sentences like (fol. 78^r) *quia Nabuchodonosor dns sit*. In the Hildebald MSS. the misuse of *sps* for 'breath,' 'wind' is fairly common, e.g.: fol. 3^r of Cologne 55; fol. 127^v of Cologne 74; fol. 135^r of Cologne 83^{II}.

(England.) The provenance of the Douce Primasius (Insular half-uncial) is unknown. An early corrector ("beg. 8 cent.") substitutes *ds* for *deus* (perhaps too for *dēus*; see below, § 16) throughout the MS. (e.g. *di* fol. 55^r, 55^v, etc., *dš* fol. 55^v, *dō* fol. 56^v); also *dns* for *dominus* (in the sense of 'Lord').

(Brittany.) Paris 13029 ("9 cent."), fol. 11^v *dns dominorum*.

(Echternach.) In Paris 9527 (Ags. script of "mid. 8 cent.") a contemporary corrector substitutes *crustum* for *xpm* in the word (fol. 35^r) *antixpm*. (The Orléans scribe of the Paris Theodulfus Bible writes *antixps*, and this expression seems quite defensible.)

(Rheims.) The Utrecht Psalter ("beg. 9 cent.") p. 155 *dno dominorum*.

(Mayence.) In Vat. Pal. 845 (Ags. and German script of "9 cent.") *domino* is substituted for *dno* on fol. 35^v (*ex his igitur una cum dno bos ille vivebat*).

(Fulda.) Cassel theol. F 24 (Ags. half-uncial) *dns dominorum*. The Fulda MS., Cassel theol. O 5 (with *dns dominorum* fol. 23^r), may have been written elsewhere.

(Lorsch.) Vat. Pal. 201 ("9 cent.") fol. 150^v *spm damnatorum*. The corrector writes *spirituum*. In the MS. of Seneca de Beneficiis, Vat. Pal. 1547 ("8-9 cent.") a contemporary corrector often changes *dns* 'owner' to *dominus*.

(Benediktbeuren.) Munich 4542 (time of Princess Kisyla), fol. 74^r *malignus sps*. The corrector makes this *spiritus*.

(Constance.) Stuttgart Bibl. F 12 (late uncial) *dō deorum* · *dno dominorum*.

(Reichenau.) Carlsruhe Reich. 222 ("end of 8 cent."), fol. 204^r *doñs dominorum*.

Of unknown provenance is Brussels 9403 Gregory of Tours ("8-9 cent."), in which a corrector substitutes *domino* for *dno* on fol. 158^r *dno iam fugato*.

3. The use of *dñs* for 'owner' is as early as the ("6 cent.") marginalia of the Regina Codex Theodosianus, where it is used freely as a *Nota Juris*, along with the derivative word *dño* 'dominio' (while *dño* expresses 'domino'). It is therefore natural to find it in such MSS. as: the Leon palimpsest; Milan Trivulz. 688 Juliani Epitome (Novara, before 800); Paris 4568 Juliani Constitutiones (Italy, "8-9 cent."); Paris 4667 Lex Visigothorum (Visigothic script of 828); Berlin Phill. 1735 Breviarium Alarici ("beg. 9 cent."); Wolfenbüttel Weissenburg. 97 Lex Salica ("8 cent."); Munich Univ.-bibl. 8vo 32 Leges Baiuuariorum ("beg. 9 cent."); Fulda D 1 Codex Theodosianus (Constance, "8 cent."); Stuttgart HB VI 113 Canons (Constance, "8 cent."); Leyden 114 Codex Theodosianus (Rheims, "9 cent."); Paris 1451 Canons (St Maur-les-Fossés, of 796), fol. 88^r *secularis dñs*. Also in the juristic portions of MSS. of Isidore's Etymologies, e.g. Madrid Tol. 15. 8 (Visigothic of "end of 8 cent."), Escorial & I 14 (Visigothic of "9 cent."), Escorial P I 7 (Visigothic, of "beg. of 10 or 9 cent."); and in such lemmas of Glossaries as Vat. lat. 3321 (uncial of S. Italy), fol. 49^v *Emancipat: iuris proprii dñm statuit*. We cannot rightly speak of a misuse of this symbol, except in MSS. of the Bible or theological writings. In Spain we find traces of a distinction between *dñs* 'domnus' (whence the Spanish title 'Don') and *dñs* 'Dominus' (see Traube 'Nom. Sac.' p. 177). Thus in Escorial R II 18 Isidore's *Natura Rerum* (in the dedication to King Sisebut) *dñi Isidori* (followed however by *dño et filio Sisevuto*). Perhaps we may say that in Spain both *dñs* and *dñs* express the non-theological sense of the word, while only *dñs* is used for 'Dominus' (a rule which seems to hold even in the 10th century Escorial T II 24). In the Isidore lemmas (with Spanish symptoms) of the two MSS. of the Glossarium Ansileubi written in the Corbie ab-type, Paris 11529 and Cambrai 633, we find both *dñs* and *dñs* for 'owner.' And Spanish scribes use freely *dñari* 'dominari,' *dñator* 'dominator' etc. (see below, s.v.). The reservation of the suspension *doñ* and the contraction *doñs* to the non-theological sense is found in MSS. like Brussels 9403 Gregory of Tours, of "8-9 cent." (see below, *ibid.*). The Breton MS. of Canons, Orléans 193, has on p. 3 *doñ autem bovis innocens erit* (but usually the *Nota Juris dñs* for 'owner'). In the last part of

Wolfenbüttel Weissenburg. 99 (Merovingian) *domn̄* 'domnus' and *dñs* 'Dominus' are carefully distinguished. In a St Amand MS., Vat. Pal. 161, written when Lotharius was at the head of the scriptorium (c. 800) we find *doñs* 'domnus' (e.g. fol. 157^v), but also e.g. fol. 101^v *patrem esse servorum et dñm filiorum*.

4. Examples of the misuse of these symbols are :

(1) *d̄s* 'deus' (not 'Deus').

(England.) The Corpus Glossary (Canterbury), fol. 10^v *Astaroth d̄s Sidoniorum*. (The gloss appears in the same form in the Épinal Glossary, so that the archetype seems to have been to blame.)

(Brittany.) Paris 13029 *Smaragdi Grammatica* ("9 cent."), fol. 22^r *Cupido dicitur d̄s fornicationis* ;

(Laon.) Martin the Irishman, teacher at Laon, writes on fol. 277^v of Laon 444 (of 858-869) *Portunus, id est d̄s portuum*.

(Italy.) Vat. lat. 3321 *Glossary* (uncial), frequently, e.g. fol. 120^r *Porcus (sic) d̄s marinus*.

(Spain.) Madrid Tol. 15. 8 *Isidore's Etymologies* ("end of 8 cent."), often e.g. *d̄os* 'deos' (fol. 150^v). Of unknown provenance are Leyden 67 F *Glossary* ("8-9 cent.") *nectar d̄s* (i.e. *Bacchus*), 67 E *Glossary* (*d̄s, dñs, sp̄s, sc̄s*).

(2) *dñs* 'domnus' (not 'Dominus'), *dña* 'domna.'

(England.) Cotton Tib. C ii *Bede's History* (Northumbria?, of "8 cent."), fol. 30^r *dño n̄o Mauricio* (whereas *Bede* himself wrote *DN. N.* ; see above, s.v. 'noster' § 190) ;

(Metz.) The *Maihingen Gospels* (Ags. half-uncial), fol. 37^r *et narraverunt dño | < suo > omnia quae facta fuerunt (= Matt. 18, 31)* ;

(Laon.) Martin the Irishman uses *dñs* of the French Emperor in Laon 444 (of 858-869) ;

(Burgundy.) Autun 4, foll. 25-end *Gospels* (Flavigny, uncial), fol. 58^r *de mensa dñorum suorum* ; Montpellier 55 (St Étienne library, "8-9 cent."), fol. 165^r *aut ad dñam suam* ;

(Italy.) Paris 653 ("8 cent.") *dños, dñis, 'domnos,' 'domnis'* (according to Souter) ; the *Liber Diurnus* ("c. 800"), fol. 59^r *dñi imp̄* ;

The Visigothic scribe of Paris 10318 writes *dño* 'domno' (fol. 60^v ; also *dñm* 'deum').

The Irish scribe of the Leyden Priscian (Egmont Abbey library, of 838) writes, e.g., on fol. 59^r *fruniti (sic) dñs clamat piperisve coemptor*.

(3) *ihs* *Naue*.

(Amiens.) Bamberg B v 13 (time of Bp Jesse), fol. 122^r *ihm Naue* ;

(Corbie ? Laon ?) Paris 12168 (Corbie library, in the Laon az-type), fol. 6^v *ihū Naue* ;

(Burgundy.) Autun 27 (half-uncial), fol. 33^v *ihu Naue* ;

(Bobbio.) Milan D 268 inf. ("7 cent.") *ihs Naue*.

(4) *sēs* for 'holy' (not 'Holy'), 'sanctioned.' Often occurs as a *Nota Juris* in the marginalia of the *Regina Codex Theodosianus* ("6 cent.).

5. (5) *sps* for 'breath,' 'wind.'

(England.) The *Lindisfarne Gospels* (before 698), fol. 215^v *sps* ubi vult spirat; *Augustine's Psalter* (Canterbury), fol. 121^v *spm* ('breath');

(Brittany.) Paris 13029 ("9 cent."), fol. 28^v quis continuit *sps* manibus, quis collegit aquas?; *Vat. lat.* 1480 ("9 cent."), fol. 3^v *sps* enim potestatem litterae non mutat;

(Laon.) The *Salaberga Psalter* (Laon?, *Ags.* half-uncial), fol. 20^v in *spū* vehementis conteris naves Tharsis; *Laon* 423 (*az*-type), fol. 30^v ventorum *spū*; *Laon* 444 (by Martin the Irishman), fol. 286^r *δασσης* *sps*;

(Echternach.) *Luxemburg* 44 ("9 cent."), fol. 106^v caput intra meum os mittens, *spm* meum ebibens;

(Rheims.) The *Utrecht Psalter* ("beg. 9 cent."), p. 56 in *spū* vehementi conteres navis Tharsis; the *Johannes Scottus marginalia* in Rheims 875 on fol. 42^r *sp̄s* intus alit;

(Holland?) The *Leyden Priscian* (Egmont Abbey library, of 838) fol. 10^r crasitudine vero vel latitudine in *spū*; *Leyden* 67 F *Glossary* ("8-9 cent.");

(St Riquier.) *St Petersburg* F xiv 1 (before 814), fol. 138^r hoc superante meo discedit *sps* ore;

(N.E. France?) Paris 2706 (half-uncial), fol. 126^v nix glacies *sps* tempestatis quae faciunt verbum eius;

(Metz.) *Metz* 7 Bible ("8-9 cent."), fol. 26^r aut ignem aut *sp̄m* aut citatum aere; *Metz* 76 (*Ags.* script of "8-9 cent.") homine cuius *sps* in naribus;

(Fleury.) Paris nouv. acq. 1597 ("8 cent."), fol. 119^r sulphur et *sp̄s* procellarum; Paris 5543 (Fleury?), frequently;

(Mayence.) *Vat. Pal.* 845 (*Ags.* and German script of "9 cent."), fol. 113^r, impulsasque leves motabat *sps* herbas;

(Fulda.) *Cassel theol.* F 21 (*Ags.* half-uncial), fol. 4^r aeris in *spū*, ignis in calore; *Bâle* F III 15^a (*Ags.*, of "8 cent."), fol. 12^v ventorum *spū*; *Bâle* F III 15^f (*Ags.*, of "8 cent."), e.g. fol. 7^v aliquo *spū* contrahitur sive obturetur, fol. 9^v ventorum *sps* versantur; *Bâle* F III 15^l (*Ags.*, of "8 cent."), fol. 4^r aeris in *spū*, ignis in calore; *Cassel theol.* F 54 (*Ags.*, of "9 cent."), fol. 20^r nares ad percipiendum *spm*;

(Lorsch.) *Vat. Pal.* 172 ("9 cent."), fol. 74^r *spū* oris occidat (of the basilisk); *Vat. Pal.* 834 (of the year 836?), e.g. fol. 76^r girando vadit *sps*;

(Murbach.) *Manchester* 15 ("8 cent."), fol. 66^r neque enim *sps* in ore eorum;

(St Gall.) *Leyden Voss.* Q 69 (St Gall?, "8 cent."), fol. 43^v incluso *spū* (of an earthquake);

(Reichenau.) The *Carlsruhe Priscian*, passim, e.g. fol. 5^r nulla alia causa nisi quod *sps* in eis abundet; the *Carlsruhe Bede*, frequently, e.g. fol. 19^v *sps* ventorum;

(Pfäfers?) *Einsiedeln* 281, pp. 1-178 + 199, pp. 431-526 ("mid. 8 cent."), p. 61 sicut ex aere ventorum *sps*;

(Verona.) Carlsruhe Reich. 57 ("8 cent."), frequently, e.g. fol. 2^v ventorum quatuor principales sp̄s sunt; Vat. lat. 5764 ("9 cent."), frequently, e.g. fol. 164^r aer, hoc est sp̄s; Berlin Phill. 1831 ("8-9 cent."), e.g. fol. 115^r habentes geminos inc inde ventorum sp̄s;

(Vercelli.) Vercelli 202 ("8-9 cent."), fol. 77^v suptiles voces sunt quibus non est sp̄s;

(Bobbio.) Wolfenbüttel Weissenb. 64 ("beg. 8 cent."), e.g. fol. 37^v vox est aer spū verberatus; Milan H 150 inf. (of c. 810), fol. 157^v venti incentores sp̄s pone solvent;

(Modena?) Modena O 1 17 ("mid. 8 cent.") pingues sunt voces quando sp̄s multus simul egreditur;

(S. Italy.) Vat. lat. 3321 (uncial), fol. 201^r fabonis spū austro; Bamberg HJ xiv 15 (Beneventan script of "8 cent."), frequently, e.g. fol. 101^r ventorum spū, fol. 102^r spū venti;

(Spain.) Madrid Tol. 15. 8 ("end of 8 cent."), e.g. fol. 28^r.

Of unknown provenance: Wolfenbüttel Weissenburg. 99 (Merovingian) animales sp̄m non habentes; Paris nouv. acq. 1619 Oribasius medicus ("7-8 cent."); Bamberg M v 12, part ii (before 800), fol. 21^v quis continuit sp̄m manibus suis?; Berlin Diez. B 66 ("end of 8 cent."), p. 338 vox est aer spū verberatus.

LIST OF NOMINA SACRA

(WITH THEIR DERIVATIVES).

6. Christus. The Greek contraction Χρ(ιστὸς) was reproduced in xp̄s (xp̄i, xp̄o, etc.). Traube ('Nom. Sac.', p. 156) combats the rival account, that the Greek suspension Χρ(ιστὸς) became with Latin scribes xp̄ and that xp̄s (with the Latin letter *s*) was a subsequent derivative contraction. The symbol xp̄s is so universal in Latin MSS. of our period (and other periods) that examples are superfluous. Only the occasional xp̄m 'Christum' (normally xp̄m) seems worth mention, e.g.: Paris 1012 (Limoges, "8-9 cent."), e.g. fol. 62^v dñm nr̄m ih̄m xp̄m; Epinal 6 (Moyenmoutier, "beg. of 9 cent."), fol. 36^r; Montpellier 55 (St Etienne library, Autun, "8-9 cent."), fol. 67^r. Also the curious xp̄ 'Christum' on foll. 14^v and 18^v of Laon 26 (Irish script of "beg. 9 cent."); and two (apparent) coinages of Bobbio, (1) chi, chō, chm̄, (2) chrī, chrō, chr̄m, both used (especially the former) in the opening leaves of Vienna 16 ("c. 700"). (The normal xp̄i is employed in the rest of the MS.) In Paris 18282 ¹/_x 'Christi,' fol. 75^r.

Of more importance is the variety xp̄c (with the Latin expres-

sion of the Greek Sigma). It gives us a clue to the date of a MS., for it did not become current before the end of our period on the Continent, although isolated examples are found earlier, e.g. Oxford-Douce frag. 1 ("N.E. France" minuscule of "8 cent."), fol. 1^r, fol. 2^v; Paris 13047 (Corbie, "end of 8 cent."), in the marginal index on fol. 161^r. Amalarius in the earlier part of the 9th century discussed with his friends whether the Greek or the Latin letter should be used (see 'Nom. Sac.', p. 5). Christian of Stavelot (see above, p. 396) speaks of the third letter as 'sigma.' The Rheims scribes employed by Johannes Scottus know the new form (e.g. Bamberg HJ IV 5), which appears also in a MS. written in 836 at Percey, Chartrain (St Petersburg Q I 41), etc. Other examples will be found in Traube 'Nom. Sac.', pp. 161 sqq. It is to Ireland, the home of Greek studies, that we naturally look for the origin of this usage. We find it there as early as the time of St Moling (end of 7 cent.) in the Book of Mulling [St John] fol. 82^v, fol. 83^r. St Moling however writes also x̄ps, and it is not until the ninth century that x̄pc became at all current in Irish script, so far as our material enables us to pronounce. One of the scribes of the Book of Armagh (of 808) uses, I think, only x̄pc and never x̄ps; but in the Carlsruhe Bede (Reichenau, of 836-848) x̄ps is much commoner than x̄pc; also in another Reichenau MS. of the "9th cent.", St Paul (Carinthia) 25, 3, 31^b. The same is probably true of Welsh script; e.g. the Cambridge Juvencus ("9 cent.") has sometimes x̄pc, e.g. fol. 42^r (on fol. 3^v ih̄c; but usually ih̄s). As regards Anglosaxon, Bede speaks of s as the third letter (see Traube 'Nom. Sac.', p. 5), and I have no example of x̄pc from the Anglosaxon script of our period. Irish scribes love to parade their knowledge of Greek. Not only do they affect the use of the Greek Psi in words like 'psalmus,' 'psalterium' and of Mu and Eta in 'amen' (e.g. Laon 26, of "beg. of 9 cent."), but, with less reason, they substitute here and there Greek Pi for the initial letter of such words as 'post' not merely in explicits and subscriptions, where fantastic writing was approved, but in the body of the text. Since we find these practices as early as the Naples Charisius (Bobbio, "c. 700"), with the title-heading DE LECTONE in Greek letters, we need not be surprised at the early appearance of x̄pc in Irish script.

Another effort of purists we find in a Würzburg MS. (O 1, of "8 cent.") $\chi\pi\omicron\varsigma$ (Nom. Sing.) on fol. 28^r; another in the late uncial of a Tegernsee MS., Munich 19101, $\chi\pi\mu$ (also $i\bar{h}m$) with the Greek $\mu\upsilon$.

Since $\chi\pi\iota$ denotes 'Christi' the derivative **Christianus** ('-i,' etc.) is naturally expressed by $\chi\pi ianus$, -ni, etc. (e.g. in the "6th cent." marginalia of Vat. Reg. 886).

7. **David.** The Greek contractions $\Delta(avei)\delta$ and $\Delta a(vei)\delta$ became $\ddot{d}d$ (or $d\ddot{d}$) and $d\ddot{a}d$ (or $da\ddot{d}$). The first is universal in our period,—in the British Isles, Italy, Spain, the rest of the Continent,—so that only examples of the second need be given:

The Lons-le-Saulnier Bede (written at St Claude, Jura, 804–815), frequently (rarely $d\ddot{d}$); Cologne 82 (Murbach, "beg. 9 cent."), frequently (sometimes $d\ddot{d}$, e.g. fol. 55^v); Vat. Pal. 195, foll. 1–55^r (Lorsch, "9 cent."), equally often with $d\ddot{d}$; Douai 12 (Marchiennes Abbey, "8–9 cent."), e.g. 38^v (but usually $d\ddot{d}$); Paris 12021 (Brittany, "9 cent."), sometimes (usually $d\ddot{d}$).

Traube ('Nom. Sac.' 10) rejects the theory that **Johannes** was a 'nomen sacrum' abbreviated in Latin after the pattern of the Greek suspension $\text{Ἰω}(άβνης)$. The word is symbolized freely in Latin, much more freely than *Matthaeus* (e.g. $math$) or *Marcus* (e.g. $ma\bar{r}$) or *Lucas* (e.g. $lu\bar{c}$) or *Petrus* (e.g. $pe\bar{t}$) or *Paulus* (e.g. $pa\bar{u}$), usually in the form ioh , e.g. the Stowe St John's Gospel fragment, the Book of Dimma, the Book of Mulling [St John, etc.], Paris 7530 (Monte Cassino, end 8 cent.; '*Iohannes* Constantianopolitanus episcopus'), the Paris Theodulfus Bible, etc., etc.;

But also $ioha\bar{n}$, e.g. the Stowe St John's Gospel fragment, the Book of Mulling [St John, etc.], Paris 9527 (Ags. of Echternach, "mid. 8 cent.").

And there are other varieties, e.g.

Paris 11681 (Corbie ab-type), $io\bar{h}is$ 'Johannis,' $io\bar{h}ne$ 'Johanne';

Paris 12021 *Canones Hibernenses* (Brittany, "9 cent."), $ipse\ io\bar{h}s$, $io\bar{h}m$ (Acc.);

Paris 13029 (Brittany, "9 cent."), $est\ io\bar{h}ans$, in *aeuangelio* $io\bar{h}s$, $io\bar{h}nm$;

Paris 17451 (Compiègne, "8–9 cent."), $io\bar{h}s$ and $io\bar{h}es$ (Nom.), $io\bar{h}$ and $io\bar{h}is$ (Gen.), $io\bar{h}m$ and $io\bar{h}am$ and $io\bar{h}anm$ (Acc.);

London Reg. 1 B vii (Ags. half-uncial), $io\bar{h}$, $io\bar{h}\bar{a}$, $io\bar{h}\bar{a}\bar{n}$;

Würzburg th. F 67 (Ags. of "8 cent."), $io\bar{h}$, $io\bar{h}an$, $io\bar{h}\bar{a}\bar{n}$ '*Iohannes*,' $io\bar{h}m$ '*Iohannem*';

Munich Univ.-bibl. 4^{to} 3 ("8-9 cent."), ioh̄ans, ioh̄s ;

St Petersburg Q 1 21 ("8 cent."), ioh̄, ioh̄nes ;

St Gall 125 ("8-9 cent."), ioh̄, ioh̄n̄, iohan̄n̄, iohāns (all Nom. Sing.), ioh̄ans and ioh̄nis (Gen.), ad ioh̄an venit.

8. Deus. Greek θ(εὸ)ς produced in Latin d̄s, a universal contraction. Since dī represents 'dei,' the derivative **deitas** is correctly expressed by d̄itas, e.g. Paris 9525 (Ags. of Echternach, 798-817); Laon 288 ("beg. 9 cent."); St Petersburg F 1 11 (ab-type of Noirmoutier); Munich 6244 (Freising, "8-9 cent."); Munich 14470 (Ratisbon, "8 cent."); Verona 53 (half-uncial); Milan I 1 sup. (Bobbio, "9 cent.").

9. Dominus. The exact reproduction of Greek κ(ύριος) would be d̄s, a symbol reserved for 'Deus.' The Latin symbol d̄ns might also be regarded as a contraction formed from the suspension d̄n 'd(om)-n(us),' for DN. N. 'dominus noster' is the title of the Roman Emperors before the Christian d̄ns n̄r (see chap. I, s.v. 'noster'); and d̄ns in a secular sense is a Nota Juris of the sixth century (see above, § 3, where examples of d̄ns 'domnus' in our period are given). Since d̄ns 'Dominus' is universal, we need give details here only of occasional varieties. D̄ms 'Dominus,' according to Traube a symbol (in the Christian sense) not current after the 5th century, appears (mostly in the secular sense) in Vienna 743 ("9 cent.") e.g. fol. 55^r d̄ms qui obsidetur in Seir (but always d̄ns 'Dominus'); Lucca 490 (of c. 800), fol. 239^v regiones et d̄mos contempsisse; Oxford lat. th. d 3 ("8-9 cent."), foll. 55^r. The first MS. offers sometimes d̄mn̄ instead of d̄m̄, e.g. fol. 32^v per ih̄m xp̄m d̄mn̄ nostrum, fol. 37^v d̄mn̄ nostrum. Another 'freak' is dōns in Cambrai 441 ("Ags." half-uncial) fol. 176^r quibus dōns ait; Carlsruhe Reich. 222 (already quoted in § 2). The suspension dōm, 'domnus,' has been already mentioned (§ 3). Its derivative contraction appears on fol. 115^v of Brussels 9403 ("8-9 cent.") basilica dōmi Martini; Paris 1451 Canons (St Maur-les-Fossés, of 796), fol. 98^r dōmo n̄ro Honorio (cf. above, § 3). A fuller account of all these varieties, which are in our period mostly used for the word in its secular sense, will be found in Traube 'Nom. Sac.' pp. 167 sqq. (Add dōms dominantium on fol. 49^r of the Basilican Hilary.)

The derivative **dominicus(-ca)** is correctly rendered by d̄nicus(-ca), e.g. Cassel theol. Q 2 (Ags. of Fulda, "8 cent."),

Laon 319 ("beg. 9 cent."). But the word *dominica* 'Sunday' is so frequently repeated in Calendars, etc., that all manner of curtailments are found, e.g. *dmñcm* 'dominica' in Verona 89, *dom̄* in the cursive marginalia of Rehdigeranus 169 at Breslau. The derivatives **dominari**, **dominator**, etc., are sometimes (especially in Spain) denoted by *dñari*, e.g. *dñentur* 'dominentur' in Madrid Acad. 44, fol. 16–256 ("9 cent.") and *dñator*, e.g. Vat. Pal. 172 (Lorsch, "9 cent."). For **dominium** (see above, § 3) we find *dñium* in Paris 4667 *Lex Visigothorum* (Visigothic script of 828).

10. Hierusalem. The Greek symbols are many, *Ι(ερουσα)λήμ*, *Ι(ερουσαλ)ήμ*, etc. So are the Roman, many varieties often appearing in the same MS., e.g.:

Paris 12155 (Corbie ab-type), *hierusał* and *hieruł* and *hieruś* and *hierst* and *hierś*;

Paris 9527 (Ags. of Echternach, "mid. 8 cent."), *hierū* and *hirū* and *hier* and *hiř* and *irū*;

Paris 12021 (Brittany, "9 cent."), *hierusał* and *hirusał* and (by a corrector) *hr̄im*;

St Petersburg F 1 3 (Ags. half-uncial of Corbie), *hieruśl* and *hieruś* and *hierś* and *hiřm*;

St Petersburg Q 1 15 (Ags. of Corbie or Péronne, "beg. of 8 cent."), *hierl* and *hiřlm* and *ihl̄m*;

Munich 6220 (Freising, "9 cent."), *ierl* and *hierl* and *hierl̄m*;

Munich 14470 (Ratisbon, "8 cent."), *hiřlm* and *hiřlem* and *hr̄im* and *hiřl*;

Munich 14096, foll. 1–99 (Ags. of Ratisbon, "8 cent."), *ihřim* and *irh̄im* and *ihrs̄im* and *ih̄im*;

Lucca 490 (of c. 800), *hieruś* and *hier* and *hier̄mis* (fol. 25^v).

But this list by no means exhausts the symbols. There are also many others, so that it seems that the symbolism of this word properly belongs to chap. III, as mere capricious curtailment of a word of frequent occurrence in Christian writings. Some regularity can however be detected in Spain, where the favoured form is *ihrs̄im* (but also *hrs̄im* and *hiřs̄im*). For further details see Traube 'Nom. Sac.' pp 110 sqq.

11. Iesus. The Greek contraction *Ιη(σοῦ)ς* appears as *ihs̄* (or *ihs̄s*) 'Iesus,' *ih̄m* (or *iħ̄m*) 'Iesum,' *ihu* (or *iħu*) 'Jesu,' although *ihūs* is by no means uncommon instead of *ih̄s*, and *iħum* instead of *ih̄m*, e.g.:

The Lindisfarne Gospels (before 698) fol. 185^r; the Stowe Missal; Paris 9530 (Echternach, "8-9 cent.") fol. 82^v, etc.; Paris 1012 (Limoges, "8-9 cent."), frequently; Paris 609 (Visigothic, Limoges, "8-9 cent.") fol. 60^v; the Lons-le-Saulnier Bede (St Claude, Jura, beg. 9 cent.) fol. 196^r; Paris nouv. acq. 1597 (Fleury, "8 cent."); Montpellier 55 (St Étienne library, Autun, "8-9 cent.") fol. 69^r; Turin D v 3 (Corbie ab-type) fol. 185^r; Cologne 92 (time of Hildebald), fol. 12^r; Wolfenbüttel Weissenburg. 99 (Merovingian), fol. 40^v; Berlin Phill. 1662 (Ags. of "8-9 cent."); Épinial 6 (Moyenmoutier, "8 cent."), fol. 72^r; Bâle F III 15^t (Ags. of Fulda, "8 cent."); Würzburg th. F 67 (Ags. of "8-9 cent."), fol. 116^r; Würzburg th. F 27 (Ags. of "7 cent."), fol. 9^v; Munich 4577 (written for Princess Kisyla), fol. 62^v; Munich 14653 (Ags. of Ratisbon, "8 cent."), fol. 29^r; Manchester 15 (Murbach, "8 cent."), fol. 25^r, fol. 41^r; Colmar 39 (Murbach), fol. 20^r; Einsiedeln 27, foll. 1-24 ("8 cent."); Verona 59 (half-uncial); Verona 10. (half-uncial); Vat. lat. 1322 (half-uncial of Verona) fol. 196^r; Rome Vitt. Eman. 5209 (Nonantola, of 825-837), fol. 30^r.

The *u* appears in the form of Greek Upsilon or Latin *y* in Paris 12048 (written at Rebais, c. 750), fol. 90^r.

The use in minuscule script of *H* (Greek Eta) instead of *h* came into fashion on the Continent in the 9th century (see Traube 'Nom. Sac.' p. 162), e.g. Paris 12050 the Corbie Sacramentary (of 853), along with *ih̄s*. The substitution of *c* (Greek Sigma) for *s* went hand in hand with the substitution in *x̄ps* (see above, s.v.), so that the Hamilton Gospels, which sometimes use *ih̄c*, are not likely to be much earlier than the close of our period.

In a Tours MS., London Egerton 609 (Marmoutier, "beg. 9 cent."), a monogram of the three letters *I*, *h* and *s* is used (along with *ih̄s*).

12. Israel. The Greek contractions vary, 'I(σρα)ήλ and 'I(σραή)λ and 'I(σ)ρ(αή)λ. In Latin there is great variety, but hardly so much as in the symbolism of 'Hierusalem' (see above, s.v.). Examples of variation within one and the same MS. are:

The Douce Primasius (Insular half-uncial), *isrl̄* and *ifl̄* and *irl̄* and *ish̄l̄* and *isrh̄l̄* and (fol. 35^v) *ih̄dl̄*;

Vat. Pal. 172 (Lorsch, "9 cent."), *isrl̄* and *israī* and *israhī* and *irī* and *srī*;

Vat. Pal. 201 (Lorsch, "9 cent."), *isrl̄* and *irī* and *isr̄h̄* (e.g. fol. 31^v non enim omnes qui ex irī hi sunt isrl̄);

Paris 12155 (Corbie ab-type), *isrl̄* and *isr̄h̄* and *israh̄* and *isrh̄l̄* and *israh̄l̄*;

Paris 11627 (ab-type of Corbie), *isrl̄* and *isr̄h̄* and *israh̄* and *isrh̄l̄*;

St Petersburg F I 3 (Ags. half-uncial of Corbie), *isrl̄* and *israī* and *israh̄* and *isr̄h̄* and *israh̄l̄*;

- St Petersburg Q I 15 (Ags. of Corbie or Péronne), *ir̄l* and *is̄l* and *isr̄ā* ;
 The Maurdramnus Bible (Corbie, of 772-780), *isr̄l* and *ir̄l* and *isrh̄l* ;
 Amiens 10 (Corbie, "8-9 cent."), *isr̄l* and *isrāl* and *israh̄l* ;
 Paris 12168 (Corbie library, Laon az-type), *isr̄l* and *ih̄l* and *isrh̄l* ;
 The Hildebald group at Cologne, *isr̄l* and *isr̄h̄* and *isrh̄l* and *isrāh̄* and *israh̄l* ;
 The Salaberga Psalter (Ags. half-uncial, Laon), *is̄r̄l* and *ir̄l* and *is̄l* and *ir̄ā* and *is̄ā* (e.g. fol. 59^r et dixit *is̄r̄l*...et dixit *ir̄l*) ;
 Florence, S. Marc. 611 (Ags. of "9 cent."), *is̄r̄l* and *is̄rh̄l* and *is̄r* ;
 Montpellier 409 (Auxerre, of 772-795), *isr̄l* and *ir̄l* and *isrāl* ;
 Autun 2 ("9 cent."), *is̄r̄l* and *isrh̄l* and *isr̄ā* and *sr̄ā* and *s̄r̄l* ;
 Vat. Pal. 237 (Mayence, "9 cent."), *isr̄l* and *isrāh̄* and *isrāl* ;
 Cassel theol. F 54 (Ags. of Fulda, "9 cent."), *isr̄l* and *isr̄h̄* and *isr̄ā* and *isr̄āh̄* ;
 Bâle F III 15 Isidore's Etymologies (Fulda, "8-9 cent."), *isr̄l* and *isr̄h̄l* and *sr̄l* and *srāl* ;
 Würzburg th. F 17 (Ags. of "8 cent."), *is̄l* and *ir̄l* and *isr̄* (fol. 25^r) ;
 Munich 14096, foll. 1-99 (Ags. of Ratisbon, "8 cent."), *isr̄l* and *ir̄l* and *sr̄l* and *srah̄l* and *sr̄h̄l* and *sr̄h̄el* and *ir̄h̄l* and *ih̄r̄l* ;
 Munich 6220 (Freising, "9 cent."), *isr̄l* and *isrāh̄* and *isr̄h̄* and *isrh̄el* and *isrāl* ;
 Paris 1853 ("8 cent."), *isr̄l* and *ir̄l* and *isr̄h̄l* and *isrāh̄l* and *isr̄h̄* ;
 Oxford lat. th. d. 3 ("8-9 cent."), *ish̄l* (passim), *isrh̄l*, sometimes *ish̄* ;
 Munich 28118 (Trèves ?), *isrāh̄*, *isr̄h̄*, *sr̄h̄l*, *is̄l*, *ir̄l* ;
 Einsiedeln 18 ("8-9 cent."), *isr̄l* and *ir̄l* and *sr̄l* ;
 Lucca 490 (cf. c. 800), *ih̄l* (passim) and *isr̄l* and *isr̄h̄l* ;
 Rome Casanat. 641 (Beneventan script, of 811-812 ?), *isr̄h̄l* and *isr̄l* and *ih̄l*.

It will be seen that *isr̄l* 'Israel' appears in nearly all of these MSS. This is the favourite symbol in most centres and is found everywhere except in Spain. The Spanish favourite symbols are *sr̄h̄l* and (less common) *sr̄l*. The second is, for example, frequent in the Visigothic half-uncial of Autun 27 and appears in Escorial R II 18 (uncial); the first in Verona 89 ("8 cent."), Madrid Tol. 2. 1 ("end of 8 cent.") and Tol. 15. 8 ("end of 8 cent."), and so on; both in Madrid Acad. 44, foll. 16-253 ("9 cent."), Albi 29 ("9 cent."), etc. Italian scribes favour *ih̄l* 'Israel' (although they also use *isr̄l*). For its use (along with *isr̄l*) in Veronese majuscule, cursive and minuscule, see 'Zentr. Bibl.' 27, 548-552. Other Italian examples are: Vercelli 183 and 202; Modena O I 17 ("mid. 8 cent."); Bobbio MSS., e.g. Milan B 31 sup. and I 1 sup.; Rome Vitt. Eman. 2095 (Nonantola); Lucca 490 (see above);

Bamberg HJ XIV 15 (Beneventan script of "8 cent."), fol. 58^r. Outside of Italy I have found it only in Berne 611 (Merov.); Einsiedeln 157 ("8-9 cent."), once; St Petersburg Q I 17 (Corbie ab-type), fol. 58^r (corrected to *ishl*). We may say that *ihl* in a MS. of our period suggests an Italian scribe or an Italian original; and that *srhl* suggests a Spanish scribe or a Spanish original. The symbol *srĭ* I have noted outside of Spain in a Cologne MS. of Isidore's *Quaestiones*, Cologne 98 ("mid. 8 cent."), fol. 30^r; Vat. Pal. 68 (Northumbria, "8 cent."), once; Einsiedeln 18 (see above); Munich 14096 (see above); Autun 2 (see above). For further details see Traube 'Nom. Sac.' pp. 105 sqq.

The declension 'Israelis,' '-li,' '-lem,' etc. and the derivative **Israelita** are expressed by the substitution of an 'Israel' symbol for the first six letters, e.g. *isrlita* or (in Spain) *srhlita* or (in Italy) *ihlita*.

13. sanctus. The adjective *ἅγιος* was not made a 'nomen sacrum' by the Greek scribes of the Bible. The Latin *sēs* 'sanctus' (*sċi* 'sancti,' *sċo* 'sancto,' *sċm* 'sanctum,' etc.) was therefore a Roman invention. Traube's suggestion is very attractive, that it was coined on the type of *sps* 'Spiritus,' with which it was so persistently united in the phrase 'Spiritus Sanctus.' Its use is so universal that only the occasional variety *scūs* 'sanctus' (with *scūm* 'sanctum') requires mention, e.g.: Paris 1012 (Limoges, "8-9 cent.") fol. 59^v; Autun 21 ("8 cent.") fol. 120^v; Paris 11631 (St Maurice?, "beg. 9 cent."); Bâle F III 15^s (Fulda, "end 8 cent.") fol. 40^r; Manchester 15 (Murbach, "8 cent.") fol. 124^r; Carlsruhe Reich. 253 (Reichenau, "7-8 cent.") fol. 75^v. Also *sēs* 'sanctos' in Turin D v 3 (Corbie ab-type). The Gen. Plur. is normally *sċorum* 'sanctorum,' but we find also in Carlsruhe Reich. 253 (fol. 178^v and fol. 153^r) *sċrm*, (fol. 153^v) *sċrum*, (fol. 161^r) *sċoŕm*; further *sċoŕm* in the Leon palimpsest (p. 178) and *sċŕm* in Laon 68 ("beg. 9 cent."), on fol. 77^r, and Rome Vitt. Eman. 2099 (half-uncial).

Other occasional departures from the normal type are (1) *sñcs* 'sanctus' (*sñci* 'sancti,' etc.) in Cassel theol. F 21 (Ags. half-uncial of Fulda), sometimes, e.g. fol. 45^r; (2) *sċntos* 'sanctos' in Munich 3514 (Augsburg, "7-8 cent.") p. 78; (3) the extraordinary

Graecism in Paris 12048, fol. 95^v dicentes sēs sēs sēs c̄xc c̄xc c̄xc. (See Traube 'Nom. Sac.' pp. 193 sqq. for details.)

Since *s̄ci* expresses 'sancti,' **sanctifico** is correctly rendered by *s̄cifico* (e.g. in the St Chad and Stonyhurst Gospels). Less correct are some renderings of the superlative **sanctissimus**, such as *s̄cītissimus* on fol. 8^r of Bâle F III 15^l (Ags. of Fulda, "8 cent.") and *s̄cīsmam* 'sanctissimam' on fol. 41^r of Troyes 657 ("end 8 cent."). Commoner is the symbol of the derivative **sanctuarium**, *s̄cūarium*, e.g.: in Durham B II 30 (half-uncial); Paris 9382 (Ags. of "8 cent."); Metz 76 (Ags. of "9 cent."); St Petersburg O I 4 (Corbie, "7-8 cent."); the Utrecht Psalter (Rheims, "beg. 9 cent."); Liège 306 (St Trond, of 834); Munich 14470 (Ratisbon, "8 cent."); Verona 42 (half-uncial); Rome Vitt. Eman. 2099 (half-uncial).

14. Spiritus. The Greek contraction *πν(εϋμ)α* may be supposed to have supplied the type for the Latin contraction *s̄ps*, a symbol so universally employed for the word in its theological sense (and even in its secular; see §5, above) that details are needless. The by-form *spūs* is by some scribes reserved for the cases with long *u*, the Gen. Sing. and Nom. Acc. Plur.; by others is used for the Nom. Sing. also. Similarly the by-form *spūm* is reserved by some scribes for the Gen. Plur. (normally *spūum*), e.g. the St Chad Gospels, p. 164 *spūm* *inmundorum*, Cambridge Trin. Coll. 216 ("de manu Baedae") fol. 5^v *discritio spūm*; Berne 671 (Cornish cursive of "9 cent."), *spūm* *inmundorum*. We even find *spm̄* (Gen. Plur.) in the Corpus Homilies, fol. 55^r *sanctorum agmina spm̄*, and in London Reg. 2 A xx ("8 cent."), *spm̄* *inmundorum*. Another irregularity is *spīuum* (Gen. Plur.) on fol. 126 of Laon 319 ("beg. 9 cent."). Another (perhaps the result of a correction in the original), *malignos spūs* (fol. 56^v of Metz 134). Of *spūs* (instead of *s̄ps*) and *spūm* (instead of *spm̄*) examples are:

Vat. Barb. 570 (Ags. half-uncial) fol. 70^v *spūs sēs*; Vat. Pal. 202 (Ags. of Lorsch?, "8-9 cent."); Cassel theol. Q 6 (Ags. of Fulda, "9 cent."); Munich 6297 (Ags. of Freising, c. 780), e.g. on fol. 36^r both *spūs* and *s̄ps*; Paris 2630 (uncial) fol. 16^v; Paris 9525 (Ags. of Echternach, 798-817) fol. 172^r; Paris 1012 (Limoges, "8-9 cent.") fol. 59^v; Épinal 6 (Moyenmoutier, "8 cent.") fol. 55^v; Cologne 43 (time of Hildebald) fol. 262^r; the Utrecht Psalter

(Rheims, "beg. 9 cent.") p. 40; Einsiedeln 157 ("8-9 cent.") p. 35; Verona 59 (half-uncial); Verona 10 (half-uncial); Milan D 268 inf. (Bobbio, "7 cent."); Milan S 45 sup. (Bobbio, "7-8 cent."); Lucca 490 (of c. 800) fol. 85^r erratici spūs.

A rival symbol, by no means rare, spitus, is usually reserved for 'spiritus' (not 'Spiritus'). Examples are:

Vat. Pal. 822 (Lorsch, "9 cent.") fol. 12^r inflationes etiam tortuosi spitus et crebra suspiria; Paris 9565 (Ags. of Echternach, "8 cent."), spituum, etc.; Egerton 2831 (Tours, "8 cent.") fol. 118^r spitibus erroris, fol. 137^v in reprobis spitibus; Geneva 21 (Murbach, "8-9 cent."), spitibus; London Add. 31031 (Ottobeuren library, Laon az-type), spitibus; Munich 6297 (Ags. of Freising, c. 780) fol. 99^r spituum; Munich Univ.-bibl. 4to 3 ("8-9 cent.") de discretione spituum; Cassel theol. F 24 (Ags. half-uncial of Fulda); Bâle F III 15^s (Fulda, "end 8 cent.") fol. 43^v; Milan L 85 sup. (Ags. of Fulda?, "9 cent.") fol. 67^v in arcano atque operto illa spitus elementa; Cheltenham 12261 (Verona?, "8-9 cent.") spitus (of the Holy Ghost).

A variety is spritus in Einsiedeln 157 ("8-9 cent.") p. 142 spritibus. Another is spū (Abl. Sing.) in Milan I 61 sup. (Bobbio, half-uncial) fol. 30^v (also fol. 32^r spōs inmundos).

For fuller details see Traube 'Nom. Sac.' pp. 164 sqq.

The extraordinary Graecism, sp̄c (on the type of x̄pc and ih̄c) appears in Irish script as early as the Book of Armagh (of 808), e.g. fol. 171^r sp̄c sc̄s, fol. 38^v, etc.; but not until after our period elsewhere.

15. Of the derivative adjective **spiritalis** (less often 'spiritualis') the usual symbol is spitalis, current everywhere except perhaps in Spain. Spanish scribes use spālis, a symbol also affected (but not exclusively) in Italy and found occasionally elsewhere.

Spanish examples of spālis are: Escorial R II 18; Verona 89; Autun 27; Madrid Tol. 15. 8; Escorial R III 25, foll. 1-166; Madrid Acad. 44, foll. 16-253; Paris 2994^A, foll. 73-194; Paris 12254; Madrid Acad. 60, and so on; in fact, practically all the extant Visigothic script of our period.

Outside of Spain spālis is found in: Verona 55 (half-uncial); Verona 54 ("beg. 9 cent."); Berlin Phill. 1831 (Verona, "8-9 cent."); Modena O I 17 ("mid. 8 cent."); Lucca 490 (of c. 800) fol. 340^r; Wolfenbüttel Weissenb. 64 (Bobbio, "beg. 8 cent."); Paris 653 (N. Italy, "8 cent."); Vat. lat. 5764 (Verona?, "beg. 9 cent."); Einsiedeln 18 ("8-9 cent."); Munich 6243 (Freising, "8 cent."); Trèves 36 Prosper (of 719 A.D.); Laon 319 Taionis Sententiae

("beg. 9 cent."), frequently; Paris 2706 ("N.E. France," half-uncial); Vat. Pal. 172 (Lorsch, "9 cent."). In Cassel theol. Q 6 (Ags. of Fulda, "9 cent.") one of the scribes affects sp̄alis, as Peregrinus throughout Munich 6237.

Occasional varieties are:

sp̄ilis in Milan I 101 sup. (Bobbio); Rome Vitt. Eman. 1571; Paris 2110 ("N.E. France"); Paris 11627 (Corbie ab-type) fol. 93^v; Vat. Pal. 169 (Lorsch); sp̄ialis in Rome Vallicell. B 62 ("Trèves, about 700"); Bâle F III 15^s (Fulda, "end 8 cent.");

sp̄il in Carlsruhe Reich. 221 (Reichenau, "end 8 cent.") fol. 40^r (corrected to spirilis); Verona 54 ("beg. 9 cent.") fol. 174^v;

sp̄talis in St Petersburg F I 2 (uncial and half-uncial);

sp̄fitalis in Berlin Ham. 31 (Albi, "9 cent.") fol. 35^v;

sp̄ialis in Rheims MSS. of the time of Johannes Scottus, e.g. Rheims 875, Bamberg HJ IV 5 and 6.

sp̄atalis in Paris 2706 ("N.E. France," half-uncial), e.g. fol. 160^v (usually sp̄alis, also sp̄talis).

16. Nomina Sacra written in full with abbreviation-stroke. Traube ('Nom. Sac.' pp. 51 sqq.) mentions an early practice of writing 'deus' (and occasionally other 'nomina sacra') in full with an abbreviation-stroke above which extended over the whole, or the greater part, of the word (e.g. dei on fol. 99^r of the Bologna Lactantius). This practice was not quite obsolete in our period. Examples are:

Of *sanctus*: London Add. 31031 (Ottobeuren library, Laon az-type) fol. 72^v sancte ecclesiae;

Of *spiritus*: the Maihingen Gospels (Ags. half-uncial, Echter-nach?), fol. 67^r spiritui immundo; Wolfenbüttel Weissenburg. 99 (Merovingian) fol. 128^v spiritibus; Paris 2110 ("N.E. France," "7-8 cent.") fol. 358^r prodesset spiritibus eorum; Bern 611 (Merovingian) fol. 109^v spiridibus; Zürich Cantonsbibl. 140 (Rheinau, "8 cent.") p. 31 spirituum.

Even the derivative *spiritalis* is so treated: Wolfenbüttel Weiss. 99 (on fol. 29^v); Paris 2110, frequently (e.g. fol. 148^r, fol. 214^r); Cambrai 441 ("Ags." half-uncial) fol. 92^r; St Petersburg Q I 15 (Ags. of Corbie or Péronne, "beg. 8 cent.") fol. 22^r; Cologne 55 (time of Hildebald); Paris 2109 (St Amand, time of Lotharius scriptor) fol. 64^r; Einsiedeln 157 ("8-9 cent."); Einsiedeln 281, pp. 1-178, + 199, pp. 431-526 ("mid. 8 cent."), p. 98. The St Bertin uncial MS., Paris 9561, has sp̄iritalis (fol. 5^v), sp̄iritibus (fol. 1^v).

CHAPTER III

NOTAE JURIS, CAPRICIOUS ABBREVIATION

1. **The Notae Juris.** Probus classifies these according to their use (1) in *iure civili de legibus et plebiscitis*, (2) in *legis actionibus*, (3) in *edictis perpetuis*.

Isidore (*Etym.* 1, 23) gives such instances as K.K. 'calumniae causa,' I.E. 'iudex esto,' D.M. 'dolum malum.' They were forbidden, as conducing to legal chicanery, by an edict of Justinian. Small wonder, since R.P. could denote either 'res publica' or 'res privata.' Their history has still to be written¹, but in the index of Studemund's edition of the "5th cent." Verona Gaius (Leipzig, 1874) will be found a collection of most of the symbols then known. A further collection, taken from the marginalia of the Regina Codex Theodosianus ("6 cent."), I have published in 'Mélanges Chatelain,' pp. 155-162. Since we are here concerned with the symbols current in scriptoriums, only a few of these technical symbols of Roman law need be mentioned. Those which actually occur in MSS. of our period have been discussed in chap. I. Those which may possibly occur or which may have influenced the tradition of texts will be mentioned here.

With the 'Notae Juris' were included some symbols of wider use, such as s.c. 'senatus consultum,' c. (cos.) 'consul,' pr. 'praetor,' tr. (trib.) pl. 'tribunus plebis.' Probus calls this class 'notae publicae' and says they were used 'in monumentis plurimis et in

¹ Among Traube's unpublished papers is a sketch of a projected history. It is divided into three periods, to the first of which belongs, e.g. the Autun palimpsest, to the second, e.g. Vat. Reg. 1024, to the third, e.g. Verona 62.

historiarum libris sacrisque publicis.' These 'political' (rather than 'legal') symbols are found in MSS. of history, etc., from the earliest times; e.g. the papyrus Epitome of Livy has *cos., pr., trib. pl.* (Oxyrhynchus Papyri IV, p. 91). But since they have been transferred from these MSS. into our printed editions, they are too familiar to need much comment. Their chief interest for us lies in the opportunity which they gave to transcribers for corruption of the text. For mediaeval scribes were not always familiar with them. The Nota P.R. (made more precise in the form P. R^{us}) 'populus Romanus' in the original of the Berne Horace puzzled the transcriber. Above the *P* he has written the gloss *vel Publius* (see p. 10 of the Sijthoff facsimile). (Cf. Shipley, p. 55.)

A few of the Notae Juris remain in actual use in our period as technical symbols of notaries in charters, deeds of gift, etc. They are sufficiently treated in works on Diplomatic. And a new series of what may be called 'Christian Notae Juris' was called into existence by MSS. of Canon Law. To the Pagan designations 'consul,' 'praetor,' etc. succeeded the Christian 'episcopus,' 'presbyter,' etc., the frequency of whose repetition in ecclesiastical writings produced, not so much fixed and undeviating Notae like *pr.* 'praetor,' but rather all manner of curtailments. At the same time the Notae Juris were changed from suspensions to contractions, a change which opened the way to variations. A suspension like *p̄p̄* 'perpetuus,' '-i,' etc. became, as a contraction, either *p̄p̄i* or *p̄p̄ui* 'perpetui'; *h̄h̄* 'heredes' became *h̄hs* or *h̄h̄es*, etc. (See Traube 'Nom. Sac.' p. 238 for a fuller account of this change.)

2. Other technical symbols. Analogous to the 'Notae Juris' in works of legal import is the symbolism of terms like 'singular,' 'plural,' 'nominative,' 'genitive,' etc., in grammatical works; 'circle,' 'figure,' 'triangle,' etc., in geometrical writings, and so on. But to these, unlike the Notae Juris, any kind of abbreviation was allowed. For example, in a medical MS., Glasgow T 4. 13 ("8-9 cent."), in which the word 'herba' is of frequent occurrence, it appears as *herb̄* (fol. 4^v), *heř* (fol. 2^v), *hb̄* (fol. 14^r), *h̄* (fol. 10^r) and so on; in a grammatical MS., Paris 13029 (Brittany, "9 cent.") 'generis feminini' is *geñ feñ*, *gñ fēm*, or merely *gf̄*; in Munich Univ.-bibl. 8^{vo} 132 *Leges Baiuuariorum* ("beg. 9 cent.")

'conponat' (-nant) is conpoñ, compō or conp̄; in St Petersburg F VI 3 Tractatus de Morbis Mulierum (Corbie, "9 cent."), 'mulieris' is muīrs, mīrs, muīs, etc.; in Escorial R II 18 (Visigothic uncial), 'oppidum' is oppi, oppd̄, opp̄, opd̄; in the Naples Charisius, consob' and œsb' for 'consonantibus,' subiuñt̄ and sub't̄ for 'subiungitur' (according to Keil), and so on. We cannot include these Protean symbols in our list.

Words like 'angelus,' 'apostolus,' 'ecclesia,' 'omnipotens,' 'sempiternus,' 'alleluia,' 'psalmus,' etc., we might call 'Christian technical terms.' Their continual occurrence in theological writing brought the necessity of symbolism. But of these words too the symbolism is always more or less capricious and rarely or never gives a clue to the home or date of MSS., except that with Spanish scribes it usually takes the 'Hebraistic' type¹, with omission of the vowels, e.g. eps̄ps 'ep(i)sc(o)p(u)s,' apst̄s 'ap(o)st(o)l(u)s.'

3. Capricious abbreviation of repeated words, familiar phrases, etc. Any frequently recurring word or phrase was sure to be abbreviated for economy of the scribe's labour; but through aversion to monotony, the abbreviation was seldom confined to one form. The Genealogy in the first chapter of St Matthew's Gospel provides a good example, with its repetition of the word 'genuit.' MSS. after the second or third occurrence of the word substitute geñ or gñ or ġ or some such equivalent. The word 'fuit' is repeated in the same Genealogy in the third chapter of St Luke, and we find f' (or the like) in such MSS. as Munich 6224 (uncial). But it would be absurd to regard these as current symbols for 'genuit' and 'fuit.' In the 'Benedicite' Psalm the word is often expressed by b̄. This is a symbol of 'bene' in any context (see chap. I, s.v.), of 'benedicite' only in this particular context. We also find bened̄, beñ, etc., in fact any curtailment of the recurrent word.

Apart from repetitions, we find capricious curtailment of words in such unconventional writings as pocket-copies of the Gospels, common-place books, and the like, where economy of space rather than calligraphy was the object of the scribe. Thus in St Boniface's pocket-copy of the Gospels, Fulda Bonif. 3, we

¹ Traube ('Nom. Sac.' p. 244) refers this type to Africa (cf. eps̄ps on an African inscription, C.I.L. 8, 11645).

have (fol. 60^r) ego sum pās bō 'ego sum pastor bonus.' The sentence was so familiar that the scribe did not hesitate to curtail the words, although neither pās for 'pastor' nor bō for 'bonus' are abbreviations which he would use elsewhere. The Beatitudes, familiar to any monk, are similarly curtailed: Beā q̄ lugē n̄c qm̄ ipsi ōsulabuntur. Beā q̄ esurī 7 sitī iustī qm̄ ipsi saturabū, etc. Here the only current symbols are those of 'qui,' 'nunc,' 'quoniam,' 'con,' 'et.' All the rest is mere capricious curtailment, tolerated in a familiar passage, but not elsewhere. (Munich 6330 is another good example of this practice.) In MSS. of the Latin Grammars familiar quotations from Virgil and other ancient authors are often not written in full but merely suggested by the initial of each word, and when this practice is followed in a citation from a lost author, it offers a pretty problem to critics. A line of Lucilius is preserved for us in this form: ventum, inquam, tollas t. c. q. i. l. (tum cuncta quieta iacebunt litora, tum cedet quae ira lacunis are two conjectural supplements).

Even in calligraphic writings pressure of space often necessitated arbitrary abbreviation, especially in marginal summaries, title-headings, the items of an index, etc. In St Petersburg F 12 Regula S. Basili, written in beautiful uncial (the latter part of the MS. in half-uncial) on creamy vellum, the index at the beginning (fol. 1^v-4^v) abounds in capricious curtailment, which is due to the necessity of keeping each item within one line (or two lines), e.g. eš 'est,' confitr 'confitetur,' accepr̄ 'accepere,' famliar 'familiares.' Abbreviations like these must not be recorded in any list of symbols. They are emphatically not current symbols.

Similarly in Glossaries calligraphy itself imposed limitations of space, e.g.:

The Corpus Glossary, fol. 11^r Aviaria · secreta nemora que aves freq̄ ('frequentant');

Vat. lat. 6018 ("9 cent.") Exortatur · provocatur cōsol̄ ('consolatur').

Milan F 60 sup., flyleaf ("8 cent.") Cenodoxia · uañ glō ('vanæ gloriæ') cupidus.

MSS. of Chronica are in the same case, and so we get, for example, in Lucca 490 Arrianus filosofus Nicomedianus agnt̄ ('agnoscitur'), Hesiodus insiḡ haḡ ('insignis habetur').

So are title-headings, e.g. Verona 29 ("9 cent."), auḡ coñt pag̃ 'Augustinus contra paganos.'

In Commentaries, e.g. on the Psalms, the sentence commented on stands as a lemma at the beginning of the explanation and is often (although it may be elegantly written in majuscule or coloured letters) not given in full, but with capricious curtailment of some or all of the words. Columban's(?) Commentary on the Psalms, Milan C 301 inf., affords examples of this practice on nearly every page (see Ascoli's apograph).

Liturgical MSS. offer many instances of the capricious curtailment of words, especially in recurrent phrases, such as 'qui vivit et regnat,' etc., e.g.: Munich 4542 (time of Princess Kisyla), fol. 185^r qui vī et r̄ cum pā in uniṫ, etc.; Munich 6330 (Freising, "8-9 cent."), fol. 6^v qui uū et reḡ in s̄ ('saecula'); the Autun Sacramentary (uncial), uiū et reḡ; Turin D v 3 (Corbie ab-type), fol. 43^r qui uī et reḡ.

In the Leon palimpsest of the Lex Romana Visigothorum (Visigothic uncial) we find for the recurrent phrase 'sententia interpretatione non indiget' s̄t int̄p (int̄rp) n̄ indḡ (indḡt). A mediaeval list of Notae Juris (cf. chap. I, § 354) offers s̄t as the Nota for 'sententia,' and it is possible that this symbol was current at the scriptorium. The rest, probably even n̄ 'non' (see chap. I, § 183), is mere symbolism for the nonce. The difficulty of deciding which is current and which is mere capricious symbolism presents itself again in a repeated phrase ('et dicit omnis populus amen') in Munich 14513 ("9 cent."), et diḡ oṃs populus aṃ . . et diḡ oṃs popl̄ aṃ . . et dē oṃs popl̄ aṃ . . et diḡ oṃs pl̄ aṃ. It certainly would be as dangerous to infer from a case like this that dē 'dicit' and pl̄ 'populus' were current symbols of the scriptorium as to take capricious curtailments of *nomen* 'a noun' in Grammatical MSS. for current symbols of *nomen* 'a name.'

The employment of initial-letter suspension in quotations may have originated in marginal scholia. At least it is justified in these, for they had to be kept abreast of particular passages in the text and so were liable to excessive compression. We may take as an example the Donatus scholium on Terence Andr. I i. 9 'sic Sallustius: dein servili imperio patres p. e.' Unluckily these initial letters are apt to be miscopied, e.g. Don. ad Ph. I iii. 11 r. a. r. p. (MSS.), for r. a. r. s. 'redit ac recipit se.'

SELECT LIST OF NOTAE JURIS AND INDETERMINATE SYMBOLS.

4. abbas, abbatissa. The variation in the symbolism of these words may be illustrated from these MSS.:

Paris 10756 ("8 cent."), *abb̄* 'abbas,' *abb̄s* 'abbates,' *abb̄tissa*;

Paris 12050 Corbie Sacramentary (of 853), *abb̄* 'abbatem';

Cambrai 624 Gregory of Tours (half-uncial), *abb̄*, *abb̄e* 'abbate,' *abb̄ta* and *abb̄sa* 'abbatissa';

London Cotton Tib. A xiv (Ags., "8 cent."), *abb̄ti* 'abbati,' *abb̄sa* 'abbatissa';

Fulda D 1 (Constance, "8 cent."), *abb̄at*, *abb̄t*;

Turin D v 3 (Corbie ab-type), *abb̄a* 'abbatissa';

Colmar 82 (Murbach, "beg. 9 cent."), *disput(at)io abb̄a Nesterotis*, *abb̄* Ioseph;

Vat. Pal. 577 (Mayence, "beg. 9 cent."), *ab̄* 'abbas';

Vat. lat. 5750 + Milan E 147 sup. (half-uncial), *ab̄m* 'abbatem.'

5. actio. The Nota Juris most used in the Verona Gaius is really a contraction, the 'tio' symbol (see chap. I, s.v.) being added to the letter *a*, but we find also *aċne* 'actione,' *aċnes* 'actiones.' In Vat. lat. 5766 the 'tio' symbol traverses obliquely the tail of the letter *a*. Mediaeval lists of Notae Juris offer the suspension *aċ* 'ac(tio).' But I have found no instance of the symbolism of the word in MSS. of our period.

6. alleluia. When this word is abbreviated, the usual symbols are in Spain *alla*, in other countries *all*. But it really belongs to the class of technical symbols, and is hardly subject to law.

Some examples are:

all̄ Durham B II 30 (fol. 188^v); Paris 13359 (St Riquier, of 796-810); Cologne 74 (time of Hildebald); Geneva 21 (Murbach, "8-9 cent."), frequently; Verona 52 ("8-9 cent.");

alla Sacramentary of Gellone (Rebais, c. 750); Cassel theol. O 5 (Fulda library, "8 cent."); Munich 28118, fol. 164^v (Trèves?; usually *all*, once *alla*); *al* St Gall 1394, frag. 4 (Irish half-uncial);

alle the Novara Canons ("8 cent.).

Visigothic examples of *alla* are:

Verona 89 ("8 cent."); Paris 609 (Limoges, "8-9 cent."), fol. 6^r; Paris 2994^A, foll. 73-194 ("9 cent."), fol. 139^v.

7. amicissimus. As a Christian designation this is capriciously curtailed sometimes, e.g.

Verona 58 Concilium Calcedonense ("9 cent.") fol. 73^r amicis 'amicissimus';

The shortening on fol. 79^r of the Hereford Gospels is probably a mere shortening of a well-known text, *quis vestrum habet amī* ('amicum') et ibat (*sic*) ad illum media nocte?

8. angelus. The capricious abbreviation (usually *angls*, *angli*) of this 'technical term' of Christian writings will be seen from a few examples:

The Book of Dimma, *anḡ* and *angl̄* for any case;

The Book of Armagh, *anḡ* and *anguē* (fol. 8^r) for any case;

Paris 12021 *Canones Hibernenses* (Brittany, "9 cent."), *angels dixit, diabolus et angel eius, anglos*;

St Gall 51 Gospels (Irish half-uncial), *quod vocatum est ab anḡ, et ingressus añ ad eam*;

St Gall 125 ("8-9 cent."), *cui aparuit angls, quod dixit angels*;

Vat. Reg. 316 *Gelasian Sacramentary* ("N.E. France," uncial), *laudant anḡ, ideo cum angl̄*.

9. apostolus. To shew the variety of symbolism, we may take these MSS.:

The Moore Bede, fol. 3^r *Petri ap̄*, fol. 24^r *beatorum apōs*, fol. 31^v *beatorum apōst*;

Durham B II 30, *Iohannes apōst̄, dicit apōs, ait ap̄us*;

Lucca 490 (of c. 800), for any case, *ap̄l̄* and *apostl̄* and *apōst̄* and *apōs*;

Manchester 194 (Beauvais, "9 cent."), *ap̄s, apōs, apostl̄, apostol̄; ab ap̄o, ab apōs, ab apolo, etc.*;

Paris 1853 ("8 cent."), *ap̄l̄, ap̄ōs, ap̄sl̄, apōsl̄, ap̄ls* 'apostolus'; *apstl̄* and *ap'tl̄* and *ap'li* 'apostoli,' etc.;

Paris 2110 ("N.E. France," "7-8 cent."), *apōs, ap̄ost̄, apostl̄, apol̄us*;

Paris 9525 (Ags. of Echternach, 798-817), *apostls, aposls, apōsl̄, apl̄us*; (fol. 126^v) *a falsis apōs*; in *actibus ap̄lr̄, etc.*;

Paris 13440 (Corbie ab-type), *Paulus apōs, Paulus ap̄ls*;

Troyes 657 ("end 8 cent."), *dicit apostl̄, dicit apōs, dicit apols, dicit ap̄ls, Paulum ap̄l̄*;

London Cotton Tib. A xiv (Ags., "8 cent."), *Paulus apōst̄, sicut ap̄ ait, Pauli ap̄, beatissimi apōs*;

Colmar 38, foll. 173-238 (Ags. of Murbach, "8 cent."), *ait apōst̄, ipse apōsto, falsos apōs, falsos apōst̄*;

Cassel theol. Q 10 (Fulda, "8 cent."), *ap̄l̄, ap̄ls, apols, Pauli apōs, Iohannis ap̄sti, Pauli ap̄l̄*;

Geneva 21 (Murbach, "8-9 cent."), *apostlus, apostls, apostl̄, apotls, ap̄l̄ Paulus, etc.*

Examples from Visigothic script are:

Escorial & I 14 ("9 cent."), *apstls, apstlorum*; Madrid Tol. 15. 8 ("end 8 cent."), *apstl̄*; Madrid Acad. 20 and 44 (both of "9 cent."), *apstls*; Escorial T II 25 (beg. of 10 or 9 cent.), *apsls, ap̄ls, aptls, etc.*; Paris 609 (Limoges,

“8-9 cent.”), *ap̄ls* and *ap̄sls*; Paris 2994^A, foll. 73-194 (“9 cent.”), *ap̄ls* and *ap̄sls*; Albi 29 (“9 cent.”), *ap̄stls*, *ap̄sli* and *ap̄stlo* (both on same page, fol. 67^r) and *ap̄stli*.

For the derivative adjective **apostolicus**, etc., we have in the Moore Bede *apōscus* (-ci, -co, etc.); in Paris 11710 (of 805), *ap̄icus*; in Paris Baluze 270, foll. 132-148 (“9 cent.”), *apostlica*, and so on.

10. appellare, etc. In the Verona Gaius we find once the contraction *ap̄pone* ‘appellatione.’ The earlier form of the Nota Juris appears in the marginalia of Vat. Reg. 886 (“6 cent.”), *ap̄p̄* for ‘appellare,’ ‘appellans,’ ‘appellatio,’ etc. In MSS. of our period the verb is occasionally curtailed in Glossaries, etc. (in such a phrase as ‘quod appellatur’), but the curtailment is capricious.

Examples are :

Vienna 16 (Bobbio, “c. 700”), fol. 1^r *ap̄p̄r*, fol. 2^r *ap̄p̄tr*;

Vat. lat. 3321 Glossary (S. Italy, uncial) fol. 99^r *qui vulgo Litto apella* |;

The Barcelona Gregory’s Homilies (uncial), *quae ap̄p̄l* (in a title-heading);

The Canones Murbacenses (8-9 cent.), *revelatio qui ap̄p̄l Pauli*;

Montpellier 409 (Auxerre, of 772-795) fol. 156^r *reges autem ap̄p̄l apostolos*.

Rarer is the curtailment of the synonym **vocare**, e.g. Paris nouv. acq. 1619 Oribasius medicus (“7-8 cent.”) fol. 69^r *quam Greci piriasin uōc̄* |; Glasgow T 4. 13 Medica (“8-9 cent.”), *uōc̄* ‘vocant.’

11. augustus. Whether used as an adjective (often in the superlative in designations) or as a proper name or as the name of a month, this word is more or less capriciously curtailed, e.g. :

Paris 3836 Canones (Corbie ab-type), *aūḡ Constantinus*, *aūḡt* (on the same page, fol. 57^r), in Gen. case *aūḡi* (fol. 48^r);

Leyden Voss. Q 60 (Rheims, “8-9 cent.”), *m̄s aḡst* ‘mense A(u)gusto’;

Naples IV A 8 Liber Pontificalis (Bobbio, c. 700), *aūḡs* ‘Augustus,’ *aūḡo* ‘Augusto’;

Verona 52 (“8-9 cent.”), *aūḡs* and *aḡs* (of the month);

Verona 53 (half-uncial), *aūḡe*, *aūḡo*, etc.;

Cologne 213 (Ags. half-uncial), *aḡs* and *aūg* and *aḡ*;

Paris 609 (Visigothic, Limoges, “8-9 cent.”), *aḡst*;

Albi 29 (Visigothic of “9 cent.”), fol. 67^r *Marciano aḡst̄o*.

The names of the other months too shew capricious abbreviation, e.g. *iañ* and *ian̄r*, etc., *oc̄t* and *oc̄t̄b̄*, etc., e.g. in the Martyrology of St Willibrord, *idus ff* ‘Februarias.’

12. baptista (*babt-*), etc. In the phrase ‘Johannes baptista’ both the proper name (see chap. II, s.v. ‘David’) and the designation shew capricious abbreviation, e.g. :

St Petersburg Q I 15 (Ags. of Corbie or Péronne, “beg. 8 cent.”), *bb̄a*, *b̄b̄*;

Vat. Pal. 195 (Lorsch, “9 cent.”), *bāp̄*;

St Petersburg F I 3 (Ags. half-uncial of Corbie), fol. 100^r ioñ bapt̄;

Cologne 108 (time of Hildebald), Iohannem baḅ;

Paris 11681 (Corbie ab-type), Iohanne baḅta (fol. 74^v).

Much rarer are such shortenings as, e.g. Paris 9565 (Ags. of Echternach, "8 cent."), baḅmate 'baptismate' (fol. 64^v), baḅmum (fol. 64^v).

13. beatus (-tissimus). This Christian designation is, like other designations, symbolized in various ways by the scribes of our period, e.g.:

The Missale Gelasianum (Murbach, "8-9 cent."), bī 'beati';

Verona 82 ("9 cent."), beā 'beati';

London Cotton Tib. A xiv (Ags. of "8 cent."), fol. 118^v beatiḅ apostolorum.

14. benedictio. In liturgical MSS. various curtailments are often used for this recurrent word, e.g. bñd (in the Sacramentary of Gellone). (On **benedicite** see § 3.)

15. Calendae. The old suspensions were k· or kal· or kl·. In our period these remain along with derivative contractions of various forms.

Examples are:

The Martyrology of St Willibrord, klḅ, k̄l, k̄;

Oxford Hatton 48 (Ags. of "8 cent."), kl, k̄;

Bamberg HJ xiv 15 Cassiodorus (Beneventan script of "8 cent."), k̄le and kl and kaḅ;

Milan H 50 inf. (Bobbio, c. 810), kl, k̄;

Milan E 147 sup. (half-uncial), k̄ld 'Kalendas';

St Petersburg Q I 18 (Ags. of "8 cent."), kl̄arum and kl̄rum;

Berlin Phill. 1831 (Verona, "8-9 cent."), kl̄darum and kl̄dr and kl̄r;

Berlin Phill. 1885 (Verona, "8-9 cent."), kaldis;

Donaueschingen 18 (Corbie ab-type), fol. 150^r klend̄ Ianuarias.

From Visigothic script:

Escorial R II 18 (before 779), k̄;

Madrid Tol. 15. 8 ("end 8 cent."), kl̄ds 'Kalendis';

Escorial a I 13, foll. 1-187 (of 912 or 812), kl̄ds 'Kalendas' (frequently);

Escorial P I 17 (beg. 10 or 9 cent.), kl̄ds 'Kalendas,' kl̄dis 'Kalendis';

Albi 29 ("9 cent."), viii kl̄das.

Paris 609 (Limoges, "8-9 cent."), fol. 17^v quoto kl, kl̄darum.

16. calumnia. A mediaeval list of Notae Juris offers the contraction caḅa 'calumnia.' Isidore cites as example of a Nota Juris k.k. 'calumniae causa.'

I have not found the word symbolized in any MS. of our period.

17. causa. The Nota Juris c̄ 'causa' is common in the Verona Gaius ("5 cent."). In the marginalia of the Regina Codex Theodosianus ("6 cent.") we find this suspension accompanied by the contractions c̄m 'causam,' c̄s 'causas,' c̄is 'causis.' Traube ('Nom. Sac.' p. 253) cites c̄a 'causa' from "St Gall, 8-9 cent." I have never found the symbol in any MS. of our

period, whether from St Gall or elsewhere, and cannot believe that it was a current symbol anywhere.

18. cautio. The 'tio' symbol (something like the Arabic numeral 9) has been mentioned in chap. I (s.v.). Appended to \bar{c} it produced the contraction 'c(au)tio,' which appears in the lists of Notae Juris in Escorial T II 24 and Paris 10588.

I have not found this symbol in any MS. of our period.

19. civis. The Nota Juris $\bar{c}\bar{r}$ 'civis Romanus' has been transmitted in the MSS. of some ancient authors.

20. clarus (-rissimus). The Nota Juris was cl.u. 'clarissimus vir' or u.c. (Sing.), u \bar{u} $\bar{c}\bar{e}$ (Plur.). In the Veronese half-uncial of Vat. lat. 1322 we find cl $\bar{a}\bar{m}$ for 'clarissimus' (any case); in Vercelli 183 (cursive) and other MSS. u \bar{u} $\bar{c}\bar{e}$ co $\bar{n}\bar{s}\bar{s}$ 'viris clarissimis consulibus.'

21. clericus, clerus. Examples of the (capricious) abbreviation are: Berlin Ham. 31 (Albi, "9 cent."), alienus cl \bar{s} and cl \bar{r} s, peregrinos cl \bar{r} s; Fulda D 1 (Constance, "8 cent."), cl \bar{r} s (Nom. Sing.); Wolfenbüttel Weissenburg. 97 Lex Salica ("8 cent."), cl \bar{r} ; St Gall 731 (Besançon?, of 794), cl \bar{s} (Nom. Sing.), cl \bar{o} rum; Vat. Pal. 554, foll. 5-12 (Ags. of "8 cent."), si cl $\bar{e}\bar{r}$ venationes exercuerit (also, in repetitions, lai \bar{c} and I 'laicus'); A Campione charter of 735, cl.

22. comes (as a title, our 'Count'). The Nota Juris co \bar{m} (e.g. in the "6th cent." marginalia of Vat. Reg. 886) was retained in our period (e.g. Turin D v 3, on fol. 258 ν); but other curtailments too were allowed, e.g. Cambrai 624 Gregory of Tours (uncial and half-uncial) fol. 182 ν huic co $\bar{m}\bar{t}$; in a charter of Aude of 834, co $\bar{m}\bar{s}$ 'comes,' com \bar{i} 'comitem.'

23. confessor. This Christian designation produced what we may call the 'Christian Nota Juris' con \bar{f} , found in Martyrologies, and the like. But the abbreviation of the word is often not confined to any one symbol but left to the caprice of the scribe. Examples are:

The Sacramentary of Gellone (Rebais, c. 750), con $\bar{f}\bar{r}$ tui, beato co $\bar{f}\bar{r}$ e, con $\bar{f}\bar{r}$ um tuorum;

The subscription of the Verona Sulpicius (written in 517), Martini e \bar{p} i et con $\bar{f}\bar{s}$;

Verona 65 ("9 cent."), co $\bar{n}\bar{f}$ 'confessoris'; Oxford Digby 63 (Ags. of Winchester, c. 850), Germani con \bar{f} ;

St Gall 348 (Chur, c. 800), co \bar{f} 'confessoris'; the Moore Bede, beatissimi con $\bar{f}\bar{s}$ (fol. 7 ν).

24. constitutio. The 'con' symbol (see chap. I, s.v.) with a supra-script o represents 'con(stituti)o' in the Turin legal fragment and the marginalia of Vat. Reg. 886. This Nota Juris I have not found in any MS. of our period.

25. consul. To the ancient symbols *c.* and *cons.* and the like, Christian scribes added many varieties.

Examples are:

The Leon palimpsest (Visigothic uncial), for 'consulibus' *consb* and *ccs̄sb*;
Paris 12097 Canones (half-uncial, etc.), for 'consulibus' *consib* and *consoli* and *cons̄l*;

St Gall 722, pp. 19–247 (Chur), Clemens *cons̄l*;

Vat. Reg. 296 Orosius (Brittany, "9 cent."), for 'consulibus' *c̄s̄s* and *cons̄s*;

Cologne 166 (late uncial), *cons̄s* and *c̄s̄s* and *c̄s̄*.

26. consultum. The Nota Juris *sc.* 'senatus consultum,' '-ti,' etc., was preserved in MSS. of ancient authors like Cicero, Livy, etc. When contraction came into fashion this became *s̄c̄o* 'senatus consulto,' etc. (see Traube 'Nom. Sac.' p. 238).

27. denarius. In Vat. Reg. 338, part i ("beg. 9 cent.") we find (in a repetition) *d̄nr* 'denarii.' A transcriber would be apt to mistake it for 'dicuntur.' In the St Germain lease-book, Paris 12832, *d̄nr*, *deñr*.

28. depositio (of a Saint). In Calendars, etc., this recurrent word is (capriciously) shortened, e.g. in the Calendar and Martyrology of St Willibrord (Echternach, Ags., beg. of 8 cent.) fol. 4^r *depōs* Ambacii.

devotus (see 'vir').

29. diabolus. The instances collected suggest that the suspension *diāb* (*diāb̄*) is affected by Insular scribes, but it is more likely that this common word in theological writings was subject everywhere of capricious abbreviation. My examples are:

Cambrai 441 Philippus' Commentary on Job ("Ags." half-uncial), *rex interitus id est diāb̄u*, *ministros diāb̄i*;

Paris 12021 (Brittany, "9 cent."), a *diāb̄*;

The Books of Dimma and Armagh, *diāb̄* (any case);

Hereford P ii. 10, flyleaves (Ags. uncial), in *quibus diāb̄ et non d̄s̄ regnat*.

30. diaconus. In the marginalia of the Regina Codex Theodosianus ("6 cent."), full of Notae Juris, both *diāc̄* and *diā* are used. The suspension *diāc̄* is common in our period, e.g. in the Sacramentary of Gellone, Paris 12048 (Rebais, c. 750).

But there is no fixed abbreviation of the word, e.g.:

Cheltenham 17849 Concilia ("8 cent."): *diāc̄nus*, *diācm*, *tres diāc̄s*;

Paris 11710 Canones (of 805), *diāc̄* 'diaconus,' etc., *diāc̄s̄* 'diaconos';

Paris 12097 Canones (half-uncial, etc.), *diāc̄s̄* and *diāc̄s̄* 'diaconus,' *diāc̄o* 'diacono';

Cologne 210 Canones Hibernenses ("8 cent."), *diāc̄* and *diā*;

Berlin Phill. 1743 Concilia (Rheims, "8 cent."), *arc̄ diām* 'archidiaconum,' *arc̄h̄ diāc̄*, *diāc̄s̄* 'diaconus,' *diāc̄rum* 'diaconorum';

Wolfenbüttel Weissenburg. 81 (of 772), diaē and diacon̄;
 Gotha I 85 Canones Murbacenses (8-9 cent.), subđ (fol. 22^v);
 (Visigothic script.) Escorial a I 13 (of 912 or 812), sbđcno and subđo
 'subdiacono.'

(See also Traube 'Nom. Sac.' p. 253.)

31. dies. The ancient suspension d̄ (for any case), familiar to us in the formula of dating a.d. 'ante diem,' is found in the form đ or the like in MSS. of chronological content, e.g.: Naples IV A 8 Liber Pontificalis (Bobbio, c. 700); Milan H 150 inf. Victor Aquitanus (along with m̄nt 'minutum,' hōr 'hora,' etc.). So in charters, e.g. h̄d 'hac die.'

drachma (see 'uncia').

32. dumtaxat. The Nota Juris dt̄ 'd(um)t(axat)' has been transmitted to the minuscule period in the tradition of MSS. of authors like Cicero, etc. A mediaeval transcriber would be tempted to mistake đt̄ for 'dicit.'

33. ecclesia. The usual symbol is ecclā (ecclā), e.g. the Moore Bede (also ecclm̄ 'ecclesiam'). It has the form of a contraction derived from a suspension eccl̄ (see Traube 'Nom. Sac.' p. 254).

But we find also:

aecclēa Durham B II 30 (fol. 70^r);

ecē Paris 12097 (half-uncial, etc.);

ecĭ Paris 12161 ("7 cent.");

ecĭsia Cambrai 619 (of 763-790), also ecĭ and (Acc.) ecĭm;

ecclia London Cotton Tib. C ii (Ags. "8 cent.");

eccles Lucca 490 (of c. 800);

ecles Leyden Voss. Q 60 (Rheims, "8-9 cent."), also ecĭs; St Petersburg F I 3 (Ags. half-uncial of Corbie), in foribus ecclē (fol. 89^v);

aela Colmar 39 (Murbach, "8 cent."), fol. 54^r, also ecclā;

ecclā Albi 29 (Visigothic, of "9 cent.");

ecclia St Gall 731 (Besançon?, of 794);

egla Escorial T II 25 (Visigothic, of beg. 10 or 9 cent.);

and so on.

34. embolismus. In MSS. dealing with chronology, the Computus, etc., this word is occasionally (and capriciously) shortened in repetition, e.g.: Bāle F III 15^k (Fulda library, "9 cent."), embol̄, emb̄.

35. episcopus, etc. In the marginalia of Vat. Reg. 886 ("6 cent."), full of Notae Juris, we find ep̄sm and ep̄scm 'episcopum,' ep̄scos 'episcopos,' ep̄scalis 'episcopalis,' etc. Traube 'Nom. Sac.' p. 255 gives a short account of the early symbolism of the word. In our period there is great variety, as will be seen from these examples:

The Moore Bede, with ep̄i 'episcopi,' duos ep̄isc 'episcopos,' ep̄is 'episcopo,' aliorum ep̄isr̄ 'episcoporum,' and so on;

Cheltenham 17849 Concilia ("8 cent."), eḡs and eḡis 'episcopus,' eḡisċ and eḡisċpi 'episcopi';

Paris 1603 Canones (St Amand, "end 8 cent."), eḡs and eḡis 'episcopus,' eḡism 'episcopum,' eḡisrum 'episcoporum';

Paris 3836 Canones (Corbie ab-type), eḡis and eḡisċ and eḡiscō (all in Nom. Sing.);

Paris 11710 Canones (of 805), eḡi, etc. 'episcopi,' etc., eḡalis 'episcopalis';

Paris 12097 Canones (half-uncial, etc.), eḡs and eḡus 'episcopus,' eḡi and eḡi 'episcopi,' eḡiŕum 'episcoporum';

Cologne 213 Canones (Ags. half-uncial), eḡiscōp and eḡiscō and eḡiscḡp and eḡisċ and eḡis;

Gotha 1 75, part ii (half-uncial), eḡiscḡp, eḡisċ, eḡċs, eḡs;

Munich 3514 (Augsburg, "7-8 cent."), eḡs and eḡis and eḡċ (Nom.), eḡi and eḡċi (Gen.);

Lucca 490 (of c. 800), eḡċs and eḡisċ and eḡis and eḡs and eḡċs and eḡiscḡs; eḡisḡi; ab eḡċo; eḡst and eḡtus 'episcopatus.'

Examples from Visigothic script are:

Escorial R 11 18 (uncial part), eḡċps, eḡḡpi and eḡi; the Leon palimpsest (uncial), eḡċs; Madrid Tol. 15. 8 ("end 8 cent."), eḡḡpi, eḡċi, eḡḡpi; Madrid Acad. 60 ("9 cent."), eḡḡpi; Verona 89 ("8 cent."), eḡċi, eḡḡpi; Paris 609 (Limoges, "8-9 cent."), eḡċps 'episcopus,' eḡcōps 'episcopos' (fol. 90^r); Paris 4667 (of 828), eḡḡps 'episcopus,' eḡḡpi 'episcopi,' etc., eḡċum 'episcopum' (fol. 161^r); Albi 29 ("9 cent."), eḡiscḡpis; Autun 27 (half-uncial), eḡḡps (fol. 56^r).

36. euangelium, etc. The capricious abbreviation of this 'technical term' of Christian authors we may exemplify from:

The Moore Bede, ut sċm euangċ docet, euangċm;

Manchester 15 (Murbach, "8 cent."), in euangċ, in euangċo, in aeuangċio;

Paris 2843^A (Limoges, "8 cent."), in euċ, in euċi;

Paris 9565 (Ags. of Echternach, "8 cent."), in euaċ, in euāċ;

Bamberg HJ 1v 6 (Rheims, time of Johannes Scottus), praedicate eċm;

Paris 9575 (Poitiers, of 811), euāċio, euċelio, euċlio, euċlo, eċlo;

Munich 6433 (Ags. of Freising, "8-9 cent."), in euangċ, in euangċi;

Munich 14470 (Ratisbon, "8 cent."), euċi, euċlia;

Orléans 193 (Brittany, "8-9 cent."), in euċ, in euċo.

For the derivative noun and adjective **euangelista, euangelicus**, examples are:

Paris 12048 Sacramentary of Gellone (Rebais, c. 750), euċi and euagċi and euċta;

Munich 14470 (see above), euċista, euċlica;

St Gall 125 ("8-9 cent."), euangċis 'evangelistas';

Milan H 150 inf. (Bobbio, c. 810), sċi ioċ euċi;

Vat. lat. 5775 (Tortona, of 862), euugċicae (with euangċm 'euangelium');

Cologne 83^{II} (time of Hildebald), fol. 115^r euanċa 'euangelica';

London Reg. 1 B vii (Ags. half-uncial), Iohannem euāñ ;
Montpellier 409 (Auxerre, of 772–795), euang̃s ‘evangelistas’ (fol. 156^r).

37. excellentissimus. The shortening excell, found in charters, appears, e.g. in Paris 13729 Liber Pontificalis (of 824–827).

38. exceptio, excepto. The Notae Juris ex̄ and ex̄p represent ‘exceptio’ in the Verona Gaius, and a mediaeval laterculus offers ex̄o ‘excepto.’ These symbols do not occur, so far as I know, in our MSS.

39. exemplum. Notae Juris seem to have been ex̄p and ex̄mpl (if we may trust mediaeval lists). I have not found the word symbolized in MSS. of our period except the apparently capricious suspension in the Book of Mulling [St John], exem̄p enim dedi vobis.

40. existimo. In ancient legal symbolism X with a vertical stroke through the middle of the letter represented ‘xis’ (especially in this verb and its derivatives). Apparently the letter *e*, followed by *x* so treated, was a Nota Juris for ‘existimo,’ and later this suspension was made a contraction by the addition of ‘mo’ (‘mat,’ etc.). These symbols I have not found in any MSS. of our period.

41. famulus (-la). Visigothic script furnishes an example, Madrid Tol. 2. 1 Bible (“end 8 cent.”) fol. 9^r (=Gen. 31, 33) utriusque fm̄lae. But after our period fm̄ls, etc., becomes common in Visigothic (e.g. Madrid 10007, of the year 902), and this word should perhaps have a place in chap. I. The Bobbio Sacramentary (Paris 13246) has (e.g. fol. 113^r) pro fam̄l tuo.

fasciculus (see ‘manipulus’).

42. femina. The abbreviation f̄ (in phrases like h̄ f̄ ‘honesta femina’ in charters) is a notarial usage.

43. feria. It is especially in Calendars, Martyrologies, etc., that we find this word (capriciously) abbreviated. Examples are :

Milan H 150 inf. Victor Aquitanus (Bobbio, c. 810), fēr and f̄r ;
Madrid Tol. 15. 8 Isidore’s Etymologies (“end 8 cent.”), f̄rae, f̄ae.

44. fides. The Nota Juris b f ‘bona fide’ has been transmitted to our period in the MSS. of ancient authors like Cicero, but does not seem to have been a current symbol. In the marginalia of Vat. Reg. 886 (“6 cent.”) f̄c and f̄d denote ‘fidei commissum.’

45. fundus. The syllabic suspension fd ‘f(un)d(us)’ appears in a mediaeval list of ancient Notae, but not, to my knowledge, in any MS. of our period. In the Liber Diurnus (“Rome, c. 800”) we have fund̄ ‘fundo’ (iam dicto fund̄).

46. generaliter. In Lucca 490 (of c. 800) this adverb is sometimes written general (perhaps on the type of simil ‘similiter’; see chap. I, s.v.).

Similarly in charters, perpetual, taī, quaī, etc. In Paris 2123 gēraliter (fol. 130^r).

gloriosus (see 'magnificus'; also chap. I §§ 84, 104, 105).

gradus (see 'passus').

47. Graecus, etc. In Glossaries, etc., the abbreviation of *Graece* especially, but also of *Graeci* ('G. dicunt,' 'apud Graecos,' etc.) is frequent and fluctuating. Examples are:

Paris 7530 Grammatica (Beneventan script of saec. 8 ex.), grē and gr̄ and gr̄ (all for 'Graece,' 'Graeci,' etc.);

The Épinal Glossary, grē and gr̄ and gr̄;

Cambrai 633 Glossarium Ansileubi (Corbie ab-type), grē and gr̄c and gr̄;

The Leyden Priscian (Irish, of 838), grōs, gr̄is, secundum grām formam, etc.;

The papyrus Josephus at Milan, p. 128 (margin), gr̄ci;

St Gall 761 Medica (Ags. of "8 cent."), quas grē sinoches dicunt;

St Gall 912 Glossary (uncial), grē, grēc;

Madrid Tol. 15. 8 ("end 8 cent."), gr̄ce, gr̄ci (passim).

Similarly for **Latinus** (-ne), etc., laī or lī or l̄ or the like, and for

Hebraeus (-aice), etc., heb̄ or eb̄ or heb̄ or eb̄, and so on, e.g.:

St Gall 913 Vocabularius S. Galli (Ags. of "8-9 cent."), haeb̄ gr̄ et laī;

Carlsruhe Reich. 99, part ii Glossary ("8 cent."), eb̄.. gr̄.. latiī;

Orléans 193 Canones (Brittany, "8-9 cent."), grē.. lati.

48. Gregorius. Abbreviated citations like iā 'Isidorus,' uir̄ (uir̄l) 'Virgilius,' hir 'Hi(e)ronymus,' aḡ 'A(u)gustinus,' siīm 'Symmachus,' really lie outside the sphere of this book. But an exception may be made of the common symbol gr̄g 'Gregorius.' It occurs usually in this form, though there are variations, e.g.:

The Moore Bede, gr̄g (fol. 3^r), beato papa gr̄go (fol. 15^r), gr̄g (fol. 2^v);

Cambrai 619 (of 763-790), gr̄g;

Namur 11 (St Hubert, Ardennes, "9 cent."), gr̄g and gr̄g (both on fol. 10^r);

Vat. Pal. 554, foll. 5-12 (Ags. of "8 cent."), gr̄g and gr̄s.

49. hebdomas. In Calendars, etc., eb̄d̄ is common (e.g. Douai 12) with other forms of curtailment, e.g. Paris 12048, in sequente eb̄dta; Paris 11631, septem eb̄ds.

Hebraeus (see 'Graecus').

50. heres. The Notae Juris h̄ 'heres,' hh̄ 'heredes' (h̄h̄ on fol. 234^v of the half-uncial Berlin Phill. 1761) became contractions h̄dem 'heredem,' h̄h̄des 'heredes,' etc. (see Traube 'Nom. Sac.' p. 257), e.g. Vat. lat. 3321 (S. Italy, uncial), fol. 19^r hr̄ds 'heredes'; a Bergamo charter of 773, h̄d̄, h̄d̄bus, and so on.

51. homilia. The (capricious) abbreviation is not wholly confined to title-headings, e.g. Paris 1012 (Limoges, "8-9 cent."), Gregorius in oml.

honestus (see 'femina').

52. honor, etc. The capricious curtailment hoñr 'honore' appears on fol. 71^v of Bodl. 849 (of the year 818). In designations like **honorificus** (-centissimus), etc. various shortenings of these two syllables are practised by the scribes of our period.

hora (see 'dies').

53. hymnus. In the Bangor Antiphony, where this may be called a technical term, we find ym 'ymnum,' and similarly in other MSS. of this sort.

54. idus. The ancient symbol id· (in formulas of dating) remained in use in our period (usually id̄); but also, e.g.:

Albi 29 (Visigothic of "9 cent."), VII id̄s (fol. 69^r).

55. ille. In chap. I (s.v. 'nomen') mention was made of the use of N· in formulas where a name had to be filled in, and of the similar use of ill (or il) 'so and so' (combined in Brussels 8302-5 on fol. 1^r · N · ill). Examples from MSS. of our period are:

Liber Diurnus ("Rome, c. 800"), die ill mensis ill imp̄ ill indictione illa, ill civitatis ep̄m, ex patrimonio ill massa ill seu infra scripta familia tal natione ill, ill q̄s ('qui supra'), and so on (cf. Sickel 'Prolegomena,' pp. 32 sqq.);

The Autun Sacramentary (uncial), ill and īl;

The Chur Sacramentary (St Gall 348), p. 151 papa ill, p. 350 natalicia beati illi;

St Petersburg Q I 41 Gregorian Sacramentary (Percey, Chartrain, of 836), beati martyris tui ill, beato ill confessore tuo, etc.;

The Bobbio Sacramentary (Paris 13246), pro fami tuo ll, huic servo tuo l, servo tuo ill, etc.;

Berlin Phill. 1667 Liber Sacramentorum (Germany?, "beg. 9 cent."), martyrum tuorum illrum, famulo tuo ill, beatissimo papa n̄fo ill;

Leyden 114 Codex Theodosianus (Rheims, "9 cent."), patri ill abb̄ il, dom̄ et fratri il papa il peccator ep̄s, etc.

Paris 10756 Formulae ("8 cent."), pro ill 'illo,' il vir, omo nom̄ il, ipsi il, etc.;

The Sacramentary of Gellone (Paris 12048), beati il, famuli tui ils, beatissimi ill, etc.

56. imperator. The Nota Juris was imp̄. To represent the plural, the *p* might be doubled. In fact we find imp̄p̄ 'imperatores' etc. (duo), and imp̄pp̄ 'imperatores' etc. (tres), e.g. in Montpellier 84 Breviarium Alaricianum ("8 cent."). The scribes of our period seem to abbreviate the word at will, as the following examples will shew:

Montpellier 55 Passiones Sanctorum (St Étienne library, Autun, "8-9 cent."), imp̄ and imp̄t and imp̄e (Nom.), impef̄ (Gen.), imp̄eri and impef̄t (Dat.), imp̄te (Acc.);

Paris 10861 (Ags. of Beauvais, "8 cent."), imp̄ and (Plural) imp̄p̄;

Paris 11631 (St Maurice?, "beg. 9 cent."), imp̄t̄ Constantinus;

Paris 12161 ("7 cent." cursive), *im̄pr* (Nom., Gen.), *im̄pi* (Dat.), *impr̄m* (Gen. Pl.), *impr̄s* (Dat. Pl.);

Berlin Phill. 1896 (Verona, "8-9 cent."), *im̄por*, *im̄pr*, *im̄p* (Nom.), *im̄pis* (Gen.), *im̄pm* (Acc.);

Munich 3514 (Augsburg, "7-8 cent."), *im̄p*, *im̄pt̄*, *im̄pr* (Nom.), *im̄pi* (Dat.), *impr̄r* (Nom. Pl.);

Vienna 16 (Bobbio, "c. 700"), *im̄p* (any case), *im̄pis* (Gen.), *im̄pi* (Dat.), *impr̄m* (Acc.), *impe* and *impre* (Abl.), *impr̄s* (Abl. Pl.);

Einsiedeln 347 ("8-9 cent."), *īmp* Caesar, *religiosissimus im̄pr*, *ad im̄pe Verum*;

Verona 58 ("9 cent."), *im̄p*, *im̄pis*, *im̄pi*, *impr̄m*, *impr̄em*, *impr̄es*, *impr̄*;

London Add. 11880, *impr̄r*, *impr̄t̄*, *impr̄*, *im̄p*, *im̄pis*, *impr̄m*, *impr̄e*;

St Petersburg F 1 11 (Noirmoutier, ab-type), fol. 56^r *domine impr̄t*;

Cologne 91 ("8 cent."), *ad Theodosianum im̄p..impr̄..impr̄e* (all on fol. 83^r).

57. incarnatio. The occasional abbreviation of this word may be illustrated by London Cotton Tib. A xiv (Ags. of "8 cent."), *ab incar̄ domiñ*, *ab inē dñi*, *anno dominicae incarnat̄ (incarn̄)*, etc.

58. indictio. In datings, *indiē* (e.g. in the MS. just mentioned), *indē* (e.g. in London Cotton Tib. C ii), and so on.

59. inluster (-trissimus). The suspension *inl̄* (often with the abbreviation-stroke transecting the base of the *l* vertically or obliquely) is varied by *inlus̄*, *inlust̄*, etc., e.g.: Turin D v 3 (Corbie ab-type), *inl̄*; Verona 58 ("9 cent."), *ill*; Munich 6243 (Freising, "8 cent."), *inl̄ et sanctae recordationis, vir inl̄*; Carlsruhe Reich. 85 ("beg. 9 cent."), *il*.

The form *inlter* (with stroke down through the foot of the *l*) in Paris 10756 ("8 cent."), fol. 14^r may contain the 'us' symbol (see chap. I, § 482).

60. institutus. The Autun legal palimpsest has the *Nota Juris* *ist* 'institutus.' I have not found the word symbolized in any MS. of our period.

61. intellegitur. In Glossaries, Commentaries, etc., where this word becomes recurrent, capricious curtailment may be found, e.g.:

Paris 2796 (of 813), *intellg*, *intell*, *inteig*, *intl̄g*, *intl̄r*, *intl̄*, *intl̄*.

62. interpretatur. This word is in the same class with 'intellegitur,' but more frequently used. To shew its capricious curtailment, these examples may suffice:

Modena O 1 17 ("mid. 8 cent."), *intp̄t*, *intp̄tur*;

Verona 23 and 29 ("9 cent."), *intp̄* (passim);

Rome Vallicell. B 62 ("Trèves, c. 700"), *quod intr̄p obscuritas, Gaddi interp̄t oculus temptationis meae*;

Wolfenbüttel Weissenburg. 64 (Bobbio, "beg. 8 cent."), fol. 104^r quod intrpr decorus meus.

Paris 10612 ("8 cent."), inter̄pt, inter̄p̄.

63. iudex, iudicium. The Nota Juris iud̄ (e.g. in the Verona Gaius) expressed either 'iudex' or 'iudicium' in any case. For the plural of 'iudex' the *d* was doubled (e.g. iudd̄ in Vat. lat. 1322). In the Autun Palimpsest we find the contraction iud̄m 'iudicium.' In our period it appears, not merely in the texts of ancient authors, e.g.

Vat. Pal. 1547 Seneca de Beneficiis (Lorsch library, "8-9 cent."), fol. 105^v duos istius rei iud̄ habes, fol. 148^v cognoscere autem quem iud̄ puniendum; but also, e.g.

Verona 58 Concilium Calcedonense ("9 cent."), iud̄ and iudd̄;

St Gall 722, pp. 19-247 Breviarium Alaricianum (Chur, 800-820), p. 119 certis iud̄ib̄.

64. iusiurandum. The Nota Juris ī has left no trace, so far as I know, in any MS. of our period.

Kalendae (see 'Calendae').

laicus (see 'clericus').

Latinus, etc. (see 'Graecus').

65. lectio (a lesson read in church). Sometimes (especially in title-headings) lē is the shortening employed. But there is no fixed abbreviation.

66. legatus. Examples of abbreviation are:

Munich 6243 Canones (Freising, "8 cent."), fol. 77^v Augustinus ēps Ypponiensis leḡ concilii Num̄ subscripsi;

Munich 6244 Canones (Freising, "8-9 cent."), leḡ 'legati' (Plur.).

liber (a book) (see 'volumen').

67. magister, magistratus. Both words were expressed in ancient times by the suspension mag. (also a symbol of 'magis'). When contraction succeeded to suspension, this symbol assumed also the termination of the word, although the suspension too remained in use. Examples are: the Veronese half-uncial of Vat. lat. 1322 (fol. 252^v) magō militm̄ 'magistro militum' (with maō 'magnificentissimo' in the same MS.); Regina Livy (Tours, beg. 9 cent.), maḡ eq̄ 'magister equitum,' maḡ 'magistri'; Verona 58 ("9 cent."), maḡ sacrorum officiorum.

68. magnificus (-centissimus). In designations we find abbreviations like:

Vat. lat. 1322 (Verona half-uncial), magi et glōmi ('gloriosissimi'), maō et glō, maōmi, magnifiō et gloō;

Milan E 147 sup. (half-uncial), maḡ et gḡ iudices;

Verona 58 ("9 cent."), magnific̄, magnif̄, magf̄.

69. **mancipium, manifestus, manumitto**, etc. Whether there is any trace in a MS. of our period of the Notae Juris mc· 'm(an)c(ipium),' mf· 'm(ani)f(estus),' mm· 'm(anu)m(itto),' 'm(anu)m(issus),' etc., I do not know. Varieties are mñf and mñtus 'manifestus,' mñm 'manumitto,' mñs 'manumissus.'

70. **manipulus** (a measure). An example is supplied by a medical MS., St Petersburg F VI 3 (Corbie, "9 cent."), mañp II, etc. (also fascī 'fasciculus').

Marcus (see chap. II, § 7).

71. **martyr**. This Christian designation is often symbolized in Martyrologies, MSS. of Concilia, etc., in various ways, e.g. in the Chur Sacramentary (St Gall 348), Stephani mañ tui; in the Martyrology of St Willibrord, mañm (Gen. Plur.); in the Sacramentary of Gellone, Nicomede mañe; the Moore Bede, beati mañt, beatorum mañt; Munich 210, mñ, etc.

Matthaeus (see chap. II, § 7).

72. **memoria**. This word is symbolized in the formulas 'bonae memoriae' (b. m. in charters), 'sanctae memoriae,' etc. Some account of the early symbolism of the latter is given by Traube 'Nom. Sac.' pp. 196-197. We may take these two instances from our period:

Munich 6243 Canones (Freising, "8 cent."), sc̄ae mñm, sc̄ae meñm;

The Moore Bede, fol. 93^v beatae meño.

73. **mensis**. The "5th cent." Eusebius, Oxford Auct. T II 26, has m̄ and meñs for any case. In Calendars, works on the Computus, etc., this word, owing to its frequent recurrence, is arbitrarily shortened to men̄s, m̄s, m̄, or the like, e.g. Naples IV A 8 Liber Pontificalis (Bobbio, c. 700), m̄ (along with añ 'annus'); Cambrai 633 (Corbie ab-type), fol. 107^v Augustus mñs; Verona 86 ("9 cent."), meñ, m̄; Verona 90 ("9 cent."), m̄s; Brussels 9403 ("8-9 cent."), m̄ v 'mense quinto.' (For the names of the months see 'Augustus.')

74. **milia**. Beside the numeral symbol M. we find the three-letter suspension miñ, especially in phrases like 'milia passuum' (miñ pañ or the like), as well as other arbitrary curtailments, e.g. mñ in Verona 65 ("9 cent."), Wolfenbüttel Weissenburg. 99 (Merovingian; along with miñ).

minutum (see 'dies').

75. **missa**. In liturgical MSS. the word suffers capricious curtailment, e.g. Vat. Reg. 316 Sacramentarium Gelasianum ("N.E. France," uncial), miñ (any case).

76. **monachus, monasterium**. How capriciously Christian scribes symbolize these recurrent words may be seen from these examples, to take a few out of many:

Brussels 8216-8 Paschasius (St Florian, of 819), monacñs and monñs and monñs and mññs and monñ;

The Liber Diurnus ("Rome, c. 800"), moñ 'monachus' (frequently);
 Lucca 490 (of c. 800), fol. 208^r moñi (expanded to 'monasterii');
 Verona 44 ("9 cent."), moñs (fol. 163^v), moñ 'monasterii' (fol. 165^r);
 Carlsruhe Reich. 222 (Reichenau, "end 8 cent."), monhs (in Alboinus'
 subscriptio on fol 176^v);

Namur 11 (St Hubert, Ardennes, "9 cent."), fol. 43^r de monastfō.

From Visigothic script:

Escorial a I 13 (of 912 or 812), mñcs, m̄.

77. mulier. The ancient Nota mul. was not current in our period, but appears occasionally in capricious abbreviation (of repeated words, items in an index, etc.). For example, in the Book of Mulling [St John], in the account of the woman of Samaria, mul is often used for any case.

78. natalis (-licia). In Calendars, and the like, there are various abbreviations, e.g. Douai 12, natl, ntl, n̄; Verona 65 ("9 cent."), natał, natl, nał; Bâle F III 15^o (Ags. of Fulda, "8 cent."), n̄; Wolfenbüttel Weissenburg. 81 (of 772), natl, nāt, nał, n̄.

79. negotium, negotiator. In mediaeval lists of Notae Juris the suspension n̄g and the contractions n̄ga, n̄gtii appear, but not, so far as I know, in any MS. of our period.

80. nonae. The old suspension noñ (in formulas of dating) was still current in our period, e.g. Milan H 150 inf. Victor Aquitanus (Bobbio, c. 810) prđ noñ 'pridie Nonas.' We find also nō, e.g. Verona 52 ("8-9 cent."), Verona 90 ("9 cent."); and ñ, e.g. Madrid Tol. 15. 8 (Visigothic of "end 8 cent."). Also, e.g. Paris 609 (Visigothic, Limoges), n̄narum, n̄r.

81. notarius. The suspension not̄ shews itself in MSS. like Munich 6243 Canones (Freising, "8 cent."), fol. 67^v Danihel not̄ recitavit; Verona 58 ("9 cent."), fol. 80^r, fol. 81^r.

It is really appropriate to documents, not texts.

82. nummus. In mediaeval lists of Notae Juris we find the contraction n̄ 'nummum,' but not, to my knowledge, in MSS. of our period.

83. obiit, obitus. In Martyrologies, Chronologies, etc., the suspension ōb (ob̄) is common, along with other curtailments.

84. oblatio, etc. As example of the capricious abbreviation of this word in liturgical MSS. we may be satisfied with the Sacramentary of Gellone, hanc oblann and oblan and oblnem and oblm and obl̄.

85. officium. The Nota Juris off̄ appears in the form of a contraction (offūm, offī, offō, etc.) as early as the Verona Gaius and Vat. lat. 5766. Traube ('Nom. Sac.' p. 242) cites from the Philoxenus Glossary 'liber de offō proconsulis.' I have not found the symbol in MSS. of our period except in Paris 4403^A Codex Theodosianus (Corbie, "8 cent."), e.g. 139^v palatinum of... et off̄ cultui.

86. omnipotens. The impossibility of misunderstanding this often-recurring word in Christian writings led to great licence in its abbreviation. We find, for example, in

The Book of Cerne: *d̄s om̄nīp̄, patrem om̄nīp̄, dō om̄p̄*;

The Moore Bede: *om̄p̄ d̄s, om̄p̄i dō, patrem om̄p̄o*;

The Corpus Homilies: *om̄ps d̄s, om̄nīps d̄s*;

Cheltenham 12261 (Verona ?, "8-9 cent."): (Nom. Sing.) *ōps* and *ōmps* and *om̄pts*, (Gen.) *om̄ptis*, (Abl.) *om̄pote*;

The Stowe Missal, for 'omnipotens' *ōmpō* and *ōmpot̄* and *om̄nīpō* and *ōm̄nīpōs̄*, for 'omnipotentem' *ōm̄nīpōm*;

Paris 1012 (Limoges, "8-9 cent."), *om̄ps* and *om̄n̄ps d̄s, om̄p̄nis dī*;

Paris 12050 Corbie Sacramentary (of 853), *om̄ps d̄s, om̄nīps d̄s* and (usually) *om̄n̄ps d̄s*;

Paris 12217 (Corbie ab-type) *om̄ps, om̄n̄ps, om̄nīps* (all Nom. Sing., e.g. *om̄ps* and *om̄nīps* in neighbouring lines on fol. 24^r), *om̄nīpt̄ patrem*;

Paris 13246 Bobbio Sacramentary (uncial of Luxeuil?), *om̄p̄ d̄s, pater om̄ps, om̄p̄tis, om̄p̄i, om̄p̄m d̄m, d̄m om̄p̄ot̄, etc.*;

The Maurdrannus Bible, *om̄ps, om̄n̄ps, om̄nīps* (the same trio in Berlin theol. F 354, of Werden, "8 cent.");

Laon 288 ("beg. 9 cent."), *om̄ps d̄s, om̄p̄tem* and *om̄p̄tentem d̄m*;

Laon 319 ("beg. 9 cent."), *om̄ps* and (usually) *om̄n̄ps d̄s, om̄n̄ptis, om̄nīp̄m*;

London Cotton Tib. C ii (Ags., "8 cent."), *om̄ps d̄s, om̄n̄ps d̄s, om̄nīp̄ d̄s*;

London Reg. 2 A xx (Ags., "8 cent."), *d̄s om̄p̄, d̄s om̄n̄p̄, om̄nīp̄ d̄s*;

Luxemburg 44 (Echternach, "9 cent."), *om̄n̄ps, om̄nīps, om̄pts*;

Cassel theol. O 5 (Fulda library, "8 cent."), *om̄ps, om̄n̄ps, om̄nīp̄s*;

Berlin theol. F 356 (Ags., Werden library, end of 8 cent.), *om̄nīps, om̄nīpō, om̄nīpōt̄, om̄nīp̄, om̄n̄ps, om̄ps*;

Carlsruhe Reich. 221, foll. 1-53 (Reichenau, "end of 8 cent."), *om̄ptis* and *om̄pts* and *om̄nīptis d̄nī*;

Munich 3514 (Augsburg, "7-8 cent."), *om̄n̄ps d̄s, om̄n̄p̄tm d̄m, om̄n̄ptis* and *om̄nīpōtis dī*;

St Gall 11 Bible (time of Winithar), *d̄s om̄p̄t* and *om̄p̄ts* and *ōp̄ts* and *om̄nīpōts, dī om̄p̄tis, etc.*;

Vat. Reg. 316 Gelasian Sacramentary ("N.E. France," uncial), *om̄n̄ps* and *om̄nīps* and *om̄p̄ots, d̄m om̄nīp̄m* and *om̄nīp̄tm, etc.*;

Vat. Reg. 317 the Autun Sacramentary (uncial), *om̄n̄ps, om̄nīps, om̄n̄p̄t, om̄n̄p̄ts*.

Examples from Visigothic MSS. are:

Paris 8093, foll. 1-38 (Lyons, "9 cent."), *om̄ps* and *ōm̄pts* and *ōm̄n̄ps* and *om̄n̄ps* and (fol. 11^v) *ōm̄n̄sps* (all Nom. Sing.), *om̄p̄tm* (Acc.);

Madrid Acad. 44 ("9 cent."), *om̄p̄ts* and *om̄īp̄ts* (Nom.), *om̄p̄tis* and *om̄īp̄tis* (Gen.), *om̄n̄p̄tente* (Abl.);

Madrid Acad. 60 ("9 cent."), *om̄ps d̄s*; Verona 89 ("8 cent."), *om̄ps* and *om̄n̄ps, om̄n̄p̄m*;

Leyden Voss. F 111 ("9 cent."), *om̄n̄p̄ts*; Albi 29 ("9 cent."), *om̄n̄p̄tis*.

87. orare, oratio. In liturgical MSS., etc., these recurrent words are capriciously abbreviated, e.g. Vat. Reg. 316 Sacramentarium Gelasianum ("N.E. France," uncial), for 'oratio' (any case) *oraġ* and *orġ*; Verona 86 ("9 cent."), fol. 3^r *or* 'oratio'; Paris 1153 Prayers (St Denis, "beg. 9 cent."), *or* pro nobis; Paris 2440 (Fulda, of 819), *ors tuae*, etc.

88. ostendit. This word is recurrent in some contexts and becomes subject to capricious curtailment, e.g.

St Gall 125 ("8-9 cent."), *ost* (passim), *oġ*, *ostedġ*, *ostġ*;

Munich 14470 Homiliae (Ratisbon, "8-9 cent."), *ost*, *ostġ*;

The Book of Mulling, fol. 77^r et Moyses *osteġ* secus rubum (= Luc. 20, 37).

89. papa. This Christian designation is variously curtailed, *pġ*, *paġ*, etc., e.g.:

Bâle F III 15^o (Ags. of Fulda, "8 cent."), *sġi Silvestris pġ*;

Cambrai 624 (half-uncial), Pelagium *paġ*.

90. pascha, paschalis. When these words recur so frequently (e.g. in MSS. of the Computus) that curtailment is desirable, we find such symbols as *pasġ* (Milan H 50 inf.), *psclis* (Berne 645).

91. passio, especially in the phrase 'passio Domini,' is sometimes capriciously shortened. Also in Martyrologies, e.g. *paġ* in the Martyrology of St Willibrord.

92. passus. In the phrase 'milia passuum' and in other measures of length we find this word symbolized, but often capriciously, e.g.

Geneva 21 (Murbach, "8-9 cent."), fol. 43^r p 'passus';

St Gall 913 Vocabularius S. Galli (Ags. of "8-9 cent."), *paġ* (with *grā* 'gradus');

Escorial R II 18 (Visigothic uncial), *mġp* 'milia passuum' (with *stġa* 'stadia');

Wolfenbüttel Weissenburg. 99 (Merovingian), *paġ*, *passġ*.

Paulus (see chap. II, § 7).

93. peccatum. As a 'technical term' of Christian writings, the word becomes liable to capricious shortening, such as:

Cambrai 619 (of 763-790), *propter viri peġ* terra male dicitur;

Munich 6330 (Freising, "8-9 cent."), *onera peġrum* (fol. 13^r);

St Gall 913 ("8-9 cent."), p. 76, *pc* manifestum;

Vat. lat. 491 (Irish of Bobbio?, "8 cent."), *peccā* and *peccām* (according to Traube).

The self-depreciating designation of bishops, etc., **peccator**, is similarly curtailed, e.g.:

Cambrai 624 Gregory of Tours (half-uncial), fol. 169^v Aetherius *peġt*... Urbecus *peġt*;

Cologne 212 Canones (half-uncial), Eucherius *peġcġ*.

94. pecunia. Among the Notae Juris in the Verona Gaius are the suspension $pe\bar{c}$ (for any case) and the derivative contractions $pe\bar{c}a$ 'pecunia,' $pe\bar{c}ae$ 'pecuniae,' etc. A mediaeval list of Notae Juris has $p\bar{c}a$ 'pecunia.' Whether any of these symbols survive in MSS. of our period I do not know. The danger of confusion with the 'peccatum' symbols is obvious.

95. pedes. In measurements this word is occasionally symbolized, but in no fixed form, $ped\bar{}$, $p\bar{d}$, \bar{p} or the like, e.g. Bâle F III 15 Isidore's Etymologies (Fulda, "8-9 cent."), on fol. 175^r $p\bar{d}$ 'pedes' (= Etym. 15, 15, 4) and 'pedum' (= Etym. 15, 15, 3) and \bar{p} 'pedum' (= Etym. 15, 15, 6); Leyden Scal. 28 (Flavigny, Autun, of 816), $ped\bar{s}$ VIII; Leyden Voss. F 4 Pliny (Ags. of "9 cent."), $x \cdot p \cdot ambitus$.

96. pentecosta. The abbreviation (usually in Calendars, etc.) takes various forms, e.g. Brussels 8216-8 Paschasius (St Florian, of 819), fol. 242^v $paschae$ vel $pent\bar{c}$.

perpetualiter (see 'generaliter').

97. perpetuus. The Nota Juris $p\bar{p}$ denoted 'propter,' but in the Turin legal fragments 'proposita' (cf. $pp\bar{o}s$ 'praepositos' in a Monte Cassino charter of 810). It could also express 'perpetuus' and became a contraction by the addition of the end letters. The symbol is restricted to designations, e.g.

Vat. lat. 1322 (Verona, half-uncial), $p\bar{p}o$ $aug\bar{o}$, $p\bar{p}ui$;

Verona 58 ("9 cent."), $p\bar{p}$, $p\bar{p}i$, etc.

Petrus (see chap. II, § 7).

98. placet, etc. When contraction came into fashion the suspension $p\bar{l}$ 'placet,' 'placuit' became $p\bar{l}et$, $p\bar{l}it$, etc. But these Notae Juris do not, I believe, survive in MSS. of our period.

99. plebiscitum. The Nota Juris $p\bar{l}s$, or its derivative contraction $p\bar{l}istum$ (or the like), was handed down in MSS. of ancient writers like Livy and Cicero.

100. plus minus. It is quite possible that the Nota Juris $pl \cdot m$ survives in some MS. of our period, but I have not detected it.

101. poenitere. The continual recurrence of 'poeniteat,' 'poeniteant' in Penitentials, Monastic Rules, etc. leads to all kinds of capricious curtailments, e.g.:

Vat. Pal. 554, foll. 5-12 (Ags. of "8 cent."), $pe\bar{n}$, \bar{p} ;

Cassel theol. Q 24 (Fulda, beg. 9 cent.), $pent\bar{}$, $pn\bar{t}$;

Cologne 91 ("8 cent."), $pe\bar{n}t$, \bar{p} ;

Laon 201 (Cambrai, 9 cent.), $pae\bar{n}t$, $pe\bar{n}$.

102. potestas. The Nota Juris $p\bar{o}$ 'potest,' 'potestas' survives in the sense of 'potest' in MSS. of our period (see chap. I s.v.). Other Notae Juris for 'potestas' are $pot\bar{}$ and merely \bar{p} .

103. praeclarus (-rissimus). A mediaeval laterculus offers $p\bar{k}$ as Nota Juris for 'praeclarus.'

In a Lorsch MS., Vat. Pal. 822 ("9 cent."), we find on fol. 149^r cum episcopis p̄ris viris. This may however be 'primariis.'

104. praefectus. The Nota Juris was $p\bar{f}$ (e.g. in the marginalia of Vat. Reg. 886, along with $p\bar{f}\bar{e}$), a suspension which produced contractions like $p\bar{f}\bar{i}$ 'praefectis,' $p\bar{f}\bar{o}$ 'praefectos' (in the same marginalia), $p\bar{f}\bar{t}$ (in the Turin legal fragment).

Christian scribes do not always adhere to the Pagan symbolism. Thus we find in Paris 10861 Vitae Sanctorum (Ags. of Beauvais, "8 cent."), $p\bar{f}$, $p\bar{f}\bar{s}$, $p\bar{r}\bar{e}\bar{f}$, $p\bar{r}\bar{e}\bar{s}$ (unless this is 'praeses') and (fol. 121^r) $p\bar{f}$ (expanded by a corrector to 'praese[n]s'); in Bamberg E III 19 Scriptorum Historiae Augustae (Fulda?, "9 cent."), $p\bar{r}\bar{e}\bar{f}$ and $p\bar{r}\bar{e}\bar{f}$ $p\bar{r}\bar{e}\bar{t}$ and $p\bar{f}$ $p\bar{t}$ 'praefectus praetorio'; in the Leon palimpsest (Visigothic uncial) $p\bar{u}\bar{r}$ 'praefectus urbis'; in Turin D v 3 $p\bar{r}\bar{f}$ and $p\bar{r}\bar{e}\bar{f}$.

praepositus (see 'perpetuus').

105. praetor. The Notae Juris for 'praetor' ($p\bar{r}$) and 'populus Romanus' ($p \cdot r$) are confused, again and again, in mediaeval MSS. of the ancient historians, etc.

106. presbyter (-biter). Among the Notae Juris of the marginalia of Vat. Reg. 886 is $p\bar{r}\bar{e}\bar{s}\bar{b}$ (with a stroke traversing obliquely the base of the b) for any case. A primitive type of abbreviation is used in Cheltenham 17849 Concilia ("8 cent."), $p\bar{p}\bar{b}\bar{b}$ 'presbyteri' (duo), $p\bar{p}\bar{p}\bar{b}\bar{b}\bar{b}$ 'presbyteri' (tres); similarly in Lucca 490 (of c. 800) and other MSS.

The Cheltenham MS. offers also for 'presbyter' $p\bar{b}\bar{r}$ and $p\bar{r}\bar{b}\bar{t}$, for 'presbyteri' $p\bar{b}\bar{r}\bar{i}$, etc.

Other variations are:

St Petersburg F II 3 Canones (uncial and half-uncial, Lyons), $p\bar{r}\bar{b}$ and $p\bar{r}\bar{b}\bar{t}$ and $p\bar{b}\bar{r}$ and $p\bar{r}\bar{s}\bar{b}$, $p\bar{r}\bar{b}\bar{t}\bar{o}$, de $p\bar{r}\bar{b}\bar{s}$;

Wolfenbüttel Weissenburg. 81 Martyrologium, etc. (of 772), for Gen. Sing. $p\bar{r}\bar{b}$, $p\bar{r}\bar{b}\bar{t}$, $p\bar{r}\bar{b}\bar{r}\bar{i}$, $p\bar{b}\bar{r}\bar{i}$, $p\bar{r}\bar{s}\bar{b}\bar{r}\bar{i}$, etc.

Paris 1603 Canones (St Amand, "end of 8 cent."), $p\bar{r}\bar{e}\bar{s}\bar{b}$, $p\bar{r}\bar{e}\bar{s}\bar{b}\bar{t}$, $p\bar{r}\bar{s}\bar{b}\bar{t}$; (Abl.) $p\bar{r}\bar{e}\bar{s}\bar{b}\bar{o}$, $p\bar{r}\bar{e}\bar{s}\bar{b}\bar{r}\bar{o}$;

Paris 3836 Canones (Corbie ab-type), $p\bar{r}\bar{b}$, $p\bar{r}\bar{s}\bar{b}$, $p\bar{r}\bar{e}\bar{s}\bar{b}$, $p\bar{r}\bar{e}\bar{s}\bar{b}\bar{t}$; in Plural, $p\bar{p}\bar{b}\bar{b}$, $p\bar{r}\bar{e}\bar{s}\bar{b}\bar{b}$, $p\bar{r}\bar{b}\bar{s}$, $p\bar{r}\bar{b}\bar{t}$;

Paris 8921 Canones (Corbie ab-type, Beauvais), $p\bar{r}\bar{b}$, $p\bar{r}\bar{b}\bar{t}\bar{e}\bar{r}$, $p\bar{r}\bar{b}\bar{t}$, $p\bar{r}\bar{e}\bar{s}\bar{b}$; in Plural, $p\bar{r}\bar{b}\bar{t}\bar{i}$, $p\bar{r}\bar{b}\bar{s}$, etc.; in Acc. Sing. $p\bar{r}\bar{b}\bar{t}\bar{m}$;

Paris 11710 Canones (of 805), $p\bar{r}\bar{b}\bar{t}$ 'presbyter,' $p\bar{r}\bar{b}\bar{r}\bar{i}$ and $p\bar{r}\bar{b}\bar{i}$ 'presbyteri';

Paris 12097 Canones (half-uncial, etc.) $p\bar{r}\bar{b}$ and $p\bar{r}\bar{b}\bar{r}$ and $p\bar{r}\bar{b}\bar{t}$ and $p\bar{r}\bar{e}\bar{s}\bar{b}$ 'presbyter,' $p\bar{r}\bar{b}\bar{i}$ and $p\bar{r}\bar{b}\bar{r}\bar{i}$ and $p\bar{r}\bar{s}\bar{b}\bar{i}$ and $p\bar{r}\bar{e}\bar{s}\bar{b}\bar{i}$ 'presbyteri,' etc.;

Cambrai 624 Gregory of Tours (half-uncial, etc.) $p\bar{r}\bar{b}\bar{r}$, $p\bar{r}\bar{b}\bar{t}$, $p\bar{r}\bar{s}\bar{t}$ (Nom.), $p\bar{r}\bar{s}\bar{b}\bar{t}\bar{o}$ (Dat.), $p\bar{r}\bar{b}\bar{m}$ (Acc.);

Autun 20 ("N.E. France," "8 cent."), *pr̄sb̄ter* and *pr̄sb̄t* and *pr̄sb̄t* and *pr̄sb̄* (Nom.), *pr̄sb̄ri* and *pr̄sb̄ri* (Gen.), *pr̄sb̄rum* and *pr̄sb̄rum* and *pr̄sb̄tum* (Acc.), etc.;

Montpellier 55 (St Étienne library, Autun, "8-9 cent."), *pr̄sb̄t* and *pr̄sb̄* and *pr̄sb̄t* (Nom.), *pr̄sb̄i* and *pr̄sb̄ri* and *pr̄sb̄ri* (Gen.), *pr̄sb̄s* (Acc. Plur.);

London Cotton Tib. A xiv Bede's History (Ags., "8 cent."), *p̄b* and *p̄b̄r* and *p̄b̄ter* (Nom.), *p̄bi* and *p̄b̄ri* and *p̄b̄teri* (Gen.);

Brussels 9403 Gregory of Tours ("8-9 cent."), *pr̄sb̄t* and *pr̄sb̄t* and *pr̄sb̄r* and *p̄b̄t* (Nom.), *pr̄sb̄i* and *pr̄sb̄i* and *p̄b̄i* and *p̄b̄ri* and *p̄b̄ri* (Gen.);

Brussels 9850-2 Caesarius (Soissons, of 695-711), *pr̄b̄tr*, *pr̄b̄r*, *pr̄b̄t*, etc.;

Cologne 210 *Canones Hibernenses* ("8 cent."), *pr̄sb̄tri* and *pr̄sb̄i* and *pr̄sb̄t* and *pr̄sb̄i*, *de pr̄sb̄ts* and *p̄fs*, etc.;

Cologne 213 (Ags. half-uncial), *praes̄b̄* and *p̄rb̄* and *p̄b̄* and *pr̄ab̄* and *praes̄b̄* and *p̄sb̄y* and *praes̄b̄y* (Sing.), *p̄bb̄* and *p̄p̄bb̄* (Plur.);

Luxemburg 44 (Echternach, "9 cent."), *pr̄sb̄t*, *pr̄sb̄t*, *pr̄sb̄t*, *pr̄bst*, *pr̄sb̄t* (Nom.), *pr̄sb̄i* (Gen.), *pr̄sb̄ro* (Dat.);

Gotha I 85 *Canones Murbacenses* ("8-9 cent."), *pr̄sb̄r*, *pr̄b̄ter*, *pr̄b̄tr*, *pr̄b̄r*, *pr̄b̄t*, *pr̄b̄*, *p̄br*, *p̄b̄*;

Vat. Pal. 574 *Canones* (Lorsch, "end 8 cent."), *p̄sb̄r*, *pr̄sb̄t*, *pr̄b̄*, *pr̄b̄t*, *pr̄b̄r* (Nom.); *pr̄bi*, *pr̄b̄ri*, *praes̄bi*, *pr̄sb̄i* (Gen.);

The *Liber Diurnus* ("Rome, c. 800"), *p̄b̄r* and *pr̄b̄r*, *p̄b̄ri* and *pr̄bi* and *pr̄b̄ri*;

Épinal 68 (Murbach, of 744), *praes̄b̄* and *pr̄b̄*.

Examples from Visigothic MSS. are:

Escorial R II 18 (uncial part), *pr̄sb̄tr*, *pr̄sb̄*;

Escorial & I 14 ("9 cent."), *pr̄sb̄tr*;

Madrid Acad. 44 ("9 cent."), *pr̄sb̄ros*;

Madrid Acad. 60 ("9 cent."), *pr̄sb̄r*, *pr̄sb̄ri*, etc.;

Albi 29 ("9 cent."), *pr̄sb̄tr*, *pr̄sb̄ri*, etc.

For some earlier examples of abbreviation, see Traube 'Nom. Sac.' p. 262, and add *pr̄sb̄* on a Tunis inscr. of 466 (Acad. Inscr. 1914, p. 483).

primarius (see 'praeclarus'). **princeps** (see I § 441). **privatus** (see § 1).

107. proconsul. The Nota Juris prefixed 'pro' (or the 'pro' symbol) to the Nota for 'consul' (see above). Christian scribes use more freedom in abbreviating the word, e.g.:

Paris 10861 *Vitae Sanctorum* (Ags. of Beauvais, "8 cent."), *proē* and *proēs* and *procon̄s*;

Einsiedeln 347 ("8-9 cent."), *volente proconl̄* (p. 144), *procon̄* (p. 254);

Paris 12598 *Vitae SS.* (Corbie, "mid. 8 cent."), *proconsl̄*, *procoī*, *procl̄*, *prcl̄*.

108. procurator. The Nota Juris *proē* (often with 'pro' expressed by its symbol) denoted 'procurator' as well as 'proconsul.' In the marginalia of Vat. Reg. 886 we find also the contraction *proēb̄* 'procuratoribus,' in the Verona Gaius also *proētoris* 'procuratoris,' and so on.

109. propheta. This Christian designation is abbreviated in a number of forms, e.g.:

Rome Vallicell. B 62 ("Trèves, c. 700"), Esaias prop̄h̄t, sicut et prop̄h̄ de eodem dicit, sicut prop̄h̄t dicit;

The Moore Bede: secundum prop̄h̄ dicentem;

The Book of Mulling [St John]: prof̄ and prof̄ā;

Paris 9565 (Ags. of Echternach, "8 cent."), p̄h̄a (very frequently), per prōh̄ (fol. 50^r);

Boulogne 63-64 (Ags. of St Bertin, "8 cent."), Esaias p̄p̄, prof̄, p̄f̄ (fol. 10^r of 64);

Laon 26 (Irish of "beg. 9 cent."), p̄p̄ and prop̄ and prop̄h̄ and prop̄h̄;

St Petersburg Q 1 15 (Ags. of Corbie or Péronne, "beg. 8 cent."), prop̄, p̄p̄h̄, Nathan p̄h̄ (fol. 14^r);

Milan B 31 sup. (Bobbio, beg. 9 cent.), fol. 207^r vates divini et p̄h̄ae.

(In these examples the first syllable is often expressed by the 'pro' symbol.) (Notice that p̄p̄ also denotes 'propter,' 'populus,' etc.; cf. § 97.)

Examples from Visigothic script:

Madrid Tol. 15. 8 ("end 8 cent."), pp̄h̄ta, p̄h̄ta, pt̄h̄a, p̄h̄eta, pr̄h̄ta;

Madrid Acad. 44 ("9 cent."), pr̄f̄ta, pr̄f̄trum, pr̄f̄tica 'profetica,' etc.

propositus (see 'perpetuus').

110. provincia, provincialis. The Nota Juris proū (with the first three letters often expressed by the 'pro' symbol) became a contraction proūa 'provincia,' proūae 'provinciae,' etc. In the marginalia of Vat. Reg. 886 ("6 cent.") we find (along with proū) proūm 'provinciam,' protis 'provinciis,' proūs 'provincias,' proūliḅ and proūḅ 'provincialibus,' proūles 'provinciales,' etc. Other examples are:

Vat. lat. 1322 (Verona half-uncial), proūe 'provinciae';

The Martyrology of St Willibrord, in civi Hierapoli prouin̄ Assiae (fol. 3^r);

Escorial R 11 18 (Visigothic uncial), prōu and p̄u;

Berlin Phill. 1743 (Rheims, "8 cent."), fol. 34^r ex p̄ Sardinia;

Munich 6243 (Freising, "8 cent."), proū and prouin̄;

Vat. Pal. 577 (Ags. of Mayence, "beg. 9 cent."), proū Numidiaie;

Milan B 159 sup. (written at Bobbio, c. 750), proū (in index);

Milan E 147 sup. (half-uncial), proū.

The symbol occurs chiefly in MSS. of Concilia, etc.

111. psalmus, etc. The commoner symbols (although the word is more often written in full) are:

(1) psāl Durham B 11 30 (fol. 44^r hic *psalmus* | aptandus est);

Manchester 15 (Murbach, "8 cent."), fol. 41^r 'in *psalmo* xcv';

The Paris Theodulfus Bible (Orléans, 788-821);

Munich 14470 (Ratisbon, "8-9 cent.");

(2) psl Bamberg HJ xiv 15 (Beneventan script of "8 cent."); Paris 7530 (Beneventan script of end of 8 cent.); Lucca 490 (of c. 800) '*psalmos omnes*'; the Codex Amiatinus (Northumbria, end of 7 cent.).

The Utrecht Psalter has *psal*, *p̄sl*, *psalm̄*; Einsiedeln 281, pp. 1-178 + 199, pp. 431-526 ("mid. 8 cent."), in *psal*, in *psl̄*.

Examples from Visigothic script are:

Madrid Tol. 15, 8 ("end 8 cent."), *s̄lmi*; Madrid Acad. 44 ("9 cent."), *psl̄ms* and *psl̄mus*.

The derivative noun **psalmista** is (capriciously) abbreviated occasionally, e.g. in the Moore Bede, fol. 35^r *per salmīs*.

112. publicus. The initial-letter suspension is familiar to us from the *Nota Juris* *r· p·* 'res publica.' In the marginalia of Vat. Reg. 886 ("6 cent.") the word is expressed also by *pub̄*, *publ̄*, *pūbc* and *publc*.

In MSS. of our period the abbreviation of 'res publica' is often found, e.g.: the Naples Charisius (Bobbio, "c. 700"), *rem̄p̄*; Vat. Pal. 1547 Seneca de Beneficiis (Lorsch library, "8-9 cent."), *res̄p̄*, *reīp̄*, *rem̄p̄*; Milan C 105 inf. Hegesippus (Bobbio, "7 cent."), for 'reipublicae' *r̄p̄* and *rēp̄* (usually expanded by a corrector), etc.; Bamberg E III 19 (Ags. of Fulda?, "9 cent."), *rem̄p̄* and *rempūb̄*; the Moore Bede, *reip̄ūp̄*, *res̄p̄*, etc.

It is worth mention that *res̄p̄* is also a symbol of 'respondit' (see chap. I s.v.).

113. pupillus. The *Nota Juris* *pūp̄* (for any case) appears, e.g. in the Verona Gaius. A still older symbol, a reversed P, is well known. The *Regina Lex Reccesvindiana* (Visigothic half-uncial) has (fol. 56^v, in a repetition in an index) *pūl̄or* 'pupillorum.'

114. quadragesima. The occasional (arbitrary) shortening of this Christian dating may be exemplified by Laon 201 (Cambrai, 9 cent.), *quadrāḡ*, *quadrḡ*. (See also 'tabula'.)

qualiter (see 'generaliter').

115. regio. In Lucca 490 (of c. 800) we find on fol. 200^v in *reḡ* (expanded by a corrector) *sua*.

116. regnavit (in chronological MSS.). The fluctuating abbreviation of this recurrent word may be exemplified from Albi 29 (Visigothic of "9 cent."), *reḡn̄*, *reḡ*.

(Cf. I § 346, and on the liturgical phrase 'qui vivit et regnat' see § 3.)

117. religiosus (-sissimus). This Christian designation is capriciously curtailed, e.g.: Vat. lat. 5750 (half-uncial), *rēll̄iḡ*.

118. repromissio. Sometimes abbreviated in a phrase like 'anno repromissionis'; e.g. Liège 306 (St Trond, of 834), *ān̄ repromīs̄*.

119. rescriptum. The *Nota Juris* for 'res' (R with a stroke through the tail of the letter) appears for the first three letters of 'rescriptum' in the Verona Gaius, etc. The same symbol followed by *t̄* is given as *Nota Juris* of 'rescriptum' in a mediaeval laterculus.

respublica (see 'publicus').

120. resurrectio. This word of common occurrence in Christian writings is occasionally shortened, but hardly in any fixed way; e.g. in the Moore Bede (fol. 56^v), *spem nostrae resurr̄*.

121. reverentissimus. We may call *r̄eus*, etc., 'reverentissimus,' etc. (in designations) a 'Christian Nota Juris.' Examples are:

Vat. lat. 1322 (Verona half-uncial), *reūs ep̄s*, *reūo pbō*, *reūis pp̄bb̄is*, etc.;

Vat. lat. 5750 + Milan E 147 sup. (half-uncial), *reū* (Sing.), *reūu* (Plur.);

Verona 53 (half-uncial), *reūs*, *r̄ei*, etc.;

Verona 58 ("9 cent."), *reūtis*, *reūtī*, *reūo*, *reū*.

122. Romanus. The initial letter suspension appears in the Notae Juris *p. r.* 'populus Romanus,' *c. r.* 'civis Romanus.' We find also *rom̄* in the Verona Gaius.

These Notae Juris occur sometimes (with variations) in MSS. of our period, e.g. Leyden Voss. F 4 Pliny (Ags. of "9 cent."), *civium r̄*; Cambrai 619 (of 763-790), *Greḡ rō*; Paris 12021 (Brittany, '9 cent."), fol. 71^r *lex rō* (expanded by corrector to 'romana').

123. rubrica. The Nota Juris, *R* (*r*) with some form of abbreviation stroke (in the Verona Gaius transecting the middle of the letter), has sometimes been confused with the similar symbols of 'require' (or 'requirendum') and 'respondit.'

124. sabbata. The abbreviation is occasional and unfixed, e.g. Einsiedeln 281, pp. 1-178 + 199, pp. 431-526 *Ascetica* ("mid. 8 cent."), *sabb̄*; Madrid 44, foll. 16-253 (Visigothic of "9 cent."), fol. 195^r *deriserunt sabbata eius. hostes quippe sb̄ba derideant*; St Petersburg Q 1 15 (Ags. of Corbie or Péronne, "beg. 8 cent."), *sabb̄*; Berlin Phill. 1831 (Verona, "8-9 cent."), *sabb̄t*.

125. sacerdos. The abbreviation *saōdos* has been mentioned in chap. I (s.v. Syllable-symbol 'er'). We find also arbitrary curtailments like:

Madrid Tol. 2. 1 (Visigothic, of "end 8 cent."), *sacr̄ds* (Nom.), *Asenneth filia Fatifares sacr̄ds Eliopoleos, sacr̄t̄s*;

Wolfenbüttel Weissenburg. 81 (of 772), *sacer̄d*; Cambridge Trin. Coll. 368 (Ags. of 833), fol. 15^v *ipse est enim sacer̄d*;

The Sacramentary of Gellone (Rebais, c. 750), *a sac̄dte*;

The Llandaff entries in the St Chad Gospels, *sacef̄* (p. 19).

Salvator (see chap. II, § 1).

scripulus (see 'uncia').

126. sempiternus. In the liturgical formula 'Deus sempiternus,' etc., this adjective is curtailed in a variety of ways, e.g.:

Paris 12048 Sacramentary of Gellone (Rebais, c. 750), *sem̄p̄t*, *sem̄p̄i*, *sem̄p̄tū*;

Paris 12050 Corbie Sacramentary (of 853), *sem̄p̄*, *sem̄p̄t*, *sem̄p̄i*;

Verona 106 ("9 cent."), *sem̄p̄t*, *sem̄p̄i*.

senatus consultum (see 'consultum').

127. **sententia** (see § 3). In Paris 4403^A Codex Theodosianus señt and señ (fol. 159^r).

Septuaginta (see 'tabula').

128. **significat**. In the marginalia of Vat. Reg. 886 ("6 cent."), filled with Notae Juris, sigñf is the symbol used, but siḡ in the earlier Oxford Auct. T II 26. The scribes of our period curtail the word at will, when it is frequently repeated in Glossaries, Commentaries or the like.

Examples are:

Durham B II 30, sigñit (fol. 142^v), siḡ (fol. 86^v, etc.);

Paris 10612 (France, "8 cent."), sigñf and sigñ and siḡ (all in repetitions);

Cambrai 619 (of 763-790), siḡ, signifī;

Colmar 39 (Murbach, "8 cent."), singñif, singñ;

Munich 14437 (by two Ratisbon scribes in 823), signf̄t, signf̄;

St Gall 125 ("8-9 cent."), sigñ, siḡ, sinḡ (p. 26);

The Naples Charisius (Bobbio, "c. 700"), signif̄, signif̄c̄;

Leyden Voss. Q 69 (St Gall ?, "8 cent."), sigñf 'significat,' sign̄s 'significans.'

129. **solidus**. The coin is expressed by the suspension sol (with stroke traversing obliquely the base of the l) in the marginalia of Vat. Reg. 886, and is variously designated in legal MSS. of our period, e.g.:

Wolfenbüttel Helmstedt. 513 Lex Alamannorum ("8 cent."), soī, soli;

Vat. Reg. 1024 Lex Reccesvindiana (Visigothic half-uncial), solid̄ 'solidos';

Milan Trivulz. 688 Juliani Epitome (Novara, before 800), quingentos solid̄, soled̄ ducentos, etc.;

Milan I 101 sup. (entry on last leaf), noticia de sold̄ quod dedimus;

St Gall 731 Lex Salica (Besançon ?, of 794), soī, sold̄;

Paris 4664 (Visigothic, of 828), ccl sl̄ds.

spectabilis (see 'vir').

130. **splendidus** (-dissimus). This designation is expressed by sp̄ in the marginalia of Vat. Reg. 886 ("6 cent."), fol. 20^r sive sp̄ sive clarissimi unless 'spectabiles' is meant; certainly by sp̄i on fol. 135^r of Paris 4403 Codex Theodosianus, virum spl̄.

stadium (see 'passus').

131. **stipulari, stipulatio**. The Notae Juris appear both in the form of suspension (stiṽ) and of contraction (stiṽonis 'stipulationis,' stiṽtus 'stipulatus') in the Verona Gaius, etc.

132. **subscribo**. The Perfect Tense ('subscripsi,' 'subscripsit,' 'subscripserunt') which recurs so persistently in MSS. of Concilia is curtailed arbitrarily by scribes.

A few examples must suffice:

Paris 12097 (half-uncial and uncial), sus̄si, sub̄si, s̄bi, etc.;

Milan E 147 sup. (half-uncial), sub̄sc 'subscripsit';

Verona 58 ("9 cent."), sub̄si and sup̄i and sub̄ and s̄s;

Berlin Phill. 1743 (Rheims, "8 cent."), *sūbi, sūbs, sūbsi*, etc.;

Gotha I 85 *Canones Murbacenses* (8-9 cent.), *relegi consensi et SSS* (with a stroke through the middle of the three);

Cologne 212 (half-uncial), *Eucherius pecē coñs et SS* (with a similar stroke) (also *rel̄* 'relegi');

A Bergamo charter of 774, *ss* 'subscripti';

Cologne 213 (Ags. half-uncial), *susc̄ri, susc̄rib, sus̄b*.

133. *synodus*. In the same MSS. and others this recurrent word is often capriciously abbreviated, e.g. *Cambrai 619 Canones Hibernenses* (written at *Cambrai 763-790*), *sinod̄, sinō*.

134. *tabula*. The usual *Nota Juris* is *tab*, but we find also *t̄* and *t̄b*. In MSS. of our period I have found the word abbreviated only in the phrase 'the Twelve Tables' (XII *tab̄*, etc., but often merely¹ XII), e.g. *Paris 7530* (*Monte Cassino*, end 8 cent.), fol. 246^v in XII *tab̄*.

135. *testamentum*. The *Nota Juris*, originally a suspension *test̄* 'test(amentum),' 'test(amenti),' etc., has passed into the contraction stage as early as the *Verona Gaius*, with *test̄^m* 'testamentum,' *test̄* 'testamento,' etc. Other forms of the *Nota Juris* are the suspensions *t̄, tē, tēs*, and the contractions *t̄* or *tī* 'testamenti,' *tē* or *t̄* or *tīm* 'testamentum,' etc. The last symbol would be confused with 'tantum' (or 'tamen'; see chap. I s.v.) by transcribers.

136. *testis, testimonium*. The *Nota Juris* *t̄* survived in the notarial usage of our period (e.g. in the *Llandaff* entries in the *St Chad Gospels*, *t̄* 'testis'). In a Bergamo charter of 774 *me t̄t* 'teste.' Capricious shortening appears, e.g. in *St Gall 51* (*Irish half-uncial*), p. 244 *et testī | ergo perhibebat turba*, p. 265 *qui tēs perhibet*, p. 261 *qui vidit testī perhibuit*.

137. *titulus*. The *Nota Juris* *t̄* (with a sinuous vertical stroke above) is common in the marginalia of the *Regina Codex Theodosianus* ("6 cent.") and possibly survives in some MS. or other of our period. Sickel (*Prolegg. Lib. Diurn.* p. 27 n.) ascribes some such symbol to the lost *Clermont MS.* of the *Liber Diurnus*. In the *Regina Lex Recesvindiana* (*Visigothic half-uncial*) we find *titls* (fol. 1, in repetitions).

138. *tribunus*. The *Notae Juris* *tr. pl.* (or *trib. pl.*) 'tribunus plebis,' *tr. mil.* (or *trib. mil.*) 'tribunus militaris,' etc., are transmitted by tradition in MSS. of ancient historical authors, etc., but were hardly current symbols in our period.

139. *tutor, tutela*. In the phrase 'sine tutoris auctoritate,' for which the *Nota Juris* was *s. t. a.*, the initial letter suspension appears. The usual *Nota Juris* is the three letter suspension *tut.* (used for 'tutor' or 'tutela' in the *Verona Gaius*, etc.) and this probably appears in legal MSS. of our period.

¹ Other examples of a numeral used as a symbol are *XL* (or *XLma*, or the like) 'quadragesima,' *LXX* (or *LRxta*, or the like), 'Septuaginta.'

140. uenerabilis (-lissimus). This Christian designation is variously symbolized, e.g. : Liber Diurnus ("Rome, c. 800"), ueñ ;

Gotha I 85 Canones Murbacenses (8-9 cent.), venerb̄l Seduli ;

Paris 10756 Formulae ("8 cent."), venerāb̄l vir.

141. uere dignum (the liturgical formula). The monogram (UD traversed by an abbreviation stroke) is common in liturgical MSS., e.g. in Vat. Reg. 316 Gelasian Sacramentary ("N.E. France," uncial); also in a Merovingian cursive entry in Paris 256 Gospels. But in a Corbie Sacramentary of the year 853 (Paris 12050) we find U (or V) with a small *d* inside and an abbreviation-stroke above; in the Stowe Missal, Uđ; in the Bobbio Sacramentary, Paris 13246 (uncial of Luxeuil?), vere digñ (or dig) et i ('iustum') est, and so on.

142. uicarius. The Leon palimpsest ("6 cent.") has uē and uiē.

143. uigilia. In Calendars and Martyrologies and the like various arbitrary curtailments of this recurrent word are found, e.g. :

Verona 65 ("9 cent."), vigl̄, vigil̄ ;

Verona 36 ("9 cent."), fol. 146^r vigl̄ ;

St Petersburg Q I 21 ("8 cent."), vigla.

144. uir. The Nota Juris u· is preserved in phrases like ū c̄ 'vir clarissimus' (also cl· u·; see § 20), ū đ̄ (uđ̄, e.g. Vat. lat. 5750+ Milan E 147 sup.) 'vir devotus,' ušp̄ 'vir spectabilis' (e.g. Verona 58), etc., especially in notarial usage.

145. uirgo. A mediaeval list of Notae Juris offers the suspension uir̄. In Martyrologies, etc., scribes of our period sometimes abbreviate this recurrent word, e.g. Verona 65 ("9 cent."), uirḡ 'virginis'; Munich 6298 (Ags. of Freising, "time of Corbinian"), ea Maria uirḡ 'virgo.'

146. uncia. In a medical MS. of Corbie, St Petersburg F VI 3 ("9 cent.") uñ 'uncia' (with seř 'scripulus, lb̄ 'libra,' đr̄ 'drachma,' etc.); in Paris nouv. acq. 1619 Oribasius medicus ("7-8 cent."), fol. 93^r III uñc: in Glasgow T 4. 13 Medica ("8-9 cent."), uñ (with đr̄, and with the short-hand weight-symbols of apothecaries).

uocare (see 'appellare').

147. uolumen. This word is abbreviated (capriciously) in Vienna 16 (Bobbio, "c. 700"), volmn (Nom.), volme (Abl.), volma and volūma (Nom., Acc. Pl.). I have not found it in any other MS., although lib̄ 'liber,' 'libri,' etc., is common, especially in title-headings, along with lib̄b̄ (Plur.).

148. urbanus. The Nota Juris pr· urb· 'praetor (-toris, etc.) urbanus (-ni, etc.)' survives in the tradition of MSS. of Livy, Cicero, etc.

149. usucapio, usufructus. The Notae Juris u·c· and u·f· were succeeded, when contraction came into vogue, by such forms as uco 'usucapio' (found in a mediaeval laterculus), ufr̄ius 'usufructuarius' (as early as the Verona Gaius). In our period, though they may survive in the tradition of early legal texts, they had probably ceased to be current.

APPENDIX

(containing a Descriptive List of MSS. and two
Tabulated Lists of Symbols)

LIST OF MSS. USED¹

ALBI, Bibliothèque d'Albi.

29 *Synonyma Ciceronis*, etc. ("saec. ix"—Visigothic minuscule—by more than one scribe—*fol.* 78).

On *fol.* 39^v another hand, not Visigothic, has added "Deus agnitorum intercessor sis pro servo tuo Theohdg——."

AMIENS, Bibl. Municipale. A part of the Corbie Library passed to Amiens.

6, 7, 8, 9 and 11 Portions of Bible (written at Corbie, in the abbacy of Maurdrannus [772-780], by more than one scribe).

10 *Libri Esdrae* ("saec. viii-ix"—*fol.* 84).

18 The Corbie Psalter ("saec. viii ex.").

*87 *Ambrosius in Pauli Epist. ad Rom. et Cor.* (apparently written at Corbie—"saec. ix"—*fol.* 250).

*88 Commentary (of Theodorus of Mopsuestia) on the Pauline Epistles (apparently written at Corbie—"saec. ix").

172 *Evangelia* (apparently written at Corbie—"saec. viii-ix"—*fol.* 93; but *fol.* 1-13, 91^v-93, which are later, I ignore).

220 *Paterius* (apparently written at Corbie—"saec. viii"—*fol.* 149).

Fol. 104-end seem rather later than the rest.

¹ The description of each is confined to such details as appear necessary for the right estimate of the abbreviation. Accuracy cannot be claimed for them. When the type of script is not specified, it is Continental minuscule. An asterisk prefixed indicates that only a few of the abbreviations were collected. The reason why the date and provenance of some MSS. are discussed, but not of others, will be clear to experts.

AUTUN, Bibl. de la Ville (formerly Bibl. du Séminaire). Most of the MSS. seem to have been written at Autun or in the Autun diocese.

3 Gospels (written "Vosevio" for a nunnery at Autun in 754—uncial, with passages in minuscule—foll. 188).

4 Gospels (from St Pierre Abbey, Flavigny [in the diocese of Autun]—uncial—foll. 247 [but only foll. 25—end are uncial; foll. 6—24 are minuscule of "saec. viii"]).

20 Gregorii Dialogi; Augustini Enchiridion ("saec. viii—ix," written in the "N.E. France" minuscule—by more than one scribe—foll. 203).

*20^a Cassiodori Expositio Psalmorum ("saec. viii—ix"—by more than one scribe—a bulky MS.).

21 Gregorii Moralia ("saec. viii"—by more than one scribe—foll. 174).

23 Isidori Sententiae ("saec. viii—ix"—by more than one scribe—foll. 143).

24 Cassianus de Capitalibus Vitiis ("saec. vi—vii"—half-uncial [with palimpsest (1) Pliny Nat. Hist. fragment, (2) a Legal fragment in which Notae Juris are used]).

27 Isidori Quaestiones; 'Isidori Iunioris' Expositiones (foll. 76).

Foll. 16—62 are in Visigothic half-uncial;

Foll. 63^v—76^v are in Visigothic minuscule;

(Foll. 1—15, a later addition, I ignore.)

Two leaves are at Paris (nouv. acq. 1629).

107 Augustini Sermones super Psalmos (half-uncial—foll. 203).

BALE, Universitätsbibliothek. A batch of Fulda MSS. passed to Bâle.

A VII 3 Graeco-Latin Psalter (said to be written by the Irish missionary scholar Sedulius—the Latin version in Irish minuscule—foll. 99).

F III 15 Isidori Etymologiae II—XIX (from Fulda—"saec. viii—ix"—by more than one scribe).

F III 15^a Isidorus de Natura Rerum et de Proprietate Sermonum (from Fulda—"saec. viii"—Anglosaxon minuscule—by more than one scribe—foll. 32).

F III 15^b Isidorus de Natura Rerum; Vitae Sanctorum (from Fulda—"saec. viii"—Anglosaxon minuscule—by more than one scribe—foll. 45).

F III 15^c Isidorus de Synonymis (from Fulda—"saec. viii"—Anglosaxon minuscule—by more than one scribe—foll. 62).

F III 15^d 'Isidorus Iunior' de Vitiis; Consentius, etc. (from Fulda—"saec. viii"—Insular [Irish ?] minuscule).

F III 15^f Isidorus de Natura Rerum (from Fulda—"saec. viii"—Insular half-uncial or large minuscule—foll. 13).

F III 15^g Isidorus de Summo Incommutabili Deo, etc. (from Fulda—"saec. viii ex."—by more than one scribe—foll. 66).

F III 15^k Isidorus de Natura Rerum; Beda de Computo (from Fulda—"saec. ix"—foll. 64; but foll. 60—64, which are later, I ignore).

F III 15¹ Isidori Liber Differentiarum (from Fulda—"saec. viii"—Insular minuscule—by more than one scribe—foll. 20).

Frag. II (5) Fragment of Vita S. Apollinaris (Insular uncial—1 fol.).

Frag. III (13) Fragment of Oribasius ("saec. ix"—2 foll.).

BAMBERG, Königliche Bibliothek.

B IV 21 Gennadius; Augustinus de Haeresibus (half-uncial—foll. 136).

B V 13 Jerome (written for Bishop Jesse of Amiens [799–836], probably before 812, partly in cursive, partly in large minuscule).

*E III 19 Scriptores Historiae Augustae ("saec. ix"—Anglosaxon minuscule).

*H.J. IV 5 Johannes Scottus de Divisione Naturae (written at Rheims—saec. ix—with Insular marginalia by Johannes himself or his Irish comrades).

H.J. IV 15 Cassiodorus, etc. (Beneventan minuscule of "saec. viii post." foll. 103).

I have referred throughout to this MS. as "HJ XIV 15."

M V 12 (=Msc. class. 3), part ii, Jerome on Book of Proverbs ("saec. viii ex."—foll. 101).

This MS., originally bound up with B V 13, seems to have belonged to Meginfrit, Charlemagne's chamberlain (cf. Fischer in 'Zentr. Bibl.' 24, 388).

Q VI 32, foll. 22–41, Arrianus de Generatione Divina, etc. (written at Rheims—saec. ix—with Insular marginalia by Johannes Scottus himself or his Irish comrades).

BARCELONA, Cathedral Library.

*Gregorii Homiliae (uncial).

BERLIN, Königl. Bibliothek.

Diez. B 66 Grammatica Varia ("saec. viii ex."—by more than one scribe—foll. 362).

Hamilton 31 Concilium Aquisgranense (from Albi—saec. ix).

Hamilton *132 Canones Apostolorum et Acta Conciliorum (written in the Corbie ab-script by more than one scribe—foll. 260).

Hamilton 253 Gospels (from Stavelot—"saec. viii–ix").

Hamilton 553 The Salaberga Psalter (from Laon—Ags. half-uncial—foll. 64).

Connected by tradition with S. Salaberga, abbess of St Jean Baptiste, Laon, who died in 655. The last line of a column is sometimes in large minuscule. List of abbreviations in New Pal. Soc. II 33. Wildhagen in the 'Festschrift Lorenz Morsbach' adduces arguments for English provenance.

lat. theol. F 45 Ambrosius de Officiis ("saec. viii–ix"—foll. 131).

lat. theol. F 354 Gregorii Moralia (from Werden—"saec. viii"—by more than one scribe—foll. 220).

lat. theol. F 356 Gregorii Homiliae (written for Hildegim and presented

by him to his brother Liudger's new foundation at Werden—saec. viii ex.—Anglosaxon minuscule—foll. 96).

lat. theol. F 366 Pauline Epistles (written 'by,' i.e. for, Liudger—saec. viii ex.—Anglosaxon minuscule—foll. 94).

lat. theol. Q 139 Gospels (from Werden—"saec. ix"—Anglosaxon minuscule—foll. 145).

Phillipps 1662 Augustinus de Evangelio Iohannis (presented to Metz in the tenth century by Bishop Deodericus [=Dietrich or Thierry]—"saec. viii-ix"—Anglosaxon minuscule—by more than one scribe—foll. 241. 'Adalhartus scripsit istum librum.' Foll. 160-7, a later addition in Continental script, I ignore).

Phillipps 1667 Liber Sacramentorum ("saec. ix in."—by many scribes—foll. 220).

Phillipps 1676 Sermons of Eginio, Bishop of Verona (the 'Eginio codex') (written at Verona—saec. viii ex.—foll. 309. But foll. 1-28, added by Ratherius, Bishop of Verona, in the tenth century, I ignore).

Phillipps 1716 Praedicationes; Glossaria ("saec. viii-ix"—by more than one scribe—foll. 74).

Phillipps 1735 Breviarium Alarici ("saec. ix in."—foll. 164).

Phillipps 1743 Concilia (from Rheims—"saec. viii"—by more than one scribe—foll. 301).

Phillipps 1825 Commodiani Instructiones (the 'codex Andegavensis'?—apparently rather Veronese—"saec. viii-ix"—by many scribes—foll. 46).

Phillipps 1831 Beda de Temporibus (written at Verona—saec. ix in.—by more than one scribe—foll. 143).

Phillipps 1885 Excerpta Chronicorum (written at Verona—"saec. viii-ix"—by more than one scribe—foll. 75).

Phillipps 1896 Jornandis Chronica (written at Verona—"saec. viii-ix"—foll. 89).

(Belongs to no. 1885. Another part is St Petersburg Q iv 5.)

BERNE, Stadtbibliothek. The Bongars collection contains part of the collection of Pierre Daniel, into whose hands some of the MSS. of Fleury passed.

47 (flyleaf) Fragment (Anglosaxon minuscule of "saec. ix").

A 92, frag. 3 Glossary fragment ("saec. ix"—Visigothic minuscule—foll. 2).

167 Virgil, with Servius' Commentary (with Breton glosses—"saec. ix-x"—by more than one scribe—foll. 214).

219 Eusebii (Hieronymi) Chronicon (Fleury; between 627 and 699—uncial—foll. 77).

C 219, frag. 4 Augustini Categoriae ("saec. ix ex."—Welsh minuscule—text by one scribe, glosses by two—foll. 12).

Probably part of Leyden Voss. Q 2, fol. 60.

263 Codex Theodosianus, etc. (from Strassburg—"saec. ix"—foll. 165).

363 Horace, Virgil, etc. (probably written in North Italy by one of the Sedulius circle, saec. ix ex.—Irish minuscule—foll. 197).

The list of abbreviations in 'Ir. Min.' may be completed from the Sijthoff facsimile.

376 Vitae Sanctorum ("saec. ix"—foll. 84).

611 Glossaria; Grammatica varia; Theologica varia, etc. ("saec. viii"—Merovingian minuscule of various types—foll. 153).

Part of Paris 10756 (q.v.).

*645 Victorius Aquitanus, foll. 41—end ("saec. viii"—between French half-uncial and minuscule).

671 Gospels ("saec. ix"—apparently Cornish minuscule—mainly by two scribes, the first of whom writes foll. 1^v–43^r, the second the rest of the Gospels [foll. 43^r–74^v]).

With an acrostic, subsequently added, on King Alfred. A later Anglosaxon entry refers to Bedwin in Wiltshire and Lambourn in Berkshire.

Full list of abbreviations in 'Wel. Scr.'

BOLOGNA, Biblioteca della Università.

701 Lactantius (uncial—foll. 283).

BOULOGNE, Bibliothèque Publique.

11 (10 in Cat. MSS. des Dépts), foll. 1–92 Gospels (from Arras—"saec. viii–ix"—large Ags. minuscule).

37 (32) Ambrosii Opuscula (from St Bertin—uncial—foll. 190).

47 (42) Hieronymus in Matthaeum, etc. (from Arras—"saec. viii"—by more than one scribe—foll. 189).

48 (44) Augustini Retractationes (written at St Bertin in the abbacy of Nantharius [804–820]—foll. 77).

52 (48) Augustini Opuscula (written at St Bertin before the year 823).

55 (51) Excerpta ex Aug. de Trin. (from St Bertin—"saec. ix"—large calligraphic minuscule—foll. 54).

63–64 (58) Augustini Epistolae (from St Bertin—"saec. viii"—Insular probably Anglosaxon, minuscule—by more than one scribe).

A number of rare abbreviations, of a primitive type, evidently transferred from the original, are given in 'Ir. Min.'

*66 (60) Augustinus c. Cresconium (from St Bertin—"saec. ix in."—foll. 151).

BRUSSELS, Bibliothèque Royale.

8216–8 Paschasius de vitis patrum Aegyptiorum, etc. (begun 'in Hunia in exercitu' and finished at St Florian in 819—foll. 291).

8302–5 Service Book; Rule of St Benedict ("saec. ix").

8780–93 Canons (perhaps from Stavelot—"saec. viii"—by many scribes).

9403 Gregory of Tours ("saec. viii–ix"—by many scribes).

9850–2 Vitae Patrum; Caesarius, etc. (written at Soissons in the abbacy

of Numidius, which fell in the reign of Childebert III [695-711]—uncial. Six pages, foll. 140^r-143^v, in the Corbie ab-script were added later, perhaps at Arras).

10127-41 *Canones*, etc. (from Ghent—"saec. viii"—by many scribes).

*II 4826 *Isidori Etymologiae* I-X (from St Hubert in the Ardennes—Corbie ab-script).

CAMBRAI, Bibliothèque de Cambrai. Most of the MSS. were probably written at Cambrai.

*282 (300 in Cat. MSS. Dépts) *Augustinus de Trinitate* ("saec. viii"—foll. 197; but foll. 2-5 are later additions; foll. 6-9 are half-uncial).

441 (470) *Philippus' Commentary on Job* (half-uncial with some Insular features, e.g. occasionally subscript *a*—by more than one scribe—foll. 205).

A twelfth century corrector has tampered with the abbreviation-symbols on foll. 1-154. The abbreviation throughout the MS. is Insular, rather of the Ags. than of the Irish type. A 9th century corrector uses Ags. minuscule. List of abbreviations in *New Pal. Soc.* II 31.

619 (679) *Canones Hibernenses* (foll. 75—transcribed for Albericus, Bishop of Cambrai and Arras, 763-790, from an Irish script original).

In this original there had been inserted by chance a leaf containing a fragment of an Irish Homily. The inserted leaf has been heedlessly transcribed at its place, so that on fol. 37 we suddenly pass from Latin to Irish.

*624 (684) *Gregory of Tours* ("saec. vii-viii"—uncial and [foll. 132-184] half-uncial—by more than one scribe—foll. 184).

*633 (693) *Glossarium Ansileubi* (i.e. the *Liber Glossarum*) (Corbie ab-script, but with passages in Caroline minuscule—by more than one scribe—foll. 191).

Since 'Ansileubus' used a Spanish MS. of Isidore, the Isidore glosses in this Glossary often shew Visigothic abbreviations, which had been slavishly transferred from the Spanish original.

836 (937) *Isidori Liber Prooemiorum, de Natura Rerum*, etc. (uncial—foll. 70).

CAMBRIDGE, University Library.

Ff iv 42 *Juvenius' poetical version of the Gospels* ("saec. ix"—Welsh minuscule—foll. 55. The glosses and additional matter are of "saec. ix et x").

Full list of abbreviations in 'Wel. Scr.'

Kk I 24 *Gospels* (Irish half-uncial—foll. 118).

Kk v 16 *Bede's History* (the 'Moore Bede') from Bp Moore's library (from Le Mans—written about 737 in Anglosaxon minuscule—foll. 128).

At the end is a list of Northumbrian kings. A tenth century corrector has tampered with many of the abbreviations.

Ll I 10 *Gospels* (the 'Book of Cerne') (from the Abbey of Cerne, Dorsetshire—Anglosaxon large minuscule—foll. 99).

An acrostic poem on fol. 21^r gives *ÆDELVALD EPISCOVVS*; according to some the Bp of Lindisfarne (721–740), to others the Bp of Lichfield (818–830).

CAMBRIDGE, Corpus Christi College Library.

69 Homiliae in Evangelia (Anglosaxon large minuscule—foll. 83).

144 The Corpus Glossary (from Canterbury—Anglosaxon large minuscule—foll. 65; but the last two leaves belong to a different MS. in Irish script of a much later date).

153 Martianus Capella (“saec. ix post.”—Welsh minuscule—by many scribes—foll. 86).

Full list of abbreviations in ‘Wel. Scr.’

173 (part ii) Sedulius (perhaps from Winchester—“saec. viii”—Anglosaxon minuscule—foll. 27).

183 Bede’s Life of St Cuthbert, etc. (“saec. ix in.”—Anglosaxon minuscule—foll. 96).

193 Ambrosii Hexaemeron (written in the Corbie ab-script by more than one scribe—foll. 170). ‘Liber sanct* *am**s.’

197 Gospels (fragmentary) of St Luke and St John (Insular half-uncial—by more than one scribe—foll. 36).

304 Juvencus (“saec. vii–viii”—uncial—foll. 115).

*320 (part ii) Canones Poenitentiales (probably written in Brittany—“saec. ix”—foll. 54).

334 Origenes super Lucam (written in the Laon az-script by many scribes—foll. 111).

List of abbreviations in ‘Rev. Bibl.’ 24, 25.

399 Juliani Toletani Prognostica (“saec. ix ant.”—by more than one scribe).

CAMBRIDGE, Trinity College Library.

216 Pauline Epistles (from Durham—‘de manu Baedae,’ by a not impossible tradition—in Anglosaxon minuscule—foll. 67).

The interlinear glosses, perhaps as old as the text, are by more than one scribe.

368 Isidori Etymologiae (written in 833 in Anglosaxon minuscule—foll. 146). On the provenance see p. 213.

CARLSRUHE, Grossherzogliche Bibliothek. The Reichenau collection comes from Reichenau (Augia maior), a monastery on an island in the Lake of Constance.

Reichenau 57 Isidori Etymologiae XIII–XX (written in N. Italy, possibly Verona, in “saec. viii” in a unique type of early minuscule—foll. 90).

List of abbreviations in Holder’s article in ‘Mélanges Chatelain.’

Reichenau *99 (foll. 37–108) Glossaries (“saec. viii”).

Reichenau *112 Grammatica varia (“saec. viii–ix”—foll. 115).

Reichenau 119 'Jerome' (Pelagius) on Pauline Epistles, foll. 1-148 ("saec. ix"—by many scribes).

The abbreviations I owe to Prof. Souter.

Reichenau 132 Priscian ("saec. ix"—Irish minuscule—foll. 107).

Full list of abbreviations in 'Ir. Min.'

Reichenau 167 Beda de Temporum ratione, etc. (written between 836 and 848, perhaps actually in 848, in Irish minuscule—foll. 49; but foll. 5-12, in Continental minuscule, belong to a different MS.).

Full list of abbreviations in 'Ir. Min.'

Reichenau 191, foll. 1-116, Quaestiunculae super Evangelia ("saec. viii-ix"—by more than one scribe).

Reichenau 195 Augustini opuscula ("saec. ix"—Irish minuscule—by more than one scribe—foll. 47).

Full list of abbreviations in 'Ir. Min.'

Reichenau 221 Gregorii Homiliae ("saec. viii ex."—by more than one scribe—foll. 192; the first and third parts, foll. 1-53 and 108-192, are in Continental minuscule; the second, foll. 54-107, in Anglosaxon half-uncial).

Reichenau 222 (1) Apocalypsis et Epistolae Canonicae; (2) Primasius in Apocalypsin ("saec. viii ex." and "ix in."—by more than one scribe—foll. 224).

Reichenau 248, foll. 1-101, Glossae, etc. ("saec. viii-ix").

Reichenau 253 Hieronymus in Matthaëum (according to Traube, of "saec. vii-viii"—"between French half-uncial and minuscule"—foll. 183).

CASSEL, Landesbibliothek. A number of the Fulda MSS. passed to Cassel.

theol. F 21 Hieronymus in Ecclesiasten (from Fulda—Anglosaxon half-uncial—by more than one scribe—foll. 63).

theol. F 22 Hieronymus in prophetas minores (from Fulda—"saec. viii-ix"—Anglosaxon minuscule—by more than one scribe—foll. 38).

theol. F 24, foll. 51-72, Primasius in Apocalypsin (from Fulda—Anglosaxon half-uncial—probably by more than one scribe).

A twelfth century scribe, who has made foll. 1-50 palimpsest, has tampered with the abbreviations as well as the text.

theol. F 30 Augustini Soliloquia (from Fulda—"saec. ix"—partly in Anglosaxon minuscule, partly in Caroline—foll. 56).

theol. F 49, foll. 1-87, Origen's Homilies on the Books of Kings (from Fulda—"saec. ix").

theol. F 54 Liber Sapientiae, etc. (from Fulda—Anglosaxon minuscule of "saec. ix" by more than one scribe—foll. 76).

Contains the Hildebrand fragment.

theol. F 65 Hegesippus (from Fulda library—half-uncial—foll. 156).

The corrections in Anglosaxon minuscule seem to resemble Boniface's marginalia in the Codex Fuldensis at Fulda.

theol. O 5 Apocalypsis; Homiliae in Apocalypsin (from Fulda library—"saec. viii"—by more than one scribe—*fol.* 82).

According to Traube ('*Nom. Sac.*' p. 233) probably written in South France.

theol. Q 1 Canones Apostolorum (from Fulda—"saec. ix"—by more than one scribe).

theol. Q 2 Bede's History (from Fulda—Insular minuscule—"saec. viii"—*fol.* 50).

theol. Q 6 Juliani Toletani Prognostica (from Fulda—Anglosaxon minuscule—"saec. ix"—*fol.* 51).

theol. Q 10 Augustinus in Librum Proverbiorum; Homiliae (from Fulda—"saec. viii"—by more than one scribe—*fol.* 142).

theol. Q 24 Canones Apostolorum (from Fulda—"saec. ix ant.—*fol.* 59).
With the Glossae Cassellanae.

CAVA, Biblioteca della Badia.

*2 Isidore's Etymologies (written, probably at Monte Cassino, 778-797, in Beneventan minuscule).

CHELTENHAM, Phillipps Library.

386 Hippocrates ("saec. ix").

8071 Aldhelm ("saec. viii"—Anglosaxon large minuscule—*fol.* 25).

8400 The Homiliary of Ottobeuren (from Ottobeuren in Swabia—"saec. viii." The leaves are not numbered).

12261 Augustini varia; Commodiani carm. apolog. (from the S. Croce in Gerusalemme¹ library, Rome—"saec. viii ex."—*fol.* 197).

Possibly the first part of Berlin Phill. 1825.

17849 Concilia (part i, *fol.* 3-62—"saec. viii"—between half-uncial and minuscule; part ii, *fol.* 63-94, minuscule of "saec. viii-ix").

COLMAR, Stadtbibliothek. A number of MSS. of Murbach Abbey in Alsace passed to Colmar.

38 Gospels and Epistles (from Murbach—"saec. viii."—The Gospels, *fol.* 1-172, are in Continental minuscule, by more than one scribe; the Epistles, *fol.* 173-238, are in Anglosaxon minuscule, by more than one scribe).

39 Isidorus de Ortu et Obitu Patrum, de Mystica Numerorum Sign. (from Murbach—"saec. viii"—by more than one scribe—*fol.* 180).

40 Gregorii Cura Pastoralis (from Murbach—"saec. ix"—by many scribes).

82 Cassiani Collationes (probably from Murbach—"saec. ix in."—by more than one scribe—*fol.* 75).

COLOGNE, Dombibliothek. Most of the MSS. probably were

¹ See below, s.v. 'Rome, Biblioteca Vittorio Emanuele.'

written at Cologne; one batch of them in the time of Archbishop Hildebald, 795-819.

40 Pseudo-Chrysostomus in Matthaicum ("saec. ix"—by more than one scribe—foll. 71).

41 Johannes Constantinus in Ep. ad Hebraeos (written for Hildebald by more than one scribe—foll. 175).

43 Hieronymi Praefationes in libros V. T. ("saec. viii"—between half-uncial and minuscule—foll. 167).

*51 Hieronymus in Ezechielem (written for Hildebald by many scribes—foll. 208).

*54 Hieronymi varia (written for Hildebald—foll. 163).

55 Hieronymus in Michaeam, etc. (written for Hildebald by many scribes—foll. 144).

63 Augustinus in Psalmos (written for Hildebald by three nuns—foll. 264).

*67 Augustinus in Psalmos (written for Hildebald by a number of nuns—foll. 183).

74 Augustinus de Doctrina Christiana, etc. (written for Hildebald by more than one scribe—foll. 167).

76 Augustini opuscula ("saec. viii"—by more than one scribe—foll. 222).

83^u Isidori varia; Scholia in Aratea, etc. (written for Hildebald, probably in 805, by a number of scribes—foll. 219).

The scribe of foll. 110-125 uses Insular [Irish?] abbreviations.

91 Canones ("saec. viii"—by more than one scribe—foll. 112).

*92 Gregorii Epistolae (written for Hildebald by more than one scribe—foll. 180).

98 Isidori Quaestiones ("saec. viii med."—by more than one scribe—foll. 166).

106 Alcuini varia (foll. 74; of these foll. 48-60 in Anglosaxon minuscule, the rest in Caroline).

This seems to be the MS. prepared at Tours in a hurry by Alcuin in 802 for Bp Arno of Salzburg. An extraordinary number of scribes (about 20) have been employed on it.

108 Homiliae Patrum (written for Hildebald by more than one scribe).

*165 Vitae Patrum (half-uncial).

*166 Rhetorici (uncial).

210 Collectio Canonum Hibernensis ("saec. viii"—by many scribes—foll. 151).

212 Collectio Canonum (half-uncial—foll. 170).

213 Collectio Canonum (Insular half-uncial—by more than one scribe—foll. 143).

The last three lines of each page are in Insular large minuscule.

DARMSTADT, Grossherzogliche Bibliothek.

896, foll. 219-241, Augustinus de Anima Quantitate (from Reichenau—"saec. ix").

DONAUESCHINGEN, Fürstliche Bibliothek.

18 Orosius ("saec. viii"—written in the Corbie ab-script by many scribes—foll. 190).

DOUAI, Bibliothèque Publique.

12 Gospels (from Marchiennes Abbey, near Douai—"saec. viii-ix"—foll. 113).

In the explicit of the Index to St Mark's Gospel, *explicitū capitula secund̄ Marc̄*, the first and third words are written in Runes¹.

DRESDEN, Königliche Bibliothek.

A 145^b Pauline Epistles (the Codex Boernerianus), a Greek text with interlinear Latin version (associated with the circle of Sedulius, the ninth century Irish missionary scholar—the Latin version in Irish minuscule).

Full list of abbreviations (from the facsimile) in 'Ir. Min.'

DUBLIN, Irish Academy Library.

St Columba's Psalter (the 'Cathach') (Irish half-uncial—foll. 58).

Canon Lawlor furnished me with a list of the abbreviation-symbols

D II 3 (1) The Stowe Missal (Irish half-uncial—pp. 112. But pp. 108 sqq., containing an Irish Tract on the Mass, seem later, and throughout the MS. blank spaces have been filled by a possibly contemporary scribe, Moelcaich).

On the date (probably saec. ix in.) and the provenance (probably Tallaght monastery, near Dublin) see Sir Geo. Warner's preface to vol. xxxii of the Hen. Brad. Soc. Publications, where a full list of the abbreviations is given.

D II 3 (2) The Stowe St John. Excerpts from St John's Gospel, bound up with the Stowe Missal (Irish 'cursive' like that of the Book of Dimma—foll. 11).

The Librarian collected the abbreviations for me.

*24 Q 23 The Domnach Airgid MS., said to have been given by St Patrick to St MacCarthen, Bishop of Clogher (from Clones, the successor-church to Clogher—Irish uncial).

DUBLIN, Trinity College Library.

A I 6 The Book of Kells (from the monastery of Cennanus or Kells in Meath—Irish half-uncial—foll. 339).

A IV 5 The Book of Durrow (Irish half-uncial—foll. 245).

A IV 6 The Garland of Howth or 'Codex Usserianus alter' (Irish half-uncial or large minuscule—foll. 86).

A IV 15 The Ussher Gospels or 'Codex Usserianus primus' (Irish half-uncial—foll. 180).

A IV 20 The Book of Mulling (St John's Gospel written by St Moling,

¹ Runes are also employed in the Evangeliary of St Vaast Abbey, Arras, described by Delisle ('L'Évangélaire de Saint Vaast d'Arras,' Paris, 1888), etc.

who died in 696; the first three Gospels written mainly by two scribes, who may be somewhat later—Irish minuscule).

The Preface, foll. 18–28, seems a later addition. Foll. 95–98 belong to a different MS. of the Gospels. Full list of abbreviations in 'Ir. Min.'

A iv 23 The Book of Dimma (the first three Gospels in Irish 'cursive' written by Dimma; the fourth Gospel in Irish minuscule).

There was a famous scribe Dimma who wrote a copy of the Gospels for St Cronan of Roscrea in Tipperary in the 7th century. But the name is not rare. Full list of abbreviations in 'Ir. Min.'

The Book of Armagh or 'Canon of Patrick' (written at Armagh in "807," i.e. 808, by Ferdornach [but foll. 1–19 probably by another scribe] in Irish minuscule—foll. 222).

The list of the abbreviations, given in 'Ir. Min.,' may be supplemented from the apograph of the MS. by Prof. Gwynn (Dublin, 1914).

(N.B. Gwynn's numbering of the pages substitutes "fol. 2," etc., for fol. 1, etc. So that a deduction of one from his numeration must always be made.)

DURHAM, Chapter Library. These MSS. were probably written in the North of England.

A ii 16 Gospels (uncial, both of Continental and of Insular type, and Insular half-uncial—foll. 136).

A ii 17 Gospels (Insular half-uncial—probably by more than one scribe—foll. 109).

B ii 20 Cassiodorus in Psalmos (between Insular half-uncial and minuscule—foll. 265).

DÜSSELDORF, Landesbibliothek.

*B 3 Alcuin's extracts from Augustine, Isidore, etc. (from Essen—written in the Corbie ab-script by more than one scribe—foll. 307).

EINSIEDELN, Klosterbibliothek. The monastery was founded in the tenth century. Some of the MSS. have been ascribed, with some probability, to Pfäfers, a neighbouring monastery.

18 Commentarius in Psalmos ("saec. viii–ix"—by more than one scribe—pp. 333).

27 Ascetica, part i (foll. 1–24, of "saec. viii");

*part ii (foll. 25–140, of "saec. viii–ix").

157 Gregorius in Ezechielem ("saec. viii"—pp. 291).

199 (see below).

264, foll. 1–125 Clementis Recognitiones ("saec. ix").

281 (pp. 1–178) and 199 (pp. 431–526) Ascetica ("saec. viii med."—by more than one scribe).

347 Rufini Historia Ecclesiastica ("saec. viii"—pp. 458).

ÉPINAL, Bibliothèque Publique.

6 Pseudo-Jerome on the Pauline Epistles (from Moyenmoutier, Vosges—"saec. ix in."—by more than one scribe—foll. 176).

The list of abbreviations I owe to Prof. Souter.

7 (foll. 94–107) The Épinal Glossary (from Moyenmoutier—written in Anglosaxon half-uncial, approximating to large minuscule, of "saec. viii in.").

To the list of abbreviations in Sweet's edition add $\bar{p}p$ 'propter.'

68 Hieronymi Epistolae (from Murbach—written¹ in 744 by many scribes—foll. 209; but foll. 1–3 are later).

ESCURIAL, Real Biblioteca.

s.n. Augustinus de Baptismo (from Sponheim, but probably originally from Seville—uncial, with marginalia in 'ancient minuscule').

In the marginalia of fol. 69^r *patientia* is written with the characteristically Spanish form of the letter *t* (resembling *c*) after an *a*. Similarly, fol. 81^r, *attende*, etc.

a I 13, foll. 1–187, Regulae Monasticae (written in 912 or 812 in Visigothic minuscule by many scribes).

& I 14 Isidori Etymologiae; Hieronymus de Div. Quaest. ("saec. ix"—Visigothic minuscule—by more than one scribe).

P I 7 Isidori Etymologiae (from Salamanca—'Adefonsi principis,' i.e. either Alfonso II of 795–843 or Alfonso III of 848–912—Visigothic minuscule—by at least three scribes—foll. 322).

R II 18 Isidorus de Natura Rerum; Festus; Prosper (the Codex Ovetensis) (from Oviedo, but originally from Toledo. The first part is in Visigothic uncial; the second in Visigothic minuscule, with passages in cursive. The minuscule part must be earlier than 779, since there is an entry in this part regarding a solar eclipse of that year. Foll. 95).

R III 25, foll. 1–166, Basilius ("saec. ix"—Visigothic minuscule).

T II 25 Isidori Sententiae ('Adefonsi principis'—Visigothic minuscule—foll. 128).

ESSEN, Münsterkirchenschatz.

Gospels ("saec. ix in."—by many scribes—foll. 187; but foll. 170–187, which are later, I ignore).

FLORENCE, Biblioteca Mediceo-Laurenziana.

xxxix 1 The Medicean Virgil.

Dr Rostagno gave me an exact list of the ancient Notae used in the Scholia. See my 'Additions and Corrections.'

xlv 15 Tib. Cl. Donatus' Commentary on Virgil (saec. ix in. Part i, foll. 1–56, in Anglosaxon minuscule; part ii in Caroline minuscule).

Beautiful script with wonderfully few abbreviations.

lxv 1 Orosius (uncial—foll. 189).

¹ 'Anno III regni Childirici,' i.e. either 662 or 744. The former date seems to be excluded by the use of *nri* 'nostri' along with *ni*.

'Confectus codex in statione magistri Viliario antiquarii.'

Dr Rostagno gave me an exact list of the ancient Notae in the 'ancient minuscule' marginalia. See my 'Additions and Corrections.'
LXXIII 41 Dioscorides (in Beneventan minuscule of "saec. viii-ix"—
foll. 129).

Am. 1 The Codex Amiatinus of the Bible (written at Jarrow or Wearmouth in the abbacy of Ceolfrid, 690-716—uncial—foll. 1029).

At end of Index to *Leŕiticus o κυρισ Σερβανδοσ αιποιησεν*. Insular abbreviation is used, a fact which has been ignored or even misstated by many critics.

Ashburnham 60 Ambrose on St Paul's Epistles (foll. c. 70—"saec. viii"—
—Insular minuscule like that of the second scribe of Vat. lat. 491).

An eleventh cent. corrector has tampered with the abbreviations.

S. Marc. 611 Origen's Homilies ("saec. viii-ix"—Anglosaxon minuscule).

FULDA, Landesbibliothek. The three MSS. connected with St Boniface (died 755) come from Fulda Cathedral.

D 1 Codex Theodosianus; Formulae Andecavenses (from Constance—"saec. viii"—by more than one scribe—foll. 185).

Bonif. 1 New Testament, the 'Codex Fuldensis' (written at Capua in 546 in uncial script and corrected by Victor, Bishop of Capua).

The occasional Insular (Anglosaxon) minuscule marginalia seem to be by the hand of St Boniface. Full list of their abbreviations in 'Ir. Min.,' p. 11.

Bonif. 2 Theologica varia; Isidori Synonyma ('ego Ragyndrudis ordinavi librum istum.' Hence called the 'Ragyndrudis Codex') ("saec. viii in."—written in the Luxeuil type of Merovingian minuscule by more than one scribe).

With this volume, by a very probable tradition, St Boniface defended himself when he was killed. It has deep sword-cuts in parts.

Bonif. 3 Gospels (probably Boniface's pocket-copy—Insular 'cursive'—'Cadmug scripsit'; but possibly by more than one scribe—foll. 65).

On the provenance see p. 321. The subscription (with the Irish name 'Cadmug') may have been transcribed, like the Irish glosses, from the original (cf. K. Meyer in 'Zeitschr. Celt. Phil.' 8, 174). Full list of abbreviations in 'Ir. Min.'

GENEVA, Bibliothèque Publique.

21 Beda in Acta Apostolorum (from Murbach—"saec. viii-ix"—by more than one scribe—foll. 196).

GLASGOW, University Library.

Hunter T iv 13 Medica varia ("saec. viii-ix"—by more than one scribe).

GOTHA, Herzogliche Bibliothek.

*I 18 Gospels (probably from Echternach rather than Murbach—Anglosaxon half-uncial—foll. 232).

*I 21 Gospels (from Mayence—"saec. ix").

I 75 (part i, foll. 1-70) Sedulius; Aldhelm, etc. (from Murbach—"saec. viii-ix"—Ags. half-uncial and minuscule; but 20^v-22^r in Caroline minuscule).

I 75 (part ii, foll. 70-122) Dionysian Canons ("saec. vii"—half-uncial—perhaps of Burgundy).

I 85 Canones Murbacenses (from Murbach—saec. viii-ix—by more than one scribe).

I 101 Eutropius (foll. 1-40); Frontinus (from Murbach—"saec. ix"—by more than one scribe).

II 193 Fragment (Ags. large minuscule).

HAGUE, Museum Meermanno-Westreenianum (containing part of the Meerman Library).

I Philippus' Commentary on Job (probably from Metz—by very many scribes—"saec. viii med."—foll. 199).

9 Collectio Canonum (possibly from Verona—by many scribes—"saec. viii ex."—foll. 197).

HEREFORD, Cathedral Library.

P I 2 The Hereford Gospels (Insular large minuscule—foll. 135).

Full list of abbreviations in 'Wel. Scr.'

P II 10 (flyleaves) Fragment of Commentary on St Matthew's Gospel (uncial—foll. 2).

IVREA, Biblioteca Capitolare.

I Gregorii Cura Pastoralis (in the Luxeuil type of Merovingian minuscule—foll. 148).

At the beginning is the dedication, fantastically multiplied on a 'chess-board' background: DESIDERIVS PAPA. VIVAT DEO. This can hardly be anyone else than Desiderius, Bp of Ivrea, c. 690. But the Luxeuil type of script offers a difficulty. (See below on Verona 40.) In the margin at the beginning of the Index: multos annos Petronem diaconem Deus conservet. amen.

42 (part i, to fol. 55^v) Bede de Temp., etc. (written in 813); (part ii=foll. 57^r—111) Canons (apparently contemporary).

*99 Gospels (written "saec. viii-ix" in North Italian minuscule, but the first quaternion [a subsequent addition?] in Caroline).

LAMBETH (see 'London').

LAON, Bibliothèque de Laon.

*24 Hieronymi Interpretationes Nom. Hebr. (presented to Laon Cathedral by Bishop Dido, c. 880—by more than one scribe).

26 Cassiodorus in Psalmos ("saec. ix in."—Irish minuscule—by more than one scribe. The flyleaves shew Irish minuscule of "saec. viii-ix").

68 Hieronymus in Matthaeum ("saec. ix ant."—by more than one scribe).

81 Commentary (by Joh. Scottus?) on St John's Gospel (with corrections in Insular minuscule by Johannes Scottus himself or his comrades—Caroline minuscule—by more than one scribe).

- 96 Clementis Expositiones (written apparently at Laon, "saec. ix"—
 foll. 68).
- 137 Orosius (Laon az-script—foll. "140," really 130).
 List of abbreviations in 'Rev. Bibl.' 24, 25.
- 201 Glossary; Canons (written apparently at Cambrai, in the bishopric
 of Thierry, 831–863, by many scribes—foll. 112).
- 288 Augustini Opera ("saec. ix in."—by many scribes—foll. 90).
- 319 Taionis Sententiae (written apparently at Laon—"saec. ix in."—
 foll. 180).
- 328^{bis} Cassiani Institutiones ("saec. ix"—by more than one scribe—
 foll. 146).
- 423 Isidorus de Natura Rerum (Laon az-script—by more than one
 scribe—foll. 79). List of abbreviations in 'Rev. Bibl.' 24, 25.

LEON, Biblioteca Catedral.

*15 (palimpsest) Lex Romana Visigothorum (the 'Leon Palimpsest')
 ("saec. vi"—Visigothic uncial).

I take the abbreviations from the facsimile of this part of the
 MS., Madrid, 1896. There are also 40 leaves of palimpsest Biblical
 fragments in half-uncial of "saec. vii."

LEYDEN, Universiteitsbibliotheek.

67 Prisciani Periegesis et Grammatica (from Egmont Abbey—written in
 838 in Irish minuscule by many scribes—foll. 218).

Full list of abbreviations in 'Ir. Min.'

- 67 D, fol. 51 Glossary fragment (Insular minuscule of "saec. viii–ix").
- 67 E Glossary ("saec. ix"—by more than one scribe—foll. 65).
- *67 F Glossary ("saec. viii–ix"—by many scribes).
- 114 Codex Theodosianus (from Rheims—"saec. ix in."—by many scribes).
- Scaliger. 28 Bede (from Flavigny in the diocese of Autun—saec. ix in.—
 by more than one scribe). The abbreviations are, to a great extent, Insular.
- Voss. F 4 Pliny (from St Denis—"saec. ix"—Anglosaxon minuscule).
- Voss. F 26 Glossaries (from Ghent—"saec. viii–ix"—foll. 48).
- Voss. F 30 Lucretius, the 'Codex Oblongus' (from Mayence—"saec. ix
 med.>"). One of the correctors uses Anglosaxon script.
- Voss. *F 58 Verecundus ("saec. ix"—by more than one scribe).
- Voss. F 73 Nonius Marcellus (from Tours—"saec. ix"—by many scribes).
- Among the abbreviations are: *d̄r* 'dicitur,' *ōm̄s* 'omnis' (fol. 133^v),
p̄ 'post' (not rare), *q̄* 'qui' (fol. 128^v), *q̄* 'quae' (e.g. fol. 127^v), *q̄nm̄*
 and *q̄m̄* 'quoniam,' *ūl* 'vel' (frequent), *or̄* (as well as the normal
 symbol) 'orum,' *t̄* 'tur' (e.g. 'Turpilius'), *m̄* 'mus.' *N̄ri* 'nostri.'
- Voss. F 111 Ausonius, Paulinus, etc. (from Lyons—"saec. ix"—Visi-
 gothic minuscule).
- Voss. Q 2 (fol. 60) Fragment of Boethius' translation of Porphyrius'
 Isagoge ("saec. ix ex."—Welsh minuscule).
- Probably part of Berne C 219, frag. 4.

Voss. *Q 5 Ydacius (apparently from St Gall—"saec. ix in.").

Part of Vat. Reg. 713.

Voss. Q 60 Liber Pontificalis (from Rheims—"saec. viii-ix"—foll. 122).

Voss. Q 63 Gregory of Tours ("saec. viii"—by many scribes, some of whom use Merovingian minuscule—foll. 93).

Voss. Q 69, foll. 7-45 Fortunatus; Glossaries (from St Gall(?)—"saec. viii"—by more than one scribe).

Voss. *Q 106 Symphosius ("saec. ix").

On fol. 1 a Canons fragment of "saec. viii."

Voss. Q 110 Eusebii Chronica (written at Micy in the abbacy of Peter [840-859]—foll. 166).

LICHFIELD, Cathedral Library.

The St Chad Gospels (from Llandaff—Insular [Welsh?] half-uncial—foll. 110). Many later entries in Welsh minuscule of saec. ix and x. Full list of abbreviations in 'Wel. Scr.'

LIÈGE, Bibliothèque de l'Université.

306 Jerome's Quaest. Hebr.; Bede on Books of Kings (from St Trond—written by more than one scribe in 834—foll. 113; but foll. 106-111 are late).

LONDON, British Museum.

Add. 5463 Gospels (written for 'Ato' [i.e. Atto abbot of S. Vincenzo al Volturno, 739-760; for there are Beneventan minuscule additions and corrections]—uncial).

Add. *10546 The 'Alcuin' Bible (written in Tours minuscule of "saec. ix med." by more than one scribe—foll. 449).

Add. 11878 Gregorii Moralia (Luxeuil type of Merovingian minuscule—foll. 78).

Add. 11880 Vitae Sanctorum (perhaps from Bavaria—"saec. ix"—foll. 240).

Add. 15350 Pelagius fragment (from the binding of a Winchester MS.—uncial).

Add. 18304, foll. 2, 3, 100, 101, +18322, fol. 2, +18344, fol. 2, +18347, fol. 2, +18349, fol. 2, +18350, fol. 150 Theological fragments ("from the Tyrol"—"saec. viii").

Add. 18332 Theologica varia (apparently from the monastery of S. Maria at Victering in Carinthia—"saec. ix post."—by many scribes—foll. 178).

Add. 24143 Gregorii Moralia ("saec. viii post."—foll. 59).

Add. 29272, foll. 1 and 169 Fragment of Gelasian Sacramentary ("saec. viii").

Add. 29972, foll. 26-38 Augustini Sermones (Luxeuil type of Merovingian minuscule).

Add. 30852 Orationale (from Silos, in the diocese of Burgos—Visigothic minuscule of "saec. ix ex."—by more than one scribe—foll. 115).

Add. 31031 Gregorii Moralia (from Ottobeuren in Swabia—written in the Laon az-type by more than one scribe—foll. 145).

List of abbreviations in 'Rev. Bibl.' 24, 25.

Add. 37518 (flyleaves) Fragments (Insular uncial).

Add. 37777 Fragment (one leaf), apparently of a Ceolfrid Bible (uncial).

Burn. 340 Origen's Homilies (from Corbie—rude uncial—foll. 60).

Cotton Cal. A xv, foll. 1–117 Jerome; Computus, etc. (written apparently in France in 743 [unless transcribed from an original of that date] by more than one scribe; but foll. 38^r–41^r, 65^r–72 are later).

Really two MSS.: (1) foll. 1–64, (2) foll. 73–117. The first seems of the same age as the second. On fol. 107^r 'quotus annus est ab incarnatione dñi ñi ihū xpi. DCCXLIII....Et primus annus Childerici regis Francorum.'

Cotton Claud. C vii The Utrecht Psalter (written, probably at Rheims, in Carolingian Rustic Capitals. At the end some leaves in uncial [cf. Traube in 'Neues Archiv' 27, 274]).

Cotton Nero A ii, foll. 14–45 (formerly "12–43") Theological Tracts (written, perhaps at Verona, in 767¹; or transcribed, somewhat later, from an original of 767).

Cotton Nero D iv The Lindisfarne Gospels or 'St Cuthbert's Gospels' (written, according to a 10th century tradition, by Eadfrith, presumably before 698, the year when he became Bishop of Lindisfarne—Insular half-uncial—foll. 258. The Anglosaxon interlinear translation, "saec. x," I ignore).

Cotton Otho A i Concilia fragments (Ags. half-uncial—illegible through fire).

Cotton Otho C v Gospel fragments (Insular half-uncial—64 foll., illegible through fire).

Cotton Tib. A xiv Bede's History ("saec. viii"—Anglosaxon minuscule—foll. 201).

Cotton Tib. A xv, foll. 175–180 Junilius de Part. Div. Leg. ("saec. viii"—Insular [Anglosaxon?] minuscule, mostly illegible through fire).

Cotton Tib. C ii Bede's History (perhaps from Durham—"saec. viii ex."—Anglosaxon minuscule—by more than one scribe—foll. 158).

Cotton Vesp. A i "St Augustine's" Psalter (from Canterbury—"saec. vii–viii"—uncial—foll. 160. The later Kentish translation, in Anglosaxon minuscule, I ignore).

Cotton Vesp. B vi, foll. 104–109 Miscellanea (written in Mercia between 811 and 814 in Anglosaxon minuscule).

Egerton 609 Gospels (from Marmoutier, near Tours—"saec. ix in."—by more than one scribe—foll. 102).

Egerton 1934 Fragment of Isidori Pacensis Chronicon ("saec. ix in."—Visigothic minuscule, now very illegible—2 foll.).

Egerton 2831 Jerome on Isaiah (from Tours—"saec. viii"—foll. 1–109 in Continental, foll. 110–143 in Anglosaxon minuscule).

If, as seems likely, Cologne 106 belongs to Alcuin's time, this MS. must be earlier than Alcuin.

¹ The Keeper of the MSS. has identified the year for me.

Harley 2788 Codex Aureus of the Gospels (uncial and minuscule—by more than one scribe—*fol.* 208).

Harley 2790 Gospels (in Tours calligraphic minuscule—given by Bp Herimann [841–860] to Nevers—*fol.* ‘271,’ really 262).

Harley 2965 The Book of Nunnaminster, i.e. Lessons and Prayers (probably from Winchester—“*saec. viii*”—Anglosaxon half-uncial or large minuscule—*fol.* 40).

Harley 3034 Isidore extracts; Augustine’s Enchiridion, etc. (with a later gloss [*fol.* 66^v] in the Middle Frankish dialect—“*saec. viii*”—*fol.* 96).

Harley 3063 Theodorus in Epistolas S. Pauli (from Cues library—written in the Corbie ab-script by more than one scribe—*fol.* 192).

Harley 5041 (part i) Theological Tracts (“*saec. vii*”—*fol.* 1–8^r in Merovingian minuscule, *fol.* 8^v–78^v in uncial).

Harley 5041 (part ii) Life of St Furseus (*fol.* 79–99) (“*saec. viii*”).

Harley 5792 The Cyrillus Glossary (from Cues library—uncial).

Harley 7653 Litany (“*saec. viii–ix*”—Insular half-uncial or large minuscule—7 *fol.*).

Royal (or Reg.) 2 A xx Lectionary (“*saec. viii*”—Anglosaxon half-uncial or large minuscule—by many scribes—*fol.* 52).

Royal 1 B vii Gospels (“*saec. viii*”—Anglosaxon half-uncial—probably by more than one scribe—*fol.* 155).

Royal 1 E vi The Canterbury Gospels (from Canterbury—“*saec. viii ex.*”—Anglosaxon half-uncial or large minuscule—by many scribes—*fol.* 77).

LONDON, Lambeth Palace Library.

s.n. The Macdurnan Gospels, written by Maelbrigte Mac Durnan, abbot of Iona, of Armagh and of Raphoe, who died in old age in 927 (probably written by him at Armagh, c. 900—Irish minuscule—12^{mo}).

The Librarian collected the abbreviations for me.

218, *fol.* 131–208 Alcuin’s Letters (from Bury St Edmunds—Anglosaxon large minuscule—“*saec. ix*”).

LONS-LE-SAULNIER, Archives du Département.

Beda in Lucam (written at St Claude, Jura, in the abbacy of Authelmus [804–815]—*fol.* 232).

LUCCA, Biblioteca Capitolare.

490 Eusebii Chronica, etc. (written probably at Lucca, c. 800—uncial and minuscule of various types, some quite unique, some identical with early Visigothic minuscule—*fol.* 354).

LUXEMBURG, Landesbibliothek. Some of the Echternach MSS. passed to Luxemburg.

44 Gregorii Dialogi (from Echternach—“*saec. ix in.*”—*fol.* 129).

68 Augustinus in Psalmos (from Echternach—“*saec. viii–ix*”—probably by more than one scribe—*fol.* 142).

LYONS, Bibliothèque de la Ville. Probably most of the MSS. were written at Lyons or in its neighbourhood. Some were given by Leidrad, 798-814, to the Abbey of Ile-Barbe. He established a school of calligraphy at Lyons.

*414 (484) Flori explanationes in Epistolas S. Pauli (perhaps Florus' autograph copy, saec. ix in.—foll. 203).

*443 (372) Origen on Genesis, etc. (uncial, half-uncial, minuscule both Visigothic and French).

523^{bis} (607) Augustini Civitas Dei (half-uncial with marginalia in 'ancient minuscule,' etc.—foll. 138).

524 (608) Augustinus de Natura et Gratia, etc. (given by Leidrad—with his autograph entry on fol. 1^r. Foll. 168).

526 (610) Augustinus contra Faustum (given by Leidrad—foll. 155).

MADRID, Biblioteca Nacional. The Toletani codices come from Toledo Library.

Tol. 2, 1 Bible (originally from Seville—"saec. viii ex."—Visigothic minuscule—foll. 378).

Tol. 10, 25 Vitae Patrum (written in 902 in Visigothic minuscule—foll. 263).

Tol. 15, 8 Isidori Etymologiae ("saec. viii ex."—Visigothic minuscule—foll. 163).

Tol. 15, 12 Isidorus de Summo Bono (written in 915 in Visigothic minuscule).

MADRID, Biblioteca d. Academia de la Historia. The MSS. of San Millan de la Cogolla, in the diocese of Calahorra, passed into this library. The leaves of the MSS. are often not numbered.

20 Bible (from San Millan—"saec. ix"—Visigothic minuscule).

24 Cassiani Collationes (from San Millan—written, apparently in 917, in Visigothic minuscule).

25 Isidori Etymologiae (from San Millan—written in 946 in Visigothic minuscule).

44 Gregorii Sententiae (foll. 16-253) (from San Millan—"saec. ix"—Visigothic minuscule).

60 Theologica varia (from San Millan—"saec. ix"—Visigothic minuscule).

MAESEYCK, Église Sainte Cathérine.

Gospels (written, according to a probable tradition, by Saints Harlinde and Herlinde for the Abbey of Alden-Eyck in "728"—Anglosaxon half-uncial—leaves not numbered).

MAIHINGEN, Fürstliche Bibliothek von Oettingen-Walderstein.

Gospels (Anglosaxon half-uncial—foll. 157).

The acrostic poem at the end offers LAURENTIUS (either the scribe or the head of the scriptorium) VIVAT SENIO. Zimmermann finds

connexion between the pictures of this MS. and of the Codex Epternacensis. This lends probability to the guess of Wattenbach ('Neues Archiv' 12, 234) that this Laurentius is the scribe of Paris 10837.

MANCHESTER, John Rylands Library.

15 Cypriani Epistolae (from Murbach—"saec. viii"—by many scribes—*fol.* 203).

116 Smaragdus on the Rule of St Benedict (possibly written at Silos, in the diocese of Burgos, in 945; but the script, Visigothic minuscule, seems earlier—*fol.* 185).

*194 Origenes in Epist. ad Rom. (from Beauvais—"saec. ix"—*fol.* 163).

METZ, Stadtbibliothek. Most of the MSS. come from Metz or the neighbourhood.

7 Bible ("saec. viii-ix"—*fol.* 359).

76 Prophetiae ("saec. ix"—Anglosaxon minuscule—by more than one scribe—leaves not numbered).

134 Theologica varia ("saec. viii"—by more than one scribe—leaves not numbered).

732 (frag. 13) Fragment ("saec. ix in.").

MILAN, Biblioteca Ambrosiana. Many of the MSS. of Bobbio monastery, founded by the Irish St Columban in 614, passed into this Library. Details of the abbreviations used in some of them are given in 'Zentr. Bibl.' 26, 298 sqq.

A 138 sup. (flyleaf) Grammatical fragment (from Bobbio—"saec. ix"—Irish minuscule).

B 31 sup. Isidorus de Diff., de Orth. (from Bobbio—not later than saec. ix in.—*fol.* 215).

A prayer added at the end belongs to 823-840.

*B 159 sup. Gregorii Dialogi (written at Bobbio c. 750—uncial—*fol.* 242).

C 5 inf. The Bangor Antiphonary (written¹ at Bangor in N. Ireland, when Cronan was abbot [680-691], in Irish half-uncial—*fol.* 36).

Full list of abbreviations in 'Ir. Min.'

*C 26 sup. Basilius (from Bobbio—half-uncial).

*C 77 sup. (part ii, *fol.* 133—end) Severianus (from Bobbio—half-uncial).

*C 98 inf. Maximi Homiliae (from Bobbio—large early cursive minuscule of N. Italy—by more than one scribe—*fol.* 146).

C 105 inf. Hegesippus (from Bobbio—partly in half-uncial, partly in large minuscule—*fol.* 219).

C 301 inf. Latin Translation of Theodorus' Commentary on the Psalms

¹ The script would allow provenance from Bobbio. But the use of a 'Continental' ligature like *st* (only once and that in the group *sti*) is too weak evidence (cf. W. Meyer in 'Nachr. Gött. Gesellsch.' 1903, p. 167) to overcome the evidence of the Bangor hymn which mentions Cronan.

(probably written at Bobbio—"saec. viii"—Irish minuscule—'Diarmait scripsit'; but possibly more than one scribe—*fol.* 146).

Some abbreviations of primitive type have been blindly transferred from the original. (See 'Ir. Min.' p. 79.) That St Columban himself was the author of the translation is something more than a mere guess. (See Ramsay in 'Zeitschr. celt. Philol.' 8, 447.)

*D 23 sup. Orosius (from Bobbio—half-uncial of Insular type).

D 268 inf. Ambrosius de Spiritu Sancto (from Bobbio—minuscule of cursive type—*fol.* 36).

*E 147 sup. Synodus Chalcedonensis (from Bobbio—half-uncial).

With palimpsest Fronto. Part of Vat. lat. 5750.

F 60 sup. SS. Patrum Sententiae (from Bobbio—"saec. viii"—Irish minuscule—by more than one scribe).

Full list of abbreviations in 'Ir. Min.'

H 150 inf. Victorius Aquitanus (from Bobbio—written c. 810 by more than one scribe).

I 1 sup. Junilius (*fol.* 1–45); De Proprietate Nominum (*fol.* 45–end) (from Bobbio—"saec. ix").

I 6 sup. Hieronymus de Auct. Psalm.; Augustinus de Dec. Chord.; Hieronymus ad Hydriam (from Bobbio—"saec. viii–ix").

I 61 sup. Gospels (written at Bobbio in Irish half-uncial on palimpsest leaves of Ulfila's Gothic translation of the Bible).

*I 101 sup. Eucherius, etc., with the Muratori fragment on the Canon (from Bobbio—uncial).

L 85 sup. Columella (Anglosaxon minuscule—"saec. ix in."—by more than one scribe).

L 99 sup. Isidori Etymologiae (from Bobbio—"saec. viii med."—by many scribes of great varieties of North Italian minuscule and cursive script).

O 212 sup. Gennadius, etc. (from Bobbio—Irish half-uncial with minuscule admixture—*fol.* 18).

*S 45 sup. Hieronymus in O.T. et V.T. (from Bobbio—half-uncial or large minuscule).

MILAN, Biblioteca Trivulziana.

688 Juliani Epitome (written at Novara before 800—leaves not numbered).

MODENA, Biblioteca Capitolare.

O 1 11 Isidori Chronica; Medica Varia (written in 800—N. Italian minuscule—leaves not numbered).

O 1 12 Canons (uncial—leaves not numbered).

O 1 17 Isidore's Etymologies (in N. Italian 'cursive' minuscule of a type found in Milan Ambr. L 99 sup.—"saec. viii med."—leaves not numbered).

MONTPELLIER, Bibliothèque de l'Université.

55 Passiones Sanctorum (from St Étienne Abbey¹, near Autun—"saec. viii–ix"—by many scribes).

¹ Founded in 843.

61 Gregorii Homiliae (from Troyes—"saec. ix").

69 Gregorii Moralia (Corbie ab-script—foll. 280).

Insular abbreviations are freely used. A full list is given in 'Rev. Bibl.' 22, 425.

84 Breviarium Alarici (from Couches in the diocese of Autun, written by Vulfinus in the bishopric of Martin, saec. viii—foll. 141).

141 (foll. 1-80, 95-135) Alcuin, etc. ("saec. ix in."—by more than one scribe).

*409 Charlemagne's Psalter (from Auxerre—saec. viii ex.).

MONTPELLIER, Bibliothèque de la Ville.

3 Gospels (from the Abbey¹ of St Guillem-le-Desert, or Gellone, near Montpellier—"saec. viii"—"N.E. France" minuscule—foll. 141).

MUNICH, Königl. Bibliothek. These MSS., mostly written in the monasteries of the adjacent region, shew us the abbreviations used in Bavarian scriptoriums. From Benedictbeuern Library comes a batch of MSS., written by her chaplains, which were given by Princess Kisyla, Charlemagne's sister, to a nunnery at Kochel, near Benedictbeuern.

210 Liber Calculatorius (from Salzburg—written apparently in 818 and probably by more than one scribe—foll. 163, of which however many consist of pictures, tables of numbers, etc.).

*1086 Vita S. Bonifatii (from Freising—"saec. viii-ix"—foll. 102).

3514 Passionale (from Augsburg—uncial, with parts in large minuscule—by more than one scribe—pp. 307).

3731 Gregorii Homiliae (from Augsburg—"saec. viii"—Anglosaxon minuscule—by more than one scribe—foll. 91).

4115 Lex Salica, etc. (from Augsburg—"saec. viii-ix"—by more than one scribe—foll. 67).

4542 Gregorii Homiliae (given by Princess Kisyla—by more than one scribe—foll. 256).

4547 Sermones (given by Princess Kisyla—foll. 250).

4549 Cassiani Collationes (given by Princess Kisyla—by more than one scribe—foll. 141).

4554 Passionale (given by Princess Kisyla—by more than one scribe—fol. 164).

4564 Alani Farfensis Homiliarium (given by Princess Kisyla—by more than one scribe—foll. 244).

4577 S. Pauli Epistolae, etc. (given by Princess Kisyla—foll. 95).

4582 Defensoris liber Scintillarum (from Benedictbeuern—"saec. viii"—foll. 77).

4614 Gregorii Cura Pastoralis (given by Princess Kisyla—foll. 143).

*6220 Libri Regum (from Freising—"saec. ix"—foll. 229).

¹ Founded in 804.

6224 Gospels (from Freising library, but probably written in Italy—uncial—foll. 251).

Written by Valerianus.

6228 Hieronymi nomenclator Hebraicorum liber (from Freising—"saec. viii"—by more than one scribe—foll. 41).

This MS. shews some Spanish symptoms.

6237 Gregory on Ezechiel (written at Freising in Anglosaxon minuscule, with portions in Bavarian minuscule—foll. 186).

Written by Peregrinus, the scribe of 6297 (q.v.).

6239 Job, Tobias, etc. (from Freising—"saec. viii"—foll. 103).

6243 Canones (from Freising—"saec. viii"—by more than one scribe—fol. 238).

Foll. 200–217 seem to be of "saec. ix."

6244 Canones (from Freising—"saec. viii-ix"—probably by more than one scribe—foll. 146).

*6250 Isidori Etymologiae (from Freising—"saec. ix"—by more than one scribe—foll. 280).

6262 Hrabanus Maurus in Paralipomena (written at Freising, 854–875—foll. 147).

6273 Ambrosius in Lucam (written at Freising, 812–834—foll. 224).

*6277 Gregorii Cura Pastoralis (from Freising—"saec. viii-ix"—foll. 154).

6278 Gregorii Moralia (from Freising—"saec. viii"—uncial and large minuscule—by more than one scribe—foll. 131).

6297 Gregorii Moralia (written at Freising, c. 780, in Anglosaxon minuscule, with passages in Bavarian minuscule—foll. 146).

A slovenly transcript, left uncorrected. The scribe, Peregrinus (the scribe also of no. 6237), has entered on the margin of fol. 67v (opposite a passage describing Job's undeserved calamities) *Arbeo episcopus, miserere Deus*, referring clearly to Bp Aribo (or Arbeo) of Freising (d. 784), who was persecuted in the latter years of his life by Duke Tassilo.

6298 Augustini Homiliae (from Freising—Anglosaxon large minuscule—by more than one scribe—foll. 114).

"Vel ipsius sancti Corbiniani (the first bishop of Freising, in 724) vel certe eius successoris immediati."

6299 Hieronymi Exhortatoria, etc. (from Freising—"saec. viii"—foll. 164).

*6308 Orosius (from Freising—"saec. viii-ix"—foll. 149).

6330 Doctrinae Patrum (from Freising—"saec. viii-ix"—by more than one scribe—foll. 71).

A manual, notable for its 'capricious suspension' (cf. p. 5, above).

6382, foll. 44–172 Gregorii Moralia.

The flyleaf at the beginning contains an apparently autograph entry by Erchanbert, Bp of Freising, 835–854. This gives us a 'terminus ante quem' for dating the MS.

6402 Juvenecus (from Freising—"saec. viii"—by more than one scribe—*fol.* 63).

6433 *Sententiae Patrum*; *Isidori Synonyma*; *Praedicatio* (apparently written at Freising—"saec. viii-ix"—Anglosaxon minuscule—*fol.* 69).

*12632 *Isidori liber Officiorum* (from Ranshofen—"saec. viii-ix"—*fol.* 106).

14077 *Cassiodorus in Psalmos* (from Ratisbon—"saec. ix"—*fol.* 302).
Vol. II is no. 14078, of *fol.* 286.

14080 *Isaiah and Jeremiah* (from Ratisbon—"saec. viii"—Anglosaxon large minuscule or half-uncial, with passages in Continental minuscule—*fol.* 112).

14096, *fol.* 1-99 *Isidori Prooemia* (from Ratisbon—"saec. viii"—large minuscule of Insular type—by more than one scribe).

14197 *Ezechiel, etc.* (from Ratisbon—"saec. viii-ix"—*fol.* 136).

14210 *Rabani Mauri Inst. Cleric.* (from Ratisbon—"saec. ix"—Anglosaxon minuscule, with passages in Continental—by many scribes—*fol.* 127).

*14252 *Glossarium, etc.* (from Ratisbon—"saec. viii-ix"—*fol.* 197).

Vol. II is no. 14277, of *fol.* 132.

14422 *Collectio Canonum* (from Ratisbon—"saec. viii-ix"—*fol.* 140).

14437 *Augustinus in Epist. I S. Johannis* (written in 823 by two Ratisbon scribes—*fol.* 109).

'*Librum hunc pro remedio animae meae ego in Dei nomine Baturicus episcopus ad Franchonofurt scribere praecepi. Scriptus est autem diebus septem et in octavo correctus in loco eodem, anno vii^o regiminis episcopatus mei et octingentesimo xxiii^o Dominicae incarnationis. Scriptus autem per Ellenhardum et Dignum, Hildoino orthografiam praestante. Orate pro nobis.*'

Baturicus was Bishop of Ratisbon from 817 to 847. Dignus was a monk of Ratisbon, who wrote *Munich Reichsarchiv* 5½, the first *Traditio* of St Emmeram's, Ratisbon.

14468 *Theological Tracts* (written at Ratisbon in 821—*fol.* 112).

14470 *Homiliae* (from Ratisbon—"saec. viii and ix"—by many scribes—*fol.* 157, of which *fol.* 1-32 are of "saec. viii," the rest "saec. ix").

14513 *Augustini Speculum* (from Ratisbon—"saec. ix"—*fol.* 147).

14540 *Epistulae Leonis*, *fol.* 1-157 (from Ratisbon—"saec. viii").

14645 (*fol.* 1-40) *Junilius* (from Ratisbon—"saec. viii").

14653 *Augustinus in Johannem* (from Ratisbon—"saec. viii"—Anglosaxon large minuscule, with portions in Continental minuscule).

14666, *fol.* 1-54 *Consentius* (from Ratisbon—"saec. ix"—by two scribes).

15826 *Augustinus de Quantitate Animae* ("saec. ix").

*19101 *Gospels* (from Tegernsee—late uncial).

19408 *Regula S. Benedicti* (from Tegernsee—"saec. ix in.").

28118 *Regulae Patrum* (written at Trèves, or else Aniane—saec. viii ex.—by more than one scribe—*fol.* 215).

Presented by Benedict of Aniane to Helisachar, abbot of St Maximin, Trèves.

29051 (frag. 1) Fragment of Isidore Etym. xv ii (Anglosaxon half-uncial).

MUNICH, Universitätsbibliothek.

4^{to} 3 Sulpicius Severus ("saec. viii-ix"—by many scribes—foll. 124).

8^{vo} 132 Leges Baiuuariorum (Bavarian minuscule of "saec. ix in."—foll. 87).

NAMUR, Bibliothèque de la Ville.

11 Bede's History; Gregory of Tours (from St Hubert in the Ardennes—"saec. ix"—by many scribes—foll. 222).

NANCY, Bibliothèque Municipale.

317 (356) Grammatica varia (from Bobbio—"saec. ix"—by more than one scribe—foll. 95).

At the beginning is a flyleaf, taken from the binding. It contains a fragment of Cassiodorus' Orationes in uncial. Other parts of this Cassiodorus MS. are at Turin and Milan. At the end is a flyleaf, also taken from the binding, with a fragment on the calculation of Easter, with interlinear and marginal glosses; both text and glosses being in Irish minuscule of "saec. viii-ix."

NAPLES, Biblioteca Nazionale.

iv A 8, foll. 1-39, Charisius, etc. (written at Bobbio in Irish minuscule of "saec. vii-viii" by more than one scribe).

iv A 8, foll. 40-47, Liber Pontificalis (written at Bobbio c. 700—North Italian cursive).

Full list of the abbreviations in both parts in 'Zentr. Bibl.' 26, 293.

(Cf. 'Ir. Min.' p. 30.)

*vi B 12 Prosper Aquitanus (written between 817 and 835 in Beneventan minuscule).

NEW YORK, Library of Mr Pierpont Morgan.

The Hamilton Gospels ('Carolingian' uncial, sometimes gold and on purple vellum—by many scribes).

NOVARA, Biblioteca Capitolare.

84 Canons (by three scribes, and in three types of script—"saec. viii med.").

The abbreviations I got from Abbé P. Liebaert.

ORLÉANS, Bibliothèque de la Ville.

*14 (17) Prophetæ ("saec. viii"—foll. 492; but foll. 488^r-492 are of "saec. ix").

*131 (154) Cyprian (from Fleury—uncial).

146 (169) Prosper (from Fleury—"saec. viii-ix"—by more than one scribe—pp. 392).

193 (221) Canons, with Breton glosses ("saec. viii-ix"—by more than one scribe—pp. 212).

255 (302), pp. 1-82 Sedulius, with Breton glosses (Insular half-uncial—"saec. viii").

OXFORD, Bodleian Library.

Auct. D II 19 The Macregol (or Rushworth) Gospels (written about 800—Irish half-uncial—by more than one scribe—foll. 169).

'Macregol dipinxit hoc evangelium. Quicumque legerit et intellexerit orat pro Macreguil scriptori.' This is apparently Macregol, Bishop of Birr in Queen's County, who died in 820. The Anglosaxon tenth-century interlinear gloss I ignore. The MS. was presented to the Bodleian by Rushworth, who was Clerk of the House of Commons in the Long Parliament.

Auct. F IV 32 (foll. 1-9) Eutyches (written in Brittany—"saec. ix").

Auct. F IV 32 (foll. 19-36) The Liber Commonei (written probably in 817, or at least between 817 and 835, in Welsh minuscule).

Auct. F IV 32 (foll. 37-end) Ovid Ars Amatoria ("saec. ix-x"—Welsh minuscule).

Full list of the abbreviations in the Liber Commonei and the Ovid in 'Wel. Scr.'

Auct. T II 26 Eusebii Chronica (uncial—of "400-450," according to Traube).

Bodl. 849 Bede (written in 818).

Canon. Patr. lat. 112 (apparently written at Corbie—"saec. ix in."—probably by more than one scribe, with corrections in the Corbie ab-script—foll. 112).

Class. lat. g 1 (P) Legal fragment, on vellum, from the Fayoum (sloping uncial).

Uses the ancient Notae.

Digby 63 Tracts on the Paschal Cycle (from Winchester—written about 850—by more than one scribe—foll. 87).

Douce f. 1 Fragment of Missal ("N.E. France" minuscule—foll. 4).

Douce 140 Primasius (Insular half-uncial—by many scribes—foll. 150).

The marginalia shew Insular minuscule like that used by Boniface in the marginalia of the Codex Fuldensis at Fulda.

Douce 176 Evangeliary ("saec. ix"—foll. 127).

The majuscule letters are of the type which accompanies "N.E. France" minuscule in Vat. Reg. 316.

*Hatton 42 Expositio in Synodos (from Glastonbury—"saec. ix" [Bradshaw says "ix-x"]—foll. 204).

Hatton 48 Rule of St Benedict (possibly written at Canterbury—uncial).

Junius 25 Ethici Cosmographia; Glossaries, etc. (from Murbach—"saec. viii"—by a great number of scribes, possibly not all contemporary—foll. 207; but foll. 60-86, which are patently later, I ignore).

Lat. theol. d 3 Anonymous Commentary (probably a Spanish compilation) on the Pentateuch ("saec. viii-ix"—in a curious type of Continental minuscule, variously assigned to South-East France and North Italy—by many scribes—*fol.* 182).

*Laud. Lat. 22 Maccabees (with German glosses—"saec. ix").

Laud. Lat. 92 Deuteronomy, etc. (written at Würzburg, 832-842, in Anglosaxon minuscule).

*Laud. Misc. 120 Augustinus (written at Würzburg, 842-855).

*Laud. Misc. 124 Augustinus (from Würzburg—"saec. ix").

B.N. Rawlinson 167 Gospels (large Irish half-uncial).

Selden sup. 30 Acta Apostolorum (written in Thanet before 752 in uncial—*fol.* 107).

PARIS, Bibliothèque Nationale.

266 The Lothair Gospels (written at Tours, c. 850—*fol.* 221).

528 Theologica Varia (from Limoges—"saec. ix in."—by many scribes—*fol.* 180).

609 Varia de Computo, etc. (from Limoges—written in 777 or 815 in Visigothic minuscule—*fol.* 107).

In the Easter Tables the year 815 is marked with a cross. Probably this is 815 of the Spanish era, i.e. 777 A.D.

653 Pelagius in S. Pauli Epistolas (written in North Italy—"saec. viii"—by more than one scribe—*fol.* '292,' really 296).

Apparently from the same scriptorium (Verona?) as no. 9451.

1012 Gregorii Opuscula (from Limoges—"saec. viii-ix"—by more than one scribe—*fol.* 92).

*1153 Prayers (from St Denis—"saec. ix in.").

Prof. E. K. Rand gave me the abbreviations of this MS.

1451 Canons (from St Maur-les-Fossés—written in 796 by more than one scribe—*fol.* 108).

1603 Canons (from St Amand—"saec. viii ex."—by many scribes—*fol.* 202).

1771 Augustini opuscula ("saec. ix in."—*fol.* 1-30 in Anglosaxon minuscule).

1820 Jerome on Isaiah (from Micy—"saec. viii post."—by many scribes—*fol.* 221).

1853 Hieronymus in S. Pauli Epistolas ("saec. viii"—by more than one scribe—*fol.* 299).

According to Souter, the contents of this MS., a commentary by Pelagius (interpolated), suggest the possibility that it was written at Murbach.

1862, *fol.* 1-82 Jerome on the Psalms, etc. (written at Micy under Abbot Peter [840-859] by more than one scribe).

2109 Eugippius (written at St Amand under Lotharius scriptor [saec. viii-ix] by more than one scribe—*fol.* 268).

- 2110 Eugippius (written in a script between half-uncial and minuscule of "N.E. France" by more than one scribe probably—"saec. vii-viii"—*fol.* 401).
- 2123 Liber Pontificalis; Marculfi Formulae, etc. (of 795-816—by many scribes—*fol.* 156).
- *2341 Computus; Liber Comitatus, etc. (from Le Puy in Haute Loire—written before 843 by many scribes—*fol.* 293).
- 2440 Rabanus Maurus de inst. cler. (written at Fulda in 819—*fol.* 130).
- 2706 Augustine on Genesis (half-uncial of "N.E. France"—by many scribes—*fol.* 353).
- 2796 Gregory's Homilies; Computus; Canons, etc. (written in 813 by many scribes—*fol.* 193).
- 2824 Isidori Prooemia, etc. (written in an early form of the Corbie ab-script by more than one scribe—"saec. viii"—*fol.* 93).
On *fol.* 93^v is a hymn in Visigothic script of "saec. x."
- 2843^A Bedae Liber Scintillarum (from Limoges—"saec. viii"—by more than one scribe).
- *2853 Works of Agobard, Bp of Lyons (written c. 840 by more than one scribe—*fol.* 230).
- 2994^A, *fol.* 73-194 Isidori Differentiae (Visigothic minuscule of "saec. ix"—by more than one scribe).
- 3836 Canones ("saec. viii"—Corbie ab-script—*fol.* 104).
- 3837 Canones Apostolorum (apparently written at Angers before 829 by more than one scribe—*fol.* 194).
- 4403 Codex Theodosianus ("saec. viii"—by more than one scribe—*fol.* 207).
- 4403^A Codex Theodosianus (written probably at Corbie, "saec. viii," by more than one scribe—*fol.* 213).
- 4403^B Codex Theodosianus ("saec. viii ex."—*fol.* 111).
- 4404 Breviarium Alarici (written by Peregrinus, and perhaps others, in 803-814—*fol.* 234).
- 4413 Breviarium Alarici (written by Ragonardus at Bayeux in 833—*fol.* 157).
- 4568 Juliani Constitutiones (written apparently in Italy—"saec. viii-ix"—*fol.* 183).
- 4667 Lex Visigothorum (from Moissac—written not after 828 in Visigothic minuscule by more than one scribe—*fol.* 186).
- 5543 Dionysius Exiguus, etc. (written, perhaps at Fleury [*cf.* *fol.* 98^r], in the middle of the 9th cent., by more than one scribe—*fol.* 171; but *fol.* 1-16, perhaps later, I ignore).
- 6400^o, *fol.* 112-193 Isidorus de mundo, etc. (uncial).
- 6413 Isidorus de natura rerum, etc. (uncial—*fol.* 174).
- 7530 Grammatica varia (written, probably at Monte Cassino, at the end of the 8th century in Beneventan minuscule, by more than one scribe—*fol.* 303).

7701, foll. 129–140 Versus Probae (in the Corbie ab-type).

8093 Anthologia, foll. 1–38 (from Lyons—"saec. ix"—Visigothic minuscule); foll. 84–95 Proverbia Catonis ("saec. ix"—Caroline).

*8850 Gospels of Louis the Pious (given to Soissons in 827—in golden uncial and [from fol. 223 to the end] minuscule—foll. 235).

8901 + Toulouse 364 Canons (uncial of Albi, 600–666).

8921 Concilia, etc. (from Beauvais—Corbie ab-script—by many scribes—foll. 140).

*9380 Theodulfus Bible (from Orléans—of 788–821—foll. 349).

9382 Prophetæ (written by Vergilius in an Insular [Anglosaxon?] script between minuscule and half-uncial—"saec. viii"—foll. 124).

The script has some features resembling that of the Maihingen Gospels (written at Echternach?), especially the suprascript *o* in ligatures.

9389 Evangeliarium of St Willibrord (the Codex Epternacensis) (from Echternach—Insular half-uncial and large minuscule—foll. 222).

9427 The Luxeuil Lectionary (in the Luxeuil type of Merovingian script—foll. 248).

9451 Liber Comitum (in silver and gold uncial and large minuscule, apparently from the same scriptorium [Verona?] as no. 653—foll. 198).

9517 Clementis Recognitiones (from Beauvais—not after 840—probably by more than one scribe—foll. 190).

9525 Jerome on the Pauline Epistles (from Echternach—"liber Adonis abbati" [798–817]—Anglosaxon minuscule—foll. 223).

The original apparently was written by a Welsh scribe ('a Meriano Papiau') in the year of the death of two (presumably Welsh) kings ('Helisaei ac Salamonis').

9527 Jerome on Isaiah (from Echternach—Anglosaxon minuscule of "saec. viii med."—by more than one scribe—foll. 200).

*9528 Jerome on Isaiah (from Echternach—"saec. ix"—foll. 201).

9530 Jerome on St Matthew's Gospel (from Echternach—"saec. viii–ix"—by many scribes—foll. 197).

9538 Augustinus de Trinitate (from Echternach—"saec. viii"—Anglosaxon minuscule—by more than one scribe).

9550 Eucherius (from St Claude, Jura—"saec. viii"—uncial with cursive marginalia—foll. 93; but foll. 86^v–93 are of saec. xi).

9561 Gregorii Pastoralis Cura, etc. (from St Bertin—uncial of "saec. vii"—by more than one scribe—foll. 81).

9565 Tais Samuel (from Echternach—"saec. viii"—Anglosaxon rude minuscule—by more than one scribe—foll. 180. A later corrector has expanded or altered the Insular abbreviation symbols in the first half of the MS., sometimes wrongly; e.g. on fol. 16^r and fol. 16^v *enim* is written above the 'autem' symbol).

9575 Claudius Taurinensis (apparently the author's own copy—written at Poitiers in 811—foll. 111).

The script has some Visigothic features, e.g. the 'it' ligature resembling a capital T.

10318 The *Salmasian Anthology* (Visigothic uncial).

10588 *Canons* ("saec. viii"—foll. 143).

*10612 *Gregorius super Evangelia, etc.* ("saec. viii").

10756 *Marculfi Formulae* (foll. 1-45 "saec. viii"; foll. 46-61 "saec. ix"; foll. 62 sqq. "saec. viii"—in Merovingian minuscule—part of Berne 611).

The oldest portion of these Berne and Paris MSS. can be dated before 721 A.D.

10837 The *Martyrology and Calendar of St Willibrord, etc.* (written at Echternach in saec. viii in. [700-710] in Anglosaxon large minuscule by more than one scribe).

In the margin of fol. 39^v is an apparently autograph entry of St Willibrord, who founded Echternach Abbey in 698 and died in 739. The name of the scribe of the text of foll. 34^v-40^v, Laurentius, appears on Echternach documents of 704, 710 and 717.

10861 *Vitae Sanctorum* (from Beauvais—"saec. viii ex."—Anglosaxon minuscule).

10910 *Fredegarius* (from Clermont—written probably in 678—uncial).

11411, foll. 99-100 *Fragment* (from Echternach—"saec. ix").

*11504-5 *Bible* (written, probably at St Riquier, in 822 by more than one scribe).

*11529-30 *Glossarium Ansileubi* (i.e. *Liber Glossarum*) (written in the Corbie ab-script, with passages in Caroline minuscule—by many scribes—two huge volumes).

'Ansileubus' used a Spanish MS. of Isidore, so that the Isidore glosses in his Glossary often shew Visigothic abbreviations.

*11533 *Bible* (from Corbie—written in 850 by more than one scribe—foll. 243).

Vol. I is no. 11532.

11627 *Jerome on Isaiah* (from Corbie—written in Corbie ab-script—by many scribes—foll. 340).

11631 *Jerome's Letters* ("saec. ix in."—probably by more than one scribe—foll. 69).

The Caroline minuscule and the initials are of a peculiar type.

A tenth-century hand has added on foll. 70-71 '*Passiones SS. Mauritii et Victoris*,' a very uncertain clue to provenance from St Maurice monastery.

11641 *Augustine's Letters and Sermons* (traditionally from Narbonne—papyrus and vellum—uncial, with subsequent minuscule marginalia—foll. 63).

11681 *Beda in Lucam* (from Corbie—Corbie ab-script—by many scribes—foll. 200; but some leaves are in tenth-century Caroline minuscule).

11710 *Dionysian Canons* (written apparently in 804-5).

11738 *Eusebii Historia Ecclesiastica* (written at St Maur-les-Fossés, c. 840, by more than one scribe—foll. 214).

12021, foll. 33-139 *Canones Hibernenses* (written in Brittany in "saec. ix" by more than one scribe).

Transcribed from an Insular original which was not earlier than saec. viii med.

12048 The *Sacramentary of Gellone* (from Gellone Abbey, near Montpellier, but written at Rebais, in the diocese of Meaux, about 750, under Romanus, Bp of Meaux, in a script between French half-uncial and minuscule, which [according to Traube] "shews Spanish influence"—foll. 276; but foll. 259-262 are later additions).

12050 *Sacramentarium* (written at Corbie shortly after 853 by Rodrad—foll. 248).

12097 *Canones* (from Corbie—saec. vi—half-uncial and uncial—foll. 232).

12134 *Basilii Hexaameron* (from Corbie—written in Corbie ab-script by more than one scribe—foll. 214).

12135 *Ambrosii Hexaameron* (from Corbie—written in Corbie ab-script, probably by more than one scribe—foll. 194).

12155 *Hieronymus in Ezechielem* (from Corbie—written in Corbie ab-script by more than one scribe—foll. 292).

12161 *Hieronymus de Viris Illustribus* (from Corbie—"saec. vii-viii"—early minuscule of cursive type).

With palimpsest *Codex Theodosianus, Lex Visigothorum, Asper in Virgilium.*

12168 *Augustini Quaestiones in Heptateuchum* (from Corbie—written in the Laon az-script by more than one scribe—foll. 163).

List of the abbreviations in 'Rev. Bibl.' 24, 25.

12205 *Augustini Opuscula* (from Corbie—written, apparently c. 700, in uncial script—foll. 160).

12214 *Augustini Civitas Dei* (from Corbie—"saec. vi"—half-uncial, with marginalia in apparently contemporary 'ancient minuscule'—foll. 278).

This MS. is the first part of St Petersburg Q 14. A list of the ancient Notae used in the marginalia will be found in 'Zentr. Bibl.' 29, 57.

12217 *Augustini opuscula* (from Corbie—written in the Corbie ab-script by more than one scribe—foll. 209).

*12239-41 *Cassiodorus in Psalmos* (apparently written at Corbie, "saec. viii," by more than one scribe).

The scribe of foll. 1-52 of no. 12239 seems earlier than the others.

12254 *Gregorii Homiliae* (from Corbie library, but written in minuscule of Visigothic type, presumably in France, by more than one scribe—"saec. ix"—foll. 232).

12281 *Beda in Lucam* ("saec. ix in."—foll. 163).

The abbreviation is Insular.

12598 *Vitae Sanctorum* (written apparently at Corbie, "saec. viii med.," by many scribes—foll. 109).

Foll. 47-53 shew a Merovingian type of minuscule.

12832 Irmenonis Polypiticum, i.e. the leases, etc., of St Germain Abbey lands collected by Irmeno, abbot of St Germain (written by various scribes at various times in the early part of saec. ix—foll. 130).

Crowded with capricious notarial suspensions.

13026 Grammatica Varia; Prudentius, etc. (by many scribes—"saec. ix in."—foll. 181).

Dr Friedel thinks that the curious mistake (by a scribe of Virg.

Maro Grammaticus) *Ulcanus* (-ta-?) for *Lucanus* argues familiarity with the name of the third abbot of Péronne.

13028 Isidori Etymologiae xvi-xx, iv 1-12 (written apparently at Corbie—"saec. viii ex.").

13029 Smaragdi Grammatica (from Corbie library, but with Breton [Cornish?] glosses—"saec. ix"—by more than one scribe—foll. 99).

13047 Juvencus; Patristica Varia (written apparently at Corbie, "saec. viii," by more than one scribe—foll. 167).

13048, foll. 1-28 Adamnan de locis sanctis (in Caroline minuscule); foll. 31-48 Probæ Carmina; Fortunatus (apparently the volume mentioned in the St Riquier catalogue of 831—in the Corbie ab-script).

Part of St Petersburg F XIV 1.

13159 Charlemagne's Psalter (written in 795-800 in small uncial script—foll. 168).

13246 The Bobbio Sacramentary (perhaps written at Luxeuil—rude uncial, half-uncial and large minuscule—foll. 300).

*13347 Hieronymi Quaest. in Gen., etc. ("saec. viii"—by many scribes).

*13348 Hieronymi Quaest. in Gen., etc. ("saec. viii"—by many scribes).

13354 Hieronymus contra Jovinianum (from Corbie—"saec. ix"—by more than one scribe).

This MS. is the first part of St Petersburg Q I 19 Rufini Expositio, with subscription 'Adalhardus monachus iussit fieri volumen istud.'

13359 Augustinus de doctrina Christiana (written at St Riquier in 796-810 by more than one scribe. Foll. 1-18 are an eleventh century addition).

13367 Augustini opuscula (from Corbie—"saec. vi-vii"—half-uncial, with marginalia in apparently contemporary 'ancient minuscule'—foll. 240).

13373 Orosius; Augustine; Alcuin; Bede (written apparently at Corbie between 817 and 835—by many scribes—foll. 147).

*13386 Peregrinus, etc. ("saec. viii"—by more than one scribe).

13440 Excerpta ex SS. Patribus (including Hrabanus de virgin.), in duodecimo size (from Corbie, written in the Corbie ab-script—foll. 122).

13729 Liber Pontificalis (written in 824-827—foll. 161).

14086 Theologica Varia ("saec. viii"—uncial, half-uncial and Merovingian minuscule of cursive type).

16668 Bede, Aldhelm, etc. (from Lorsch—"saec. ix"—partly in Anglo-saxon minuscule, partly in Caroline—foll. 62).

17177, foll. 9-12 Fragment (in Insular minuscule of "saec. viii").

- 17225 The Corbie Gospels (uncial).
- 17227 Gospels (written before 834 by Adalbold of Tours—foll. 232).
- 17371, foll. 1–153 Jerome on Jeremiah (written at St Denis in the abbacy of Fardulfus, 793–806, by more than one scribe).
- *17416 Fulgentii Opera (from Compiègne library—written before 837 by many scribes).
 ‘Hunc codicem venerabilis Elisachar abbas...sancto Stephano dedit.’
- 17451 Beda in Lucam (from Compiègne—“saec. viii ex.”—foll. 1–8 in the Corbie ab-script—foll. 200).
- 17654 Gregory of Tours (from Beauvais—uncial).
- 17655 Gregory of Tours (from Corbie—“saec. vii”—Merovingian minuscule of cursive type).
- 18282 Rufinus (“saec. viii”—by many scribes—foll. 267).
- Nouv. acq. 445 Augustini opuscula (written at Tours by Adalbold—foll. 14).
- Nouv. acq. 1203 The Godescalc Gospels (written in 781 by Godescalc—purple and gold—uncial—foll. 127).
- Nouv. acq. 1575 Eugippius’ Extracts from St Augustine (from St Martin’s, Tours—written in Merovingian minuscule of “saec. viii in.” by many scribes).
- Nouv. acq. 1587 The Gatien Gospels (from St Gatien’s, Tours—written in rude imitation of Insular half-uncial by Holcundus [a Continental, not an Irish name]—“saec. viii”—foll. 109).
- The entry on fol. 53^r in Merovingian script *pippinus rex francorum* gives no clue to the date (Pippin was crowned in 752 and again in 754). Since the same entry appears in Nouv. acq. 1585 (a part of Lyons 351), it is apparently forged by Libri.
- Nouv. acq. 1592 Hilarius de Trinitate (from St Martin’s, Tours—uncial—foll. 278).
- Nouv. acq. 1597 Paterius (from Fleury—“saec. viii”—partly in a script between French half-uncial and minuscule, partly in minuscule of various types—foll. 181).
- ‘Dodo fieri rogavit.’
- Nouv. acq. 1616 Computus (Liber Lunaris), with Breton glosses (from Fleury—“saec. ix”—foll. 14).
- Part of Orléans 15.
- Nouv. acq. 1619 Oribasius Medicus (from Fleury—“saec. vii–viii”—between French half-uncial and minuscule—foll. 206).
- At the end there is an addition ‘de morbo regio’ in a script of the Corbie ab-type.
- Nouv. acq. 1628, foll. 15–16 Fragment (from Fleury?—in the Corbie ab-script).
- *Nouv. acq. 1740 Pentateuch (from Lyons—uncial—foll. 233).
- Baluze 270, foll. 76–94 Eutropius fragment (written perhaps in Italy—“saec. viii”).

Baluze 270, foll. 132-148 Fragment ("saec. ix in.").

Baluze 270, foll. 167-174 Fragment ("saec. viii").

*Gree 107 Codex Claromontanus (Greek and Latin uncial, with cursive marginalia).

PIERPONT MORGAN LIBRARY (see 'New York').

PRAGUE, Stift Strahov.

*Gospels (uncial of "saec. ix").

RHEIMS, Bibliothèque de Reims.

875 Johannes Scottus de Divisione Naturae (written at Rheims saec. ix—Caroline minuscule—by more than one scribe).

With marginalia by Johannes Scottus, or his Irish comrades, in Insular minuscule.

ROME, Biblioteca Vaticana. The Palatine collection comes from Heidelberg; the Regina collection from the Library of Queen Christina of Sweden, the booty of Gustavus Adolphus.

491, foll. 1-33 Augustinus in S. Pauli Epistolas ("saec. viii"—Insular minuscule);

foll. 34-51 Augustini Hypomnesticon ("saec. viii"—Insular minuscule, like that of Florence Ashb. 60).

553 Eucherius (written apparently in Germany "saec. viii" foll. 45).

583 Gregory's Moralia (written apparently in Germany "saec. ix in."—foll. 234).

1322 Synodus Chalcedonensis (from Verona—half-uncial).

1322^A The Will of Tebaldo of Verona ("saec. ix"—foll. 24).

Formerly made the first part of no. 1322.

*1480 Priscian, with Breton glosses ("saec. ix"—foll. 134).

Perhaps the glosses were transferred from a Breton original.

1512 Tib. Cl. Donatus' Commentary on Virgil ("saec. ix in."—foll. 236).

3321 Glossary, etc., etc. (a compilation for students of Latin, written in late uncial, apparently of Central Italy—foll. 234).

*3375 Eugippius (half-uncial—foll. 305).

With marginalia and additions in Beneventan minuscule.

*3835 Homiliae (written in Rome, saec. viii-ix, in uncial).

*4938 Augustinus de Psalmis (written, apparently in N. Italy, in late uncial).

5007, foll. 1-100 Gesta Episcoporum Neapolitanorum (from Naples—late uncial).

5750 Concilium Chalcedonense (from Bobbio—the first two scribes use half-uncial, the third early 'cursive').

With palimpsest Fronto. Part of Milan E 147 sup. List of abbreviations on pp. 20-21 of the Vatican facsimile.

5758 Augustini Sermones (uncial pp. 361—by more than one scribe).

"De area domni Boboloni" (abbot of Bobbio, c. 610).

5763 *Isidori Etymologiae* I-V (written probably¹ at Bobbio—"saec. viii in."—North Italian cursive).

5764 *Isidori Etymologiae* III, V, VIII-X (written apparently at Verona—"saec. ix in."—by more than one scribe—*fol.* 192).

5765 *Isidori Officia* (from Bobbio—uncial—*fol.* 36).

5775 *Claudius Taurinensis* in *Epp. S. Pauli* (written for Bp Teudulfus of Tortona, near Alessandria, in 862—*fol.* 155).

With Teudulfus' autograph signature. He presented the MS. to Bobbio. Traube thinks it was written at Verona.

*6018 *Abstrusa Glossary*, etc. ("saec. ix in."—by more than one scribe).

7223 *Gospels* (uncial—*fol.* 283—by more than one scribe).

*7803 *Isidori Etymologiae* ("saec. ix in."—*fol.* 192).

The first 90 leaves (and some others) have been rewritten by a later hand.

*7809 *Gregorii Moralia* (late uncial—*fol.* 162).

Written by 'Anselmus subdiaconus.'

Barberini 570 (formerly XII 13) *The Wigbald Gospels* (written in Anglo-saxon half-uncial by many scribes—*fol.* 153).

'Ora pro uigbaldo.' The last line of a column is sometimes in large minuscule.

Barberini *XIV 44 (now Barb. 671) *Isidorus* (from Settimo² library, near Florence—late uncial).

Barberini *XIV 52 (now Barb. 679) *Cresconii Canones* (probably from Farfa in Umbria—"saec. viii-ix"—parts in uncial—*fol.* c. 300).

*Pal. 46 *Gospels* ("saec. ix"—*fol.* 149).

Pal. 68 *Commentary on Psalter*, with Irish and Northumbrian glosses (written in some Northumbrian monastery—"saec. viii ex."—Insular minuscule—*fol.* 46).

'Edilberict filius Berictfridi scripsit hanc glosam.' Full list of abbreviations in 'Ir. Min.' p. 67.

Pal. 161 *Lactantius* (written at St Amand under Lotharius scriptor, saec. viii-ix, by many scribes—*fol.* 236).

Pal. 169 *Ambrose on Pauline Epistles* (from Lorsch—"saec. ix in."—by more than one scribe—*fol.* 150).

Pal. 172 *Jerome on Isaiah* (from Lorsch—"saec. ix"—by more than one scribe—*fol.* 187).

Pal. 177 *Jerome on Matthew* (from Lorsch—Ags. minuscule of "saec. ix in."—by more than one scribe—*fol.* 123).

Pal. 187 *Galen* (from Lorsch library—"saec. viii"—part uncial [*fol.* 8-24], the rest minuscule—*fol.* 66).

Pal. 195 *Augustine* (from Lorsch—"saec. ix"—part [*fol.* 53-106] Anglo-saxon minuscule, the rest Continental—*fol.* 106).

¹ See the preface to my edition of the *Etymologiae* and 'Class. Quart.' 5, 45.

² 'Settignano' (a place in the same vicinity) has been wrongly substituted for Settimo throughout this volume.

Pal. 201 Augustinus c. Faustum Manichaeum (from Lorsch—"saec. ix"—by more than one scribe—foll. 198).

Pal. 202 Augustinus de Trinitate ("saec. viii-ix"—Anglosaxon minuscule—by more than one scribe—foll. 182).

Omissions are indicated according to the Lorsch practice (cf. 'Rev. Bibl.' 24, 18).

Pal. *210 Augustine (from Lorsch—half-uncial and uncial).

Pal. 212 Patrum Opera (written apparently in Germany, by more than one scribe—"saec. viii"—foll. 72).

Pal. *216 (foll. 1-20) Augustinus in lib. Gen. (Insular minuscule);
(foll. 21-end) de Adv. Domini.

Of "saec. viii-ix."

Pal. 220 Augustini Sermones, etc. (from Lorsch—Anglosaxon minuscule—"saec. ix in."—foll. 71).

Pal. *235, foll. 4-29 Paulinus Nolanus (possibly from Fulda—Insular minuscule—"saec. viii").

Pal. 237 Prosper ("saec. ix in."—foll. 46-58 in Anglosaxon minuscule; the rest in German—foll. 91).

The German minuscule suggests Mayence.

Pal. 238 Prosper (from Lorsch—"saec. viii-ix"—foll. 74).

Pal. *245 Gregorii Moralia (from Lorsch—"saec. viii-ix"—foll. 179).

Pal. *249 Gregorii Moralia (from Lorsch—"saec. ix"—by many scribes—foll. 150).

Pal. 259 Gregorii Homiliae ("saec. viii in."—Insular [Anglosaxon?] large minuscule, etc.—by many scribes and in many varieties of script—foll. 96).

Pal. *266 Gregory (from Lorsch—"saec. ix").

Pal. *281 Isidore's Etymologies I-XX (written apparently in Germany—"saec. ix in."—foll. 308).

Pal. *289 Alcuin in Genesim ("saec. ix"—foll. 64).

Pal. 493 Missale Gelasianum (uncial; but foll. 102^v-end are minuscule—foll. 106).

From Lorsch library, but, according to Traube, written elsewhere: the uncial perhaps at Luxeuil ("saec. vii-viii"), the minuscule at Murbach (saec. viii-ix).

Pal. 554, foll. 5-12 Theologica varia ("saec. viii"—Anglosaxon minuscule).

Pal. *557 Regula S. Basilii (from Lorsch—"saec. ix"—foll. 19).

Pal. 574 Canones (from Lorsch—"saec. viii post.").

Pal. 577 Canones (from Mayence—"saec. viii"—Anglosaxon minuscule—probably by more than one scribe—foll. 75).

Pal. 822 Rufinus (from Lorsch—"saec. ix ant."—by many scribes—foll. 175).

Pal. *829 Orosius (from Lorsch—"saec. ix in."—part i, foll. 1-44, in Continental minuscule; part ii, foll. 45-115 in Anglosaxon minuscule).

Pal. 834 Beda de Temporibus, etc. (from Lorsch—written, probably in 836, by more than one scribe—*fol.* 92).

Pal. 845 Sulpicius Severus (from Mayence—"saec. ix"—part in Anglo-saxon, part in Continental minuscule—*fol.* 194).

Pal. 966, *fol.* 1-53^r Gregorius Turonensis (written at Lorsch in 786-791); *fol.* 53^v-end Annales Nazariani (written at Lorsch in 791).

Pal. 1447 Works on the Computus (from Mayence—written before 813).

Contains an Old Saxon translation of the Bible, subsequently added.

Pal. 1448, *fol.* 1-44 Works on the Computus (written at Trèves in 810).

Pal. 1547 Seneca de Beneficiis (from Lorsch library, but apparently written in Italy—"saec. viii-ix"—by many scribes—*fol.* 148).

Pal. 1578 Fulgentii Mythologia et Serm. Ant. (from Lorsch—"saec. ix").

Pal. *1588 Rhetorica varia (apparently written at Lorsch—"saec. ix"—by many scribes—*fol.* 149).

Pal. 1719 Varia (apparently written at Lorsch—"saec. ix"—by many scribes—*fol.* 59).

Pal. 1753 Grammatica varia (apparently written at Lorsch—"saec. ix"—by many scribes—*fol.* 118).

Some of the scribes reproduce the ancient Notae of their majuscule original. For a list of these see my 'Additions and Corrections.'

Pal. *1773 Liber Glossarum (by many scribes—"saec. ix ant."—*fol.* 349).

In Isidore-lemmas Visigothic symbols, e.g. *ihrslm* 'Jerusalem,' sometimes appear (cf. above, on Cambrai 633, Paris 11529-30).

Reg. 11 The Regina Psalter (late uncial and capital script—*fol.* 236). With corrections in Merovingian minuscule. On *fol.* 44^v minuscule resembling the "N.E. France" type.

Bequeathed by Eberhard, Count of Friuli, to his eldest son. E. founded the Abbey of Cysoing (between Lille and Tournai) in 849, and his possessions were mostly in that neighbourhood (cf. Wilmart in 'Rev. Bénéd.' 28, 341).

Reg. 124 Rhabanus Maurus (written at Fulda before 847 by many scribes—*fol.* 61).

Reg. *257 Missale Francorum (in late uncial).

Reg. 267 Fulgentius Ruspensis (from Limoges—*fol.* 1-98 uncial; *fol.* 99-228 half-uncial).

Reg. 296 Orosius, with Breton glosses ("saec. ix"—by more than one scribe—*fol.* 108).

'Lios monocus iussit pingi.'

Reg. 316 Sacramentarium Gelasianum (late uncial—by many scribes—*fol.* 245).

On *fol.* 2^v, 45^v, 46 are the Paternoster and Nicene Creed in Greek, with suprascript Latin version in "N.E. France" minuscule.

Reg. 317 The Autun Sacramentary (probably written at Autun after 680—uncial).

With passages in the Luxeuil type of Merovingian minuscule. Full

list of abbreviations in the forthcoming Henry Bradshaw Society publication by Rev. Dr H. M. Bannister.

Reg. *342 Alcuini Rhetorica; Orosius ("saec. ix").

Reg. *713 Gregorius Turonensis (from Reichenau—"saec. ix in.," but foll. 62-88 are later).

Part of Leyden Voss. Q 5.

Reg. 762 Livy XXII. vi. 5-XXX. v. 7 (written at Tours by many scribes in the abbacy of Fredegisus [804-834]—foll. 257).

Transcribed from the uncial Codex Puteanus (= Paris 5730).

Reg. *846 Juristica varia (from Orléans—written, probably by more than one scribe, before 814—foll. 114).

Reg. 886 Codex Theodosianus (written in South France, according to Traube—half-uncial).

The marginalia, in 'ancient minuscule,' by more than one scribe, use the ancient Notae and the Notae Juris. A list of these Notae is given in 'Mélanges Chatelain,' p. 155.

Reg. 1024 Lex Reccesvindiana (Visigothic half-uncial—probably by more than one scribe).

Reg. 1484 Tib. Cl. Donatus' Commentary on Virgil (written by Tours scribes and corrected by Lupus of Ferrières—foll. 198).

Reg. 1209 Alcuin ("saec. ix"—Anglosaxon minuscule—by two scribes—foll. 92).

In the margin of 83^r, the corrector, who has corrected the confusion of Δ and K throughout the page, writes 'cartule haec torto scribebat.'

Reg. 1462 Fulgentii Mythologia, etc. ("saec. ix").

ROME, Archivio di San Pietro (=codd. Basilicani).

D 182 Hilary (half-uncial—foll. 311).

Corrected, and presumably written, at Cagliari in 509-510. For a list of the ancient Notae in the marginalia see my 'Additions and Corrections.'

ROME, Archivio Vaticano Capitolare.

138 Liber Diurnus (according to Sichel, "written at Rome"; but Liebaert [*New Pal. Soc.* II 13] denies this—according to Delisle, "c. 800"—foll. 138).

The text shews minuscule of Caroline type, the corrections minuscule of Beneventan type. The use of these two types is a feature of the scriptoriums of N. Italy at this time (and, presumably, also of Rome). The 'Italian' abbreviation (mīa) of 'misericordia' is frequent in this MS. The symbol of 'ur' is the apostrophe.

ROME, Biblioteca Casanatense.

A III 24 (formerly 378) Canones Apostolorum (late uncial—foll. 7).

From the library of Franc. Trevisani, Bp of Verona.

B IV 18 (641) Excerpta de Patribus (written, in Beneventan minuscule, apparently in 811-812—foll. 189).

'Munus hoc exiguum Pelaro nempe magistro offero.'

ROME, Biblioteca Vallicelliana.

*A 14 Augustinus in Johannis Evangelium (late uncial—foll. 349).

*B 38^u Augustinus in Psalmos (uncial and half-uncial—foll. 116).

Really 3 MSS. bound together with disturbance of the order of the leaves. Other parts of no. i are Vat. Ottob. 319 and Montecassino 271.

No. ii has marginalia in uncial of the "N.E. France" type.

B 62 Justi Urgellensis in Cantica Canticorum Expositio (written apparently at Trèves in the time of Bp Basin [Bp 671–695, d. 720], in uncial—foll. 215).

The acrostic poem to BASINVS is suitable to Basin of Trèves. But there were others of that name.

ROME, Biblioteca Vittorio Emanuele. The Sessoriani codices (the library of the Basilica Sessoriana or Church of S. Croce in Gerusalemme, Rome) come partly from Nonantola Abbey, near Modena, founded by St Anselm (d. 803).

Sess. 11 (1571) Bede (from Nonantola library—"saec. ix"—Beneventan [?] minuscule).

Sess. 38 (2095) Augustinus, etc. (written at Nonantola [?] in the abbacy of Ansfrid, 825–837, by more than one scribe—foll. 139).

Sess. *55 (2099) Augustinus (written in half-uncial and quarter-uncial; but foll. 68–69 are a later minuscule insertion—by more than one scribe).

ST GALL, Stiftsbibliothek. The MSS. were mostly written at St Gall Monastery, founded by the Irish missionary St Gallus in 614. The St Gall type of minuscule succumbed to the Caroline type about the middle of the ninth century. Winithar was a famous scribe of St Gall whose name appears in documents of 761, 763, etc. The MSS. are usually numbered by pages, not by leaves.

*11 Bible (saec. viii med.—by at least two scribes, one of them apparently Winithar—pp. 536).

20 Bible ("saec. ix in."—written by Wolfcoz—pp. 362).

List of abbreviations by Steffens in 'Zentr. Bibl.' 30, 481.

44, pp. 1–184 Prophetæ (written in the abbacy of Bishop Johannes, 760–781).

48 Graeco-Latin Gospels, the Codex Sangallensis (written by the Sedulius circle, like the Codex Boernerianus at Dresden and the Graeco-Latin Psalter at Bâle; the Latin in Irish minuscule—pp. 395).

51 Gospels (written, perhaps not at St Gall, but at some other Continental centre of Irish script in Irish half-uncial—pp. 268).

It is not included in the list of 'libri scottice scripti' at the beginning of the ninth century catalogue of the St Gall library. The last three lines of the text, which look like, but can hardly be, a later addition, are in Continental minuscule. A clue to the provenance of this MS. is its use of *uī*, etc., for 'vestri,' etc. (cf. chap. I, § 195).

- 60 St John's Gospel (Insular half-uncial or large minuscule—pp. 70).
- 70 S. Pauli Epistolae (written, probably in 760 or 761, by Winithar—pp. 258).
- 73 Glossae in S. Pauli Epistolas (pp. 262).
The abbreviations I have got mainly from Prof. Souter, who tells me that this MS. is included (by the first hand) in the catalogue of the year 850; which disproves Zimmer's theory that it was transcribed between 850 and 872 from an Irish MS. brought by Moengal.
- 110 (pp. 1-274) Hieronymus, etc. ("saec. ix").
- 110 (pp. 275-510) Breviarium Apostolorum (written probably at Verona, "saec. ix").
- 120 Hieronymus in Daniele ("saec. viii"—pp. 230).
- 125 Hieronymus ("saec. viii-ix"—pp. 276).
- *126 Hieronymus in Matthaëum ("saec. ix"—one of the scribes writes a minuscule of Insular type—pp. 399).
- *165 Augustinus in Psalmos (written in the abbacy of Grimalt, 841-872, by many scribes—pp. 302).
- *174 Augustinus ("saec. ix"—pp. 194).
The text was corrected by Ekkehard IV in the eleventh century.
- 193 Caesarius ("saec. viii ex."—by more than one scribe—pp. 304).
I take the abbreviations from the Beuron facsimile.
- *194 Caesarius ("saec. viii"—pp. 233).
- *213 Gregorii Dialogi; Augustinus ("saec. viii"—pp. 180).
- *214 Gregorii Dialogi (Merovingian minuscule—by two scribes—foll. 42).
Eight pages are at St Paul, Carinthia.
- *227 Isidori Sententiae, etc. (written in North Italy, perhaps at Verona—"saec. viii"—by more than one scribe—pp. 275).
On p. 2 is scrawled 'uolfrā,' possibly Wolfram, the St Gall monk of c. 760.
- *230 Extracta ex Isidoro ("saec. ix in."—pp. 571).
- *238 Collectaneus Winitharii (written by Winithar, e.g. pp. 300-302, and perhaps other scribes—pp. 494).
- *249 Beda, etc., de Orthographia ("saec. ix"—by more than one scribe—pp. 92).
- 272 Alcuin ("saec. ix"—by many scribes—pp. 247).
List of abbreviations by Steffens in 'Zentr. Bibl.' 30, 482.
- 276 (pp. 1-149) Alcuin (written in the abbacy of Grimalt, 841-872).
List of abbreviations by Steffens in 'Zentr. Bibl.' 30, 482.
- 348 (pp. 32-376) Sacramentarium Gelasianum (apparently written at Chur, c. 800).
Belonged to Remedius, Bishop of Chur, 800-820. An eleventh century corrector has persistently altered the 'ur' symbol from the apostrophe to the 2-form.
- 451 Martyrologium ("saec. viii"—Insular [Anglosaxon?] half-uncial or large minuscule—pp. 50).

- *553 *Jonae Vita S. Columbani; De Monachis Bobiensibus*, etc. ("saec. ix in."—pp. 228).
- 555 *Adamnani Vita S. Columbae* (written in the abbacy of Grimalt [841–872] by more than one scribe—pp. 166).
List of abbreviations by Steffens in 'Zentr. Bibl.' 30, 482.
- 722 *Breviarium Alaricianum* (written at Chur in the bishopric of Remedius [800–820] by more than one scribe—pp. 268).
The MS. contains a palimpsest Hilarius in Psalmos in the script known as 'Roman cursive' or 'ancient minuscule.'
- *730 Fragments of *Edictus Rothari* (from Reichenau library—saec. vii ex.—rude uncial—pp. 72).
Other fragments at Zürich and Carlsruhe. According to Holder, written in North Italy.
- 731 *Leges Visigothorum, Salica et Alamannorum* (written in 793 or 794—pp. 342).
'Uandalgarius fecit hec.' Holder guesses that this was Wandalgar, Canonicus of the Church of St Paul at Besançon.
- 759 *Liber Medicinalis* ("saec. viii–ix"—rude minuscule of Insular type—pp. 94).
- 761 *Hippocrates* ("saec. ix"—Insular [Anglosaxon?] minuscule—pp. 288).
- *876 *Donatus*, etc. ("saec. viii–ix"—by many scribes—pp. 525).
Perhaps a 'recueil factice' of different MSS.
- 904 *Priscian* (written in Ireland¹ in Irish minuscule between 844 and 869—pp. 249 (really 240)).
Probably in 845 (cf. Güterbock in 'Kuhn's Zeitschr.' 33, 92 n.; Traube 'O Roma Nobilis,' p. 46), by practically two scribes, Maelpatricc and Coirbbre [?], although two others, Finguine and Donngus, have intervened at p. 182 and p. 194. Full list of abbreviations in 'Ir. Min.'
- 907 'Winitharii' *Vocabularium* (written by Winithar, pp. 320).
- *908 Palimpsest fragments of a MS. of "saec. viii."
The upper writing is not much later.
- 911 *The Kero Glossary* ("saec. viii ex."—pp. 323).
- 912 *Glossary* (rude uncial—pp. 320).
- 913 *Theologica varia; Vocabularius 'S. Galli'* ("saec. viii–ix"—Insular half-uncial, sometimes passing into large minuscule—pp. 206).
This MS. may be called a pocket common-place book of some Insular [English?] missionary or traveller.
- 1394 Fragments (of various date).
- 1395 Fragments (of various date).

ST OMER, Bibliothèque Publique.

- 15 *Hieronymi Breviarium in Psalterium* (from St Bertin—"saec. ix in."—by many scribes—foll. 231).

¹ This is suggested by the entry on p. 159 *ruadri adest*, referring to the Welsh king, Rhodri the Great, 844–878.

279, foll. 1-2 (from St Bertin—Insular half-uncial or large minuscule of “saec. viii”).

342^{bis} (flyleaf—taken from binding) Glossae Collectae (from St Bertin—“saec. vii-viii”—Insular minuscule).

ST PAUL (Carinthia), **Stiftsbibliothek.**

The abbreviations of the St Paul MSS. were collected for me by Dr P. Lehmann.

25 A 3 (25 D 67) Hieronymus in Ecclesiasten (“saec. viii”—in the Luxeuil type of Merovingian minuscule).

With palimpsest Pliny Nat. Hist., etc.

xxv 2. 16 Grammatica (from Murbach—“saec. viii”—Insular minuscule—by more scribes than one, and [according to Keil] not contemporary).

xxv 3. 31^b (25 D 86) The Common-place Book of an Irish monk (from Reichenau—“saec. ix”—Irish minuscule).

This MS. contains the famous Irish poem to the cat.

xxv 4. 8 Lex Salica (the Krufft MS.) (written in North Italy between 817 and 823).

ST PETERSBURG, Imperial Library. The Dubrowsky collection was acquired at the French Revolution from the St Germain Library, into which many of the Corbie MSS. had passed.

F 1 2 Regula S. Basilii (from Corbie—uncial and half-uncial—foll. 55. The Index, on foll. 1'-4', abounds in capricious abbreviations, which I ignore. (Cf. above, p. 416.)

F 1 3 (foll. 1-38) Job, with interlinear commentary of Philippus (from Corbie—“saec. ix”—the text in late uncial, the commentary in Anglosaxon minuscule).

F 1 3 (foll. 39-168) Hieronymus in Isaiam (from Corbie—“saec. vii-viii”—Anglosaxon half-uncial—by more than one scribe).

F 1 5 Tripertite Psalter (from Corbie—“saec. viii”—between French half-uncial and minuscule—by more than one scribe—foll. 109).

F 1 6 Ambrosius in Lucam (written at Corbie in the abbacy of Leutcharius, c. 750, in a script between French half-uncial and minuscule—foll. 211). Corrected by Paschasius Ratbertus, abbot of Corbie, 844-851.

*F 1 7 Gregory's Letters (the selection made by Paulus Diaconus for Adelhard); Gregory's Moralia (in Lathcen's epitome) (from Corbie—“saec. ix in.”—by many scribes—foll. 259).

*F 1 8 Gospels (from St Maur-les-Fossés—Insular [Anglosaxon?] large half-uncial, with the last line of a page often in large minuscule—foll. 213; for fol. 214 is a flyleaf, belonging to an eleventh century MS.).

F 1 11 Cassiodori Historia Tripertita (written at Noirmoutier, an island at the mouth of the Loire, in the Corbie ab-type—foll. 248).

The tradition that it was written for Adelhard, ex-abbot of Corbie, when exiled there, c. 815, seems true; for almost each quaternion is by a different scribe.

F II 3 *Canones* (from Lyons—uncial and half-uncial; really a combination of an uncial with a half-uncial MS.—*fol.* 185).

Part of Berlin Phill. 1745.

F VI 3 *Tractatus de Morbis Mulierum* (from Corbie—"saec. ix"—by many scribes—*fol.* 42). Part of F I 12.

F XIV 1 *Fortunatus* (written at St Riquier, if not at Corbie, in the Corbie ab-script—*fol.* 143).

The scribe has added an epitaph put by Angilbert, abbot of St Riquier (789–814), on the grave of St Caidoc at St Riquier.

*Q I 3 *Augustini opuscula* (from Corbie—uncial—*fol.* 152).

Q I 4 *Augustini Civitas Dei* (from Corbie—half-uncial, with marginalia in apparently contemporary 'ancient minuscule'—*fol.* 41).

The second part of Paris 12214. For a list of the ancient *Notae* used in the marginalia see 'Zentr. Bibl.' 29, 57.

*Q I 13 *Hieronymi Epistolae* (from Corbie—uncial—*fol.* 24).

*Q I 14 *Gregorii Homiliae* (from Corbie—"saec. vii"—Merovingian a-script, a predecessor of the Laon az-script—*fol.* 158).

Q I 15 *Theologica varia* (written at Corbie or Péronne—"saec. viii in."—Insular [Anglosaxon?] minuscule, but with passages in Continental—by many scribes, perhaps not all contemporary—*fol.* 79).

The volume may be really a combination of different MSS.

Q I 17 *Augustini Retractationes* (from Corbie—Corbie ab-script—*fol.* 64).

Q I 18 *Bedae Historia* (from the Harlay Library—"saec. viii"—Anglosaxon minuscule—by more than one scribe—*fol.* 161).

Q I 19 *Rufini Expositio* (from Corbie—"saec. ix"—by more than one scribe—*fol.* 34).

On fol. 33' (in Greek letters, with a Latin version below) '*Adalhardus monachus iussit fieri volumen istud.*' This '*Adalhardus monachus*' Delisle refused to identify with the abbot Adelhard (degraded by Charlemagne's successor). The MS. is the second part of Paris 13354 (with 2-mark, rarely apostrophe, in 'tur'; n̄i, rarely ñi, 'nostri').

Q I 41 *Sacramentarium Gregorianum* (from Percey in Chartrain—written in 836—by more than one scribe—*fol.* 206).

Q XIV 1 *Paulinus Nolanus* (from Corbie—Anglosaxon half-uncial, passing occasionally into large minuscule—*fol.* 22).

O I 4 *Cassiani Collationes* (from Corbie—"saec. viii in."—between French half-uncial and minuscule—*fol.* 120).

SCHAFFHAUSEN, Stadtbibliothek.

Generalia 1 *Adamnani Vita S. Columbae* (written at Iona in or before 713 by Dorbbene, abbot of Iona, in Insular half-uncial—pp. 137).

Full list of abbreviations in 'Ir. Min.'

SCHAFFHAUSEN, Ministerialbibliothek.

78 *Cassiodorus* ("saec. viii–ix"—*fol.* 213).

'Ora pro scriptore nomen uuolfgisio prb̄r.'

STONYHURST, College Library.

Gospel of St John (a duodecimo volume in uncial script, found in the tomb of St Cuthbert [d. 687]).

The Librarian collected the abbreviations for me.

STUTT GART, Königliche Bibliothek. These MSS. come from Weingarten Library, into which a number of MSS. of the Constance Cathedral Library passed.

*Bibl. F 12 (three volumes) Psalter (late uncial, with marginalia in tenth century minuscule—leaves not numbered).

H. B. VI 113 Canones ("saec. viii"—by many scribes—foll. 223).

H. B. VII 39 Bede on Proverbs (written at Constance for Bp Wolfeoz [811–839]—foll. 76).

H. B. XIV 1 Vita S. Willibrordi ("saec. viii–ix"—leaves not numbered).

H. B. XIV. 15 Vitae Sanctorum ("saec. ix in."—foll. 251).

The flyleaves (of "saec. viii–ix") contain fragments of Canons, with palimpsest Itala fragments.

TOULOUSE.

364 Canons (see Paris, Bibl. Nat. 8901).

TRÈVES, Stadtbibliothek. These MSS. were probably written at Trèves or in the neighbourhood.

36 Prosper (written in 719—uncial—foll. 115).

*118 (foll. 124–183) Disputatio Fidei ("saec. ix").

*118 (foll. 313–392) Pseudo-Athanasius de Trin., etc. (written at Trèves, in the archbishopric of Hetti, i.e. before 847).

122 Ambrosius (probably written at Trèves in 883—foll. 118).

The scribe has written in the top margin of fol. 32^v *Ratpodo archiep̄s*, an entry presumably made when Radbodus was elected Archbishop of Trèves, in 883.

TRÈVES, Domschatz.

134 Gospels (partly Insular half-uncial, partly uncial).

The scribes seem to pass from one script to the other. Some of the uncial resembles the thick Merovingian minuscule of the apparently contemporary marginalia and corrections. The illuminations have no Irish and no Anglosaxon features. Under one stands 'Thomas scribit.'

TROYES, Bibliothèque de Troyes. Some MSS. come from the library collected by the Bouhiers, a family of Dijon; some from the library of François Pithou.

*159 Homiliae SS. Patrum ("saec. ix").

From the Pithou library.

*504 Gregorii Pastoralis Cura ("saec. vii ex."—uncial).

List of abbreviations by Ernout in 'Mélanges Chatelain,' pp. 83 sqq.

657 Cassiodorus ("saec. viii ex."—by many scribes—foll. 204).

From the Bouhier library.

TURIN, Biblioteca Nazionale.

D v 3 *Passiones Sanctorum* (Corbie ab-script—by more than one scribe—*fol.* 265).

F iv 1 (nos. 5, 6) Fragments of a Latin translation of Theodore's Commentary on the Psalms (from Bobbio—"saec. viii ex."—Irish minuscule).

List of abbreviations of no. 5 in 'Zentr. Bibl.' 26, 302.

F iv 1 (no. 7) Fragment of a Commentary on St Mark (with Irish glosses) (from Bobbio—"saec. ix"—Irish minuscule).

G v 15 Ambrosius in Lucam (from Bobbio—half-uncial, with marginalia in cursive minuscule).

G v 26 Augustini Epistolae (from Bobbio—half-uncial, with some cursive minuscule).

VALENCIENNES, Bibliothèque Publique.

The library of St Amand Abbey passed to Valenciennes.

412 (393^{bis}) Flyleaf, with fragment of commentary on Virgil, Aen. I (Irish minuscule of "saec. ix").

VERCELLI, Biblioteca Capitolare.

*83 Gospels ("saec. ix").

104 Augustinus de Trinitate ("saec. ix"—*fol.* 224; leaves not numbered).

148 Gregorii Homiliae ("saec. ix"—by more than one scribe—*fol.* 268; leaves not numbered).

183 Hieronymus de Viris Illustribus (written in a unique type of N. Italian cursive—"saec. viii"—*fol.* 111; but *fol.* 105-107^r are later, *fol.* 107^v-end are in late uncial).

202 Isidori Etymologiae ("saec. viii-ix"—*fol.* 127).

On *fol.* 127^v a very old (7th century?) Catalogue in large sloping 'cursive' minuscule, which recalls the script of the Milan Maximus' Homilies.

VERONA, Biblioteca Capitolare. Most of the MSS. were apparently written at Verona. In the ninth century the archdeacon Pacifico (died 846) raised Veronese minuscule to a high level of calligraphy. In the sixth century the lector Ursicinus seems to have done the same for Veronese half-uncial (which might also be called 'large minuscule'). A full account of the abbreviations used in Veronese minuscule of Pacifico's time and later is given by Spagnolo in 'Zentr. Bibl.' 27, 531-548 (on pp. 549-552 of the same volume the abbreviations used in earlier Veronese MSS. are described); 28, 259-261.

4 (frag. 3) Fragment of Book of Daniel (early cursive minuscule).

*7 St Matthew's Gospel (late uncial).

10 Augustinus in Psalmos (half-uncial).

16 Hieronymi Epistolae ("saec. ix"—*fol.* 330).

19 Hieronymus in Prophetas minores ("saec. ix"—*fol.* 92. On *fol.* 93-94 two autograph letters of Bishop Ratherius—saec. x).

- 20 Hieronymus in Ioannem, etc. ("saec. ix"—by more than one scribe—
foll. 121).
- *22 Jerome (half-uncial—by more than one scribe).
- 23 Pseudo-Jerome in libros Regum, etc. ("saec. ix"—foll. 116).
- 29 Augustinus de Civ. Dei, etc. ("saec. ix"—by many scribes—foll. 110).
- 30 Augustinus in Psalmos ("saec. ix"—foll. 95).
- 31 Augustinus in Psal. ("saec. ix"—foll. 161).
- *33 Augustinus de Agone Christi (large minuscule of cursive type, etc.).
According to Spagnolo, of the time of Ursicinus.
- 36 Augustinus in S. Johannem ("saec. ix"—foll. 317).
- *37 Postillae ad S. Clementis Recognitiones (half-uncial).
- *38 Sulpicii Severi Opuscula (written in 517 'per Ursicinum lectorem
ecclesiae Veronensis' in half-uncial).
With palimpsest uncial Justinian, which uses ancient Notae.
- *40 Gregorii Moralia (Merovingian minuscule of Luxeuil type).
With palimpsest Virgil, Livy, etc. (See above, on Ivrea 1.)
- 42 Gregorii Pastoralis Cura (half-uncial or large minuscule).
- 43 Gregorii Past. Cura, etc. ("saec. ix"—by many scribes—foll. 130).
- 44 Gregorii Past. Cura ("saec. ix"—by many scribes—foll. 178).
- 45 Excerpta ex Greg. Past. Cur. ("saec. ix"—by many scribes—
foll. 180).
- *46 Gregorii Dialogi (rude uncial).
- 52 Homiliae, etc. (perhaps not written at Verona—"saec. viii-ix"—
foll. 276).
- 53 Facundus Hermianus (half-uncial).
- *54 Chrysostomus latinus in Ep. ad Hebr. ("saec. ix"—by more than
one scribe—foll. 175).
- *55 Isidorus de Summo Bono (part in half-uncial, part in minuscule).
- 58 Concilium Chalcedonense ("saec. ix"—by many scribes—foll. 311).
- 59 Vigilius Tapsensis (half-uncial).
- 60 Canones (uncial).
- *61 (foll. 1-96) Canones (uncial);
(foll. 97-end) Can. Apos. de ordinatione episc. (half-uncial).
A passage on fol. 1^r is written in a Visigothic type of rude minuscule.
- *62 Cresconii Canones (foll. 82-99 early cursive minuscule; foll. 99-107
minuscule of "saec. ix").
- 65 Martyrologium Bedae, etc. ("saec. ix"—by two scribes—foll. 60).
- 68 Rhabanus Maurus ("saec. ix"—foll. 72. On foll. 73-75 autograph
letters of Bp Ratherius, saec. x).
- 74 Hieronymus in S. Pauli Epistolas ("saec. ix"—by three scribes—
foll. 133).
- 76 Bedae Comm. in Epist. Cathol. ("saec. ix"—foll. 56).
- 82 Lectionarium ("saec. ix"—foll. 276).
- *85 Leonianum Sacramentarium ("saec. vii in."—uncial—foll. 139).
- 86 Sacramentarium Gregorianum ("saec. ix"—mainly by one scribe).

*89 (foll. 4^r-end) *Breviarium Mozarabicum* ("saec. viii-ix"—Visigothic minuscule).

89 (foll. 1-3) *Varia* (not after saec. viii in.—Visigothic minuscule).

There is an obscure reference in a marginal entry on fol. 3^v to the year 732 'in xx anno liutprandi regis.' These leaves must have been in North Italy by this date.

91 *Sacramentarium Gregorianum* ("saec. ix"—by one scribe—foll. 165).

92 *Ordo librorum Catholicorum* (written shortly before 821 at Verona by many scribes). (With nri 'nostri'; the apostrophe and 2-mark, but usually the arch, in 'tur.')

95 *Vitae Sanctorum* ("saec. ix"—by many scribes—foll. 272).

101 *Evangeliarium* ("saec. ix"—foll. 138).

106 *Martyrologium Veronense; Orationes* (saec. ix ant.—foll. 64).

There is an entry by a later hand of the death of Stadibertus, whose name occurs in charters of 813 and 814.

*163 *Claudian* ("saec. vii-viii"—rude minuscule).

The abbreviations in nos. 19, 20, 29, 30, 31, 36, 43, 44, 45, 52, 58, 65, 74, 76, 82, 86, 91, 92, 95, 101, 106 were collected for me by the Librarian.

VIENNA, Hofbibliothek.

16, foll. 1-75 *Theologica varia; Grammatica varia* (from Bobbio—"saec. vii-viii"—partly in Irish minuscule, partly in Bobbio minuscule).

A list of the abbreviations in 'Zentr. Bibl.' 26, 293.

17 *Probus grammaticus, etc.* (from Bobbio—North Italian cursive like that of the *Liber Pontificalis* [c. 700] at Naples, *Bibl. Naz.* iv A 8—by more than one scribe). A list of the abbreviations in 'Zentr. Bibl.' 26, 293.

277 (= philol. 387) (foll. 55-70) *Ovidii Halieuticon; Grattius* ("saec. viii").

430* (= Hist. prof. 515) *Annales Laurissenses minores* (written at Fulda in 816—Anglosaxon minuscule—foll. 8, but fol. 8^v is a slightly later addition).

513 (= Hist. prof. 646) *Frag. Annal. Laureshamensium* (from Lorsch—c. 800).

743 (= theol. 136) *Commentarius in Epp. S. Pauli* (saec. viii-ix).

'Winidarius (-dh- *corr.*) peccator scripsit istum librum.' But the script is not the 'splashy' script of the famous St Gall scribe Winithar. The verses to Charlemagne suggest, according to Beer, that it may have been written at the Schola Palatina.

*795 *Arnonis Collectanea* (from Salzburg—written by the companions of Arno¹ on his journey to Rome in 798).

The second scribe, foll. 162^v-171^v, revels in abbreviation, often capricious. I take the abbreviations from Chroust I vii, pl. 3.

954 *Theologica varia* (from Bobbio—"saec. viii in.").

According to Beer, the scribe was the corrector of no. 16.

¹ The first bishop of Salzburg. He came from St Amand.

1224 The Cutbercht Gospels (from Salzburg—Anglosaxon half-uncial).

'Cutbercht scripsit ista iv evangelia.' The abbreviations were collected for me by Dr P. Lehmann.

1861 Psalterium aureum, the Dagulf Psalter (written by Dagulf and presented by 'Carolus,' i.e. Charlemagne, to 'Hadrian,' i.e. Pope Hadrian I).

List of abbreviations in 'Mon. Pal. Vind.' 1.

*2223 (=jur. can. 116) Poenitentiale ("saec. viii-ix"—Anglosaxon minuscule—by many scribes).

On the flyleaf by another hand 'uolafrido episcopus,' perhaps Walafridus Strabo, abbot of Reichenau, saec. ix.

WEILBURG, Königl. Gymnasiumsbibliothek.

*3 Isidore's Etymologies XI-XX (from Schönau—"saec. ix"—foll. 181).

WEINHEIM, a private library.

Fragments of Isidore's Etymologies I iii-ix (Anglosaxon—between half-uncial and large minuscule).

WOLFENBÜTTEL, Herzogliche Bibliothek. The Weissenburg MSS. come (at least, most of them) from the Abbey of St Peter and St Paul at Weissenburg in Alsace.

August. F 36. 23 Agrimensores (the Codex Arcerianus) (from Bobbio—uncial—foll. 157).

August. O 67. 5 Annales Guelferbytani (written in 813—foll. 14; but fol. 13^r was added in 826, and foll. 13^v-14^v are much later).

August. *O 80. 6 Aethici Cosmographia ("saec. ix"—foll. 66).

Helmstedt. 496^a Augustini Opuscula ("saec. ix"—Anglosaxon minuscule—foll. 27).

Helmstedt. 513 Lex Alamannorum ("saec. viii"—foll. 29).

Weissenburg. 64 Isidori Etymologiae (written probably at Bobbio—"saec. viii in."—North Italian cursive—by more than one scribe—foll. 328).

The MS. contains a palimpsest Ulphila fragment, etc.

Weissenburg. *81 Martyrologium, etc. (of the year 772—foll. 103).

Weissenburg. 86 Pompeius Grammaticus, etc. ("saec. viii"—by more than one scribe—foll. 218).

The order of the leaves has been disturbed by the binder.

Weissenburg. 97 Lex Salica; Breviarium Alaricianum ("saec. viii"—by more than one scribe—foll. 86).

'Ora pro Agamberto.' Holder guesses that this is the Agambertus of Tours (c. 754-768).

Weissenburg. 99 Augustini Homiliae ("saec. vii-viii"—Merovingian minuscule—by more than one scribe—foll. 154).

WORCESTER, Cathedral Library.

Fragments from bindings (to be published, with photographs, by C. H. Turner, Oxford, 1915).

WÜRZBURG, Universitätsbibliothek. These MSS. were practically all written at Würzburg. A common type of script at Würzburg, as at Bobbio, was a mongrel script, half Insular, half Continental; at Würzburg with Anglosaxon abbreviations, at Bobbio with Irish.

theol. F 12 S. Pauli Epistolae, with Irish glosses ("saec. viii in."—Irish minuscule—foll. 36. The glosses which are, most of them, patently much later than the text, I ignore).

A list of abbreviations on p. iv of Stern's facsimile.

theol. F 13 Sententiae ("saec. viii"—Anglosaxon rude half-uncial and minuscule—foll. 58).

theol. F 17 Augustinus in Psalmos ("saec. viii"—Anglosaxon half-uncial and minuscule—by four scribes—foll. 45).

theol. F 19 Gregorii Dialogi ("saec. viii-ix"—Anglosaxon, and partly Continental, minuscule—foll. 97).

theol. F 27 Origenis Homiliae (partly Insular half-uncial, partly minuscule—by many scribes—foll. 92).

theol. *F 28 Sermones, the 'Homiliarium Burkhardi' ("saec. viii"—foll. 99).

theol. *F 45 Passionale ("saec. viii-ix"—Anglosaxon rude half-uncial, etc.—foll. 73).

theol. *F 61 Gospels ("saec. viii"—Anglosaxon half-uncial—foll. 34).

theol. *F 62 Registrum Stationum in Roma ("saec. viii-ix"—Insular minuscule—foll. 16).

theol. *F 64 Augustinus in Psalmos ("saec. ix"—Anglosaxon minuscule—foll. 94).

theol. F 64^a (=m. F 5^a) Severianus ("saec. viii"—Merovingian minuscule—by more than one scribe—foll. 158).

Palimpsest Augustinus in Psalmos in half-uncial.

theol. F 67 Gospels ("saec. viii"—uncial or large minuscule—foll. 192).

theol. *F 68 Gospels, the Evangeliarium Burkhardi (uncial, with no Insular trait—foll. 170).

Tradition says this MS. was brought by Burkhard from Rome to Würzburg.

theol. F 69 Epistolae S. Pauli ("saec. viii in."—Anglosaxon large minuscule—by more than one scribe—foll. 60).

theol. *F 78 Passionale ("saec. viii-ix"—Anglosaxon rude half-uncial, etc.—foll. 35).

theol. *F 79 Isidori Synonyma ("saec. viii-ix"—Anglosaxon minuscule; but foll. 1-8 late uncial—by many scribes—foll. 28).

theol. *F 144 Isidorus de Nativitate ("saec. viii-ix"—Anglosaxon minuscule—foll. 80).

theol. *F 149^a Gregorii Moralia ("saec. ix"—Anglosaxon minuscule—foll. 54).

theol. Q 22 Regula S. Benedicti (written by Bruun of Fulda—saec. ix in.—Anglosaxon minuscule—foll. 57).

Few abbreviations except of the 'nomina sacra.'

theol. *Q 24 Isidore, Commentary on Old Testament ("saec. viii"—Insular minuscule—foll. 23).

theol. Q 26 Cantica Canticorum ("saec. ix"—Ags. minuscule—foll. 62).

theol. *Q 28^a Isidori Synonyma ("saec. viii-ix"—Anglosaxon minuscule—foll. 71).

theol. *Q 28^b Sermones varii ("saec. viii-ix"—Anglosaxon minuscule—foll. 64).

theol. *Q 30 Geronticon sive de Vitis Patrum ("saec. ix"—Anglosaxon minuscule—foll. 76).

theol. *Q 31 Sententiae Patrum ("saec. viii-ix"—Anglosaxon minuscule—foll. 59).

theol. O 1 Caesarius ("saec. viii"—part in minuscule with no Insular trait, part in Anglosaxon minuscule—foll. 40).

ZÜRICH, Stadtbibliothek.

C 12 Psalter (from St Gall—"saec. ix in."—foll. 169; but some leaves, which I ignore, are late additions).

C 68 Juvencus, etc. (from St Gall—"saec. viii-ix"—by more than one scribe—foll. 127).

ZÜRICH, Universitätsbibliothek (or Cantonsbibliothek).

The MSS. of Rheinau (Augia Rheni), on an island on the Rhine near Schaffhausen, passed to this library.

*104 Alcuin, etc. ("saec. ix in.").

140 Hieronymi Epistolae, etc. (from Rheinau—"saec. viii").

FIRST TABLE OF SYMBOLS

BRITAIN	SPAIN	ITALY (especially S. Italy)	REST OF CON- TINENT
<i>ante</i> añ	—	—	—
<i>apud</i> aþ	—	—	—
<i>aut</i> ā	—	ā (rare)	—
<i>autem</i> hr at̄	aūm	aū	aū auť
<i>bene</i> ð	—	—	—
<i>Christus</i> xp̄s xp̄c	xp̄s	xp̄s	xp̄s
<i>contra</i> ɶ ɶɶ ɶċ ɶ-c	—	—	—
<i>cuius</i> cš	cuI (with cross- strokethrough I)	—	—
<i>cum</i> ċ	c (with down- ward cross- stroke)	—	—
<i>Deus</i> dš	dš	dš	dš
<i>dicens</i> dċs	—	—	—
<i>dicere</i> dře	—	—	—
<i>dicimus</i> dms̄	—	—	—
<i>dicit</i> dt̄	—	diċ dt̄ (rare)	diċ dt̄ (rare)
<i>dicitur</i> dř	—	dř	dř (rare)
<i>dictum</i> diċ	—	—	—
<i>dicunt</i> dnt̄	—	—	—
<i>dicuntur</i> dnr̄	—	—	—
<i>dixit</i> dx̄ dix̄ (rare)	—	diḡ dx̄ (rare)	diḡ dx̄ (rare)
<i>Dominus</i> dns̄	dns̄ (also for 'domnus')	dḡs	dḡs
<i>eius</i> ɶ	eI (with cross- strokethrough I)	ej (with cross- strokethrough I)	eī
<i>enim</i> H̄	—	H̄ (cursive)	—
<i>ergo</i> eġ eř ġ	—	—	—
<i>est</i> ÷	—	÷ (with the line often vertical or sloping)	ē
<i>esse</i> ēe	—	ēe	ēe
<i>et</i> 7	—	7 (cursive)	—
<i>etiam</i> et̄ etī	—	—	—
<i>famulus</i> —	famls̄ (rare)	—	—
<i>filius</i> fls̄	—	—	—
<i>flagellum</i> —	flm̄ flm̄	—	—
<i>frater</i> fr̄, etc., ff̄ and fr̄s 'fratres'	fr̄, etc., ff̄ and fr̄s 'fratres'	fr̄, etc., ff̄ and fr̄s 'fratres'	ff̄ and fr̄s 'fratres'

BRITAIN	SPAIN	ITALY	REST
<i>gloria</i> —	gl̄a	gl̄a	—
<i>gratia</i> —	gr̄ā	gr̄ā	—
<i>habere</i> , etc. h̄fē, etc.	—	—	—
<i>haec</i> h (with stroke above shoulder)	—	—	—
<i>Hierusalem</i> many symbols	īhrslm, etc.	many symbols	many symbols
<i>hoc</i> h'	—	h̄ (rare)	—
<i>homo</i> h° or hō	—	—	—
<i>huius</i> h̄ h̄s	huI (with cross- strokethrough I)	—	—
<i>hunc</i> h̄c	—	—	—
<i>id est</i> i ÷ or ·i·	iđt iđst iđs	iđ	iđ
<i>ideo</i> —	iđo	—	—
<i>Iesus</i> ihs, īhc	ihs	ihs	ihs
<i>igitor</i> ig' ig' g'	—	—	—
<i>inter</i> †	—	—	—
<i>Israel</i> isr̄l, etc.	sr̄hl, sr̄l	īhl, isr̄l	isr̄l, etc.
<i>item</i> —	iť	iť	iť
<i>loquitur</i> loqr̄	—	loqr̄ (rare)	—
<i>mater</i> m̄f, m̄fis, etc. (rare)	—	—	—
<i>meus</i> m̄s 'meus,' m̄m 'meum,' 'meam'	m̄s 'meus,' m̄m 'meum,' m̄ā 'mea,' etc.	m̄s 'meus,' m̄m 'meum'	m̄s 'meus,' m̄m 'meum'
<i>mihi</i> m̄	—	m̄h (Verona)	—
<i>misericordia</i> —	msr̄da and simi- lar symbols	m̄ia m̄ā (Verona)	m̄is (N. France)
<i>nikil</i> n̄i	—	—	nīh (Corbie ab- type)
<i>nisi</i> n̄i	—	—	—
{ <i>nobis</i> n̄b	—	nōb n̄b (Verona)	nōb
{ <i>uobis</i> ūb	—	uōb ūb (Verona)	uōb
<i>nomen</i> n̄n (rare), n̄o, n̄ōis, etc.	n̄m̄n, n̄m̄nis (or n̄m̄is), etc.	nōm̄ 'nomine' (or 'nomen')	nōm̄ 'nomine' (or 'nomen')
<i>non</i> n̄	—	n̄	n̄
{ <i>noster</i> n̄r, n̄i, etc., or n̄ri, etc.	n̄sr, n̄ri, etc., or n̄si, etc.	n̄er or n̄r, n̄i, etc., or n̄ri, etc.	n̄r or n̄t or n̄rt, n̄oi, etc., n̄i, etc., n̄ri, etc.
{ <i>uester</i> ūr, ūi, etc., or ūri, etc.	ūsr, ūri, etc., or ūsi, etc.	ūer or ūr, ūi, etc., or ūri, etc.	ūr or ūt or ūrt, ūoi, etc., ūi, etc., ūri, etc.
<i>numerus</i> n̄s, n̄ū, etc.	—	—	—
{ <i>nunc</i> n̄c n̄ (rare)	—	n̄c n̄ (rare)	—
{ <i>tunc</i> t̄c t̄ (rare)	—	t̄c t̄ (rare)	—
<i>omnis</i> ōis, ōe, ōes, ōā, etc. ōms (ōmis), ōme, ōms, ōmā, etc.	ōmis, ōme, ōms, ōmā, etc.	ōm and ōms, ōmā	ōm and ōms, ōmā ōm̄s (France)
<i>pater</i> p̄r, p̄ris, etc. (rare)	—	—	—
<i>per</i> p̄ p̄	p̄	p̄	p̄

BRITAIN	SPAIN	ITALY	REST
<i>populus</i> p̄ls p̄pls	pp̄ls	pp̄ls pop̄ls	pp̄ls pop̄ls
pop̄ls pop̄p̄ (rare)			
pop̄s p̄p̄s			
<i>post</i> p̄ ^o p̄ ^t p̄t	—	—	p̄'
<i>prae</i> p̄	—	p̄	p̄
<i>pro</i> p̄	—	p̄	p̄
<i>proprius</i> p̄ ⁱ pus	—	—	—
<i>propter</i> p̄ ^r p̄p̄ and other symbols	p̄p̄tr	p̄p̄ and other symbols	p̄p̄ and other symbols
<i>qua</i> q̄ ^a	—	q̄	—
<i>quo</i> q̄ ^o	—	q̄	—
<i>quae</i> q̄ ⁱ q̄	—	q̄ (rare)	q̄
<i>quam</i> q̄	—	q̄ (rare)	—
<i>quando</i> q̄n̄ q̄n̄o q̄n̄d̄ q̄n̄d̄o	—	—	—
<i>quantum</i> q̄n̄m	—	—	—
<i>quare</i> q̄r̄e	—	—	—
<i>quasi</i> q̄s̄i	—	—	—
<i>que</i> q̄ ^s q̄ ^r q̄ (and the like)	q̄ ^s q̄ ^r q̄ (and the like)	q̄ (and the like) q̄ (rare)	q̄ q̄ (and the like)
<i>quem</i> q̄m̄ q̄	—	—	—
<i>qui</i> q̄ ⁱ	q̄	q̄	q̄ ⁱ q̄
<i>quia</i> q̄	—	—	q̄ ²
<i>quippe</i> q̄p̄ q̄p̄e	—	—	—
<i>quod</i> q̄	—	q̄d̄	q̄d̄
<i>quomodo</i> q̄m̄o	—	—	—
<i>quoniam</i> q̄m̄ q̄n̄ quō and other symbols	q̄n̄m q̄m̄	q̄m̄	q̄n̄ quō q̄m̄ q̄n̄m and other symbols
<i>quoque</i> q̄q̄	—	q̄q̄ (rare)	—
<i>quot</i> q̄t	—	—	—
<i>saeculum</i> s̄l̄m (early) s̄cl̄m	s̄cl̄m	s̄cl̄m	s̄cl̄m s̄cl̄m
<i>sanctus</i> s̄cs	s̄cs	s̄cs	s̄cs
<i>secundum</i> s̄	s̄cdm	secd̄ secd̄m	s̄cd̄ s̄cd̄m secd̄ secd̄m
<i>sed</i> s̄	—	s̄ (rare)	s̄ (Switzerland, from Italy ?)
<i>sicut</i> s̄ ⁱ s̄ ^t (rare)	—	siċ	siċ
<i>sine</i> s̄n̄	—	—	—
<i>sive</i> s̄ū (rare)	—	—	s̄ (rare)
<i>Spiritus</i> (-talis) s̄p̄s s̄p̄c (from 800), sp̄italis	s̄p̄s sp̄alis	sp̄ss̄p̄alis sp̄italis	s̄p̄s sp̄italis
<i>sunt</i> s̄t	—	s̄t	s̄
<i>super</i> s̄r̄	—	—	—
<i>supra</i> —	—	sup̄ (rare)	sup̄ (rare)
<i>tamen</i> t̄n̄	—	—	t̄m̄ (early)
<i>tantum</i> t̄m̄ t̄t̄ (early) t̄n̄m (rare)	—	—	—
<i>tempore</i> temp̄ temp̄r	—	temp̄ temp̄r	temp̄ temp̄r
<i>tibi</i> t̄ ⁱ	—	—	—
<i>trans</i> t̄r̄s t̄s	—	—	—

BRITAIN	SPAIN	ITALY	REST
<i>uel</i> I	ul	ul	I ul
<i>uero</i> $\overset{\circ}{u} \overset{\circ}{u}o$ (rare)	—	$\overset{\circ}{u} \overset{\circ}{u}o$	$\overset{\circ}{u} \overset{\circ}{u}o$
<i>unde</i> $\text{u}\bar{n}$	—	—	—
<i>ut</i> $\bar{u} \overset{\vee}{\bar{u}}$	—	—	—
SYLLABLE SYMBOLS:			
<i>con</i> c	—	c	\bar{c}
<i>e</i> —	\bar{d} 'de'	\bar{d} 'de' \bar{n} 'ne'	\bar{d} 'de' \bar{n} 'ne'
<i>en</i> —	—	\bar{t} 'te' (all rare)	\bar{t} 'te'
<i>er</i> \bar{t} 'ter' \bar{u} 'ver'	—	\bar{m} 'men'	\bar{m} 'men'
\bar{b} 'ber'	—	\bar{t} 'ter'	\bar{t} 'ter' \bar{b} 'ber'
<i>is</i> —	—	\bar{b} 'bis' \bar{l} 'lis'	\bar{b} 'bis' \bar{l} 'lis'
<i>it</i> —	—	\bar{d} 'dis'	\bar{d} 'dis'
<i>m</i> suprascript	suprascript	$\bar{c} \bar{x} \bar{u} \bar{d}$, etc.	$\bar{c} \bar{x} \bar{u} \bar{d}$, etc.
stroke	stroke	suprascript	suprascript
<i>n</i> —	suprascript	stroke	stroke
	stroke	—	—
<i>ra, re, ri, ro, ru</i> supra-	—	$\overset{i}{p}$ 'pri' $\overset{o}{p}$ 'pro'	$\overset{i}{p}$ 'pri' $\overset{o}{p}$ 'pro'
script a, e, i, o, u		(rare)	(rare)
(the <i>a</i> is usually re-			
placed by two dots			
or commas)			
\bar{g} 'gre'			
<i>runt</i> $\bar{r}\bar{t}$	—	\bar{r}	\bar{r}
<i>ur</i> \bar{t} $\bar{c}\bar{t}$	—	\bar{t}	\bar{t} (later ²) \bar{t} (rare)
\bar{m} 'g', etc.			\bar{m}^2 (later)
<i>us</i> $\bar{b}_3 \bar{m}_3 \bar{n}_3 \bar{p}_3 \bar{i}_3$, etc.	$\bar{b}^s \bar{l}^s \bar{m}^s \bar{n}^s \bar{p}^s$, etc.	$\bar{b} \bar{f} \bar{m} \bar{j} \bar{n} \bar{p} \bar{l}$, etc.	\bar{b} : \bar{m} 'n' \bar{p} 'i'
\bar{b} : \bar{m} : \bar{n} : \bar{p} : \bar{i} : etc.	\bar{b} ' \bar{l} ' \bar{m} 'n' \bar{p} ', etc.	\bar{b} : \bar{m} : \bar{n} : \bar{p} : \bar{i} : etc.	\bar{m}_+ \bar{n}_+ $\bar{m}\bar{g}$ $\bar{n}\bar{g}$

SECOND TABLE OF SYMBOLS

IRISH	ANGLOSAXON
<i>ante</i> $\text{a}\bar{n}$	—
<i>apud</i> $\text{a}\bar{p}$	—
<i>aut</i> \bar{a}	\bar{a} (rare)
<i>autem</i> $\text{h}\bar{r}$	$\text{h}\bar{r}$ $\text{a}\bar{t}$
<i>bene</i> \bar{b}	\bar{b} (rare)
<i>Christus</i> $\text{x}\bar{p}\bar{s}$ $\text{x}\bar{p}\bar{c}$	$\text{x}\bar{p}\bar{s}$
<i>contra</i> \bar{c} \bar{c}	\bar{c} \bar{c} $\bar{c}\bar{c}$ $\bar{c}\bar{c}$
<i>cuius</i> $\text{c}\bar{s}$	—
<i>cum</i> \bar{c} $\text{c}\bar{7}$	\bar{c}
<i>Deus</i> $\text{d}\bar{s}$	$\text{d}\bar{s}$
<i>dicens</i> $\text{d}\bar{c}\bar{s}$	$\text{di}\bar{c}\bar{s}$ $\text{d}\bar{c}\bar{s}$
<i>dicere</i> $\text{d}\bar{r}\bar{e}$	—
<i>dicimus</i> $\text{d}\bar{m}\bar{s}$	$\text{d}\bar{m}\bar{s}$ (rare)

IRISH

ANGLOSAXON

<i>dicit</i> dġ	dġ	
<i>dicitur</i> dġ	dġ	
<i>dictum</i> diċ		—
<i>dicunt</i> dġt	dġt	
<i>dicuntur</i> dġr	dġr	
<i>dixit</i> dġ diġ (rare)	dġ diġ (rare)	
<i>Dominus</i> dġs	dġs	
<i>eius</i> ē	ē	
<i>enim</i> H	H	
<i>ergo</i> ġ ēr	ēġ (rare)	
<i>est, esse</i> ÷ ēe	÷ ēe	
<i>et</i> 7	7	
<i>etiam</i> etġ	et	
<i>filius</i> fġs		—
<i>frater</i> fr, etc., frs 'fratres'	fr, etc., ff and frs 'fratres'	
<i>habeo, etc.</i> hġ and hġt, hġs, hġt, hġr, hġs, hġe		—
<i>hic, etc.</i> h (with stroke above shoulder) 'haec' hġ and hġs 'huius' h' 'hoc' hġc 'hunc'	h' 'hoc'	
<i>Hierusalem</i> many symbols	many symbols	
<i>homo</i> h ^o or hġ, etc.		—
<i>id est</i> i ÷ or .i.	i ÷ or .i.	
<i>Iesus</i> iġs iġc	iġs	
<i>igitur</i> ig' g'	ig' (rare)	
<i>inter</i> I		—
<i>Israel</i> isrġ, etc.	isrġ, etc.	
<i>loquitur</i> loqr		—
<i>mater</i> mġr, etc.		—
<i>meus</i> mġs 'meus,' mġm 'meum,' 'meam'		—
<i>mihi</i> ġ	ġ	
<i>nichil</i> nġ		—
<i>nisi</i> ġ		—
<i>nobis</i> nġ	nġ	
<i>vobis</i> uġ	uġ	
<i>nomen</i> nġ, nġis, etc.	nġ (rare)	
<i>noster</i> nġr, nġi, etc. (early) or nġrġ, etc.	nġr, nġi, etc. (early) or nġrġ, etc.	
<i>vester</i> uġr, uġi, etc. (early) or uġrġ, etc.	uġr, uġi, etc. (early) or uġrġ, etc.	
<i>numerus</i> nġs, nġi, etc.		—
<i>nunc</i> nġ ġ (rare)	nġ ġ (rare)	
<i>tunc</i> tġ ġ (rare)	tġ ġ (rare)	
<i>omnis</i> ōis, ōe, ōes, ōa, etc. ōġs (ōġis), ōġe, ōġs, ōġa, etc.		—
<i>pater</i> pġr, pġris, etc. (rare)		—
<i>per</i> p ^r p (rare)	p ^r p	
<i>post</i> p ^t p ^t	p ^t p ^t	
<i>prae</i> p̄	p̄	
<i>pro</i> p	p	
<i>proprius</i> p ^r us		—
<i>qua</i> q̄ q̄	q̄ q̄	
<i>quo</i>		
<i>quae</i> q̄ q̄:	q̄: q̄	
<i>quam</i> q̄	q̄ q̄m	
<i>quando</i> q̄n q̄no	q̄nd q̄ndo	

IRISH	ANGLOSAXON
<i>quantum</i> q̄nm (rare)	—
<i>quare</i> q̄re	—
<i>quasi</i> q̄si	q̄si
<i>que</i> q̄3 q̄ (and the like)	q̄3 q̄ (and the like)
<i>quem</i> q̄ (with the 'm' stroke)	q̄m
<i>qui</i> q̄	q̄
<i>quia</i> q̄	q̄
<i>quippe</i> q̄p̄ q̄p̄e (both rare)	q̄p̄ (rare)
<i>quod</i> q̄	q̄d̄ q̄
<i>quomodo</i> q̄m̄o	—
<i>quoniam</i> q̄m̄	q̄n̄ (early) quō q̄m̄ and other symbols
<i>quoque</i> q̄q̄	q̄q̄
<i>quot</i> q̄t	—
<i>saeculum</i> —	sc̄lm̄ sl̄m̄ (early)
<i>sanctus</i> sc̄s	sc̄s
<i>secundum</i> ŷ	—
<i>sed</i> s̄	s̄ (rare)
<i>sicut</i> s̄ s̄ ⁱ s̄ ^t (rare)	—
<i>sine</i> sn̄	—
<i>sive</i> sū	—
<i>Spiritus</i> , etc. sp̄s sp̄c (from 800), sp̄talis	sp̄s sp̄talis
<i>sunt</i> st̄	st̄
<i>super</i> sr̄	sr̄ (rare)
<i>tamen</i> tn̄	tn̄
<i>tantum</i> tm̄ tt̄ (early Bobbio)	tm̄ tt̄ (early)
<i>tempore</i> —	temp̄ temp̄r
<i>tibi</i> t̄	—
<i>trans</i> tr̄s t̄s	—
<i>uel</i> ī	ī
<i>uero</i> ū ūo (rare)	ū ūo (rare)
<i>unde</i> un̄	—
<i>ut</i> ū (early Bobbio)	—
<i>con</i> o	o
<i>er</i> t̄ 'ter' ū 'ver' b̄ 'ber'	t̄ 'ter'
<i>m</i> suprascript stroke	suprascript stroke
<i>ra, re, ri, ro, ru</i> suprascript a, e, i, o, u, especially p̄ 'pri,' ḡ 'gra,' p̄ 'pra,' t̄ 'tra' (usually with two dots or commas in- stead of <i>a</i>)	p̄ 'pri' p̄ 'pra'
ḡ 'gre'	
<i>runt</i> rt̄	rt̄
<i>ur</i> t'	t' t̄t'
m' g', etc.	
<i>us</i> b3 m3 n3 p3 i3, etc. b: m: n: p: i:, etc.	b3 m3 n3 p3 i3, etc. b: m' n' p' i'

